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The Holy See

(Sancta Sedes)

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[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, FORTY-NINTH YEAR - SERIES II - POLYGLOT - 1957, VOLUME XXIV, VATICAN.

[*Latin ed. p. 5*]

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ACTA OF THE HOLY SEE, OFFICIAL COMMENTARY.

RADIO ADDRESS OF POPE PIUS XII, GIVEN TO ALL BISHOPS AND CHRISTIANS OF THE WORLD, THE DAY BEFORE THE FEAST OF THE NATIVITY OF OUR LORD JESUS CHRIST, IN THE YEAR 1956.

CHRISTMAS GREETINGS.

The inexhaustible mystery of Christmas is about to be announced once again to the men of the earth, today, perhaps more than ever, thirsting for truth and security. The sacred splendor, which shone forth on that holy night from the humble cradle of the Son of Mary, and the angelic choirs announcing peace, rekindled in souls by the splendor and melodies of the sacred rites, renew to humanity, disappointed by so many failed hopes, the divine invitation to seek clarity in the mystery of God and life in His love. May all men accept this heavenly invitation, and, with the sincere trust of the shepherds, to whom the mystery of Christmas was first revealed, say to one another: "Let us go, and let us see this thing which is come to pass, which the Lord hath made known to us."

This generation, like those that preceded it, which were not lacking either in the torment of ignored truth, nor in the anxieties of terrible events, returns to the cradle of the Redeemer, glorifying and praising God, for Christ is the only Savior also for it.

Therefore, let this be, beloved sons and daughters, the Christmas greeting that Our paternal heart, saddened but not depressed, intends to express to you this year, in which threatening storms have once again disturbed the horizons. (Luke 2:15).

[*Latin ed. p. 6*]

Acts of the Apostolic See - Official Commentary, 6 Zones of Peace. To those names newly filled with dread, who search in the night for a glimmer of light and serenity, so that it may calm their spirit, tormented by the profound contradictions of this present century, We point to the divine cradle of Bethlehem, from which still echoes the prophecy of sure hope: "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough ways plain."

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The contradiction that weighs upon humanity today. Without doubt, the weight of a glaring contradiction rests upon the humanity of the twentieth century, almost wounding it in its pride: on the one hand, there is the confident expectation of modern man, the artificer and witness of the "second technical revolution," of being able to create a world of fullness in goods and works, freed from poverty and uncertainty; on the other hand, there is the bitter reality of long years of grief and ruin, with the consequent fear, aggravated in these last months, of not succeeding even in establishing a modest beginning of lasting harmony and peace. Therefore, something is not proceeding correctly within the entire system of modern life; an essential error must be corroding its root. But where does it hide? How, and by whom, can it be corrected? In a word, will modern man be able to overcome, first and foremost internally, the agonizing contradiction of which he is both author and victim? The attitude towards it of Christians... Christians are convinced that they can overcome it, remaining steadfast on the ground of nature and faith, through a courageous yet prudent revision of the values in question, and primarily those internal. Their realism, which extends to the entire universe and does not neglect the experiences of the past, persuades them that they are not in a more unfavorable condition than their ancestors, who, equally with faith, succeeded in overcoming internally the contradictions of their time. They are convinced that the very same present contradiction constitutes the proof of the profound fracture between life and Christian faith, and that this evil must first of all be healed. ...and of the non-religious. Very different is the opinion of many others, who, exasperated by the contradiction, but unwilling to renounce the dream of the omnipotence of man, would like to subject to revision even those values that...

[*Latin ed. p. 7*]

The Acts of Pope Pius XII, dated July [presumably omitted in the original], are beyond their power, and escape the dominion of human freedom, such as religion and natural rights. In essence, they believe and teach that the fundamental contradiction of our time can be removed by man himself, without God and without religion. They say that it cannot be resolved until the modern man, creator and at the same time creature of the technical age, goes all the way on his new path. And they add that he must persevere in the work he has begun of extending his power over being, without imposing limits on himself and without regard for religion and the idea, derived from it, of man and the world. They indicate the erroneous basis and the root of the present contradiction when they stop, in a way, halfway, that is, in the search for any compromise between religion and technical mentality. In other words, they refuse the invitation from Heaven to go to Bethlehem, where man, only there, can learn "what has happened and what the Lord has shown us," that is, our total and objective reality. But

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the man of the "second technical revolution" cannot reject the call of God without intensifying the contradiction and its consequences. The invitation to truth and the promise of "peace on earth" also apply to him. Kneeling in adoration before the cradle of the God-Man, he will see the total truth, and therefore the harmony of his universe. In the Son of God made man, he will recognize not only the dignity of human nature, but also its limits; he will recognize that the profound meaning of human life and the world does not rest on calculated formulas and laws, but on the free act of the Creator; he will be convinced that only then will he truly possess "light" and "life," when he attaches himself to truth as something absolute, which first shone forth in its fullness in Bethlehem. Concerning this threefold recognition, we now intend to elaborate.

I. DIGNITY AND LIMITS OF HUMAN NATURE

Knowledge and acceptance of human reality.

The first step towards overcoming the internal contradiction of our time comes from the knowledge and acceptance of human reality in all its breadth. On the path towards the conquest of this truth, in which ancient thought labored with difficulty, the believer progresses more swiftly, because faith paves the way for him, removing prejudices and hesitations, such as the distrust of the skeptic or the short breath of reason.

[*Latin ed. p. 8*]

Aota Apostolicae Sedis - An official commentary, which prevents any progress towards the light. With a mind free and open to every possible greatness, the Christian has only to bow before the cradle of Bethlehem to learn the truth about human nature, gathered, as it were, in a visible synthesis, in the newborn Son of God. The origin, essence, destiny, and history of man are linked to that Infant, to the very fact of his birth among us. His infant cries are like the telling of our story, without which the nature of man would remain an impenetrable enigma. The strength and weakness of human nature. Indeed, before the cradle of the Redeemer, the believer knows the original goodness and strength of man, bestowed by grace, not deserved, in the happiness of Paradise; but he also meditates on his weakness, which first manifested itself in the sin of the progenitors, and was then the painful inheritance that accompanied him, with an incessant flow of other sins, throughout his subsequent journey in a land that became almost hostile to him. Original sin. Reflecting on his power, the Christian knows that man's dominion over things and the forces of nature, still by divine grace, would have been exercised solely for his own benefit and not for the danger of human society, whose history, again by grace, would have begun without oppression, anguish, and misery, but in the free development of forces, under conditions favorable to the widest and highest progress. How-

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ever, the worshiper of the newborn Son of God also knows that original sin and its consequences deprived man not of dominion over the earth, but of the security of exercising it, and he also knows that with the decline following the first sin, the capacity and destiny of man to shape history were not destroyed, but that his path would be dragged along with painful progress among a mixture of trust and misery, of ascent and decline, of life and death, of security and uncertainty, until the final decision at the gates of eternity. The work of redemption. Near the cradle of the newborn Son of God, the believer not only discovers his past and the present conditions of his nature, but he also learns his new destiny, the work of an infinite love, and how he can regain the heights that were lost. He knows indeed that in that cradle lies the human and divine Savior, his Redeemer, who came among us.

[*Latin ed. p. 9*]

The Acts of Pope Pius XII speak of healing the mortal wounds inflicted by sin upon their souls, restoring the dignity of divine sonship, and conferring the powers of grace, so that they may overcome, if not always externally, at least internally, the general disorder provoked by original sin and aggravated by personal sins. The dignity of human nature and its limits. This intimate overcoming, for which divine grace is indispensable, the Christian achieves through knowledge of the true nature of humanity, redeemed by Christ, of its dignity, and of its limits. Observe him at work, and how he makes use of this knowledge as a "truth that makes men free," and as a support for life, even though difficult or even mortal circumstances may prevent its external overcoming. A Christian placed in such conditions, which often lead others to rebel against life itself, will not ask for, nor will he desire from God, anything that does not submit to the absolute wisdom and goodness of the divine will. And while he finds it reasonable and just that God is not obligated to create the best of all worlds, he finds comfort in the thought that the same God, as a loving Father, does not allow Himself to be prescribed the measure of grace and other aids to men, except by the infinite holiness and justice of His always benevolent will, whose aim is that all men may freely attain their eternal end. How, then, must the believer behave before the painful contradiction that weighs upon the modern world, of which we spoke just now? Although he possesses all the elements necessary to master it within himself, he cannot and should not refrain from contributing to its alleviation externally as well. Therefore, the first duty of the Christian will be to persuade modern man not to consider human nature either with systematic pessimism, nor with gratuitous optimism, but rather to recognize the real dimensions of its power. He will also strive to make his contemporaries of the "second technical revolution" understand that they do not need to free themselves from the burden of religion in order to overcome the contradiction, and indeed, to no longer

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feel it at all. On the contrary, it is precisely Christian religion that places the contradiction in that light which knows how to separate truth from falsehood, and offers, to those who suffer its grip, the only way out without shocks or ruin. 3 Cf. Jn. 8, 32.

[*Latin ed. p. 10*]

Acts of the Apostolic See - Official Commentary 10. The False Conception of Sin and its Consequences... In order to fulfill this duty with enlightened charity, it is fitting that the Christian should know more concretely the way of thinking of the so-called modern man, which is far from realistic, regarding sin. Indeed, those who do not tolerate within the framework of their world the concept of original sin and of personal sins with their consequences; and who, on the other hand, cannot ignore the experience that man is also morally predisposed to fall; attribute perverse inclinations solely to morbidities, to functional weakness, which are curable in themselves. And they assure that, as soon as the laws to which man is subject in his relationships with the surrounding world and even in the depths of his soul are fully known, complete healing of the present deficiencies will be achieved. Therefore, they add, we must wait for the day when, from the full knowledge of the inner workings of man, the therapeutic art will arise, capable of healing his morbid moral dispositions. Just as modern power over external nature, the fruit of a thorough knowledge of the laws that govern it, makes every technical construction possible, so there is no reason to doubt that equally successful results will be obtained in regulating the complex moral life of man. Why, they ask, should man alone remain the only construction that is invincibly false and irreducible? ... in the concept of crime and punishment... This way of distorting reality already gathers deplorable consequences. The general laxity lamented in education, the excessive indulgence towards crime, the silence about sin, and the aversion to the idea of even just punishment, are the immediate consequences of a conception of man in which everything is inherently good, and all shortcomings, it is asserted, derive from the failure to properly adapt man to the machinery of functions to which he is subject in his surrounding world. ... in matters of social and state life. The same pattern is also applied by these same proponents to matters of social life. In the agonizing problems of modern democracy, they believe that it is not necessary to involve the conscience and moral sense of men, but rather their temporary constructive incapacity, which in turn is the result of ignorance and the refusal to take into account...

[*Latin ed. p. 11*]

Acta Pii PP. XII, 11: Una considerazione importante riguarda la bontà dell'uomo, que la cual, en última instancia, es propia de todos. Por lo tanto, – añaden – profundizando cada vez más en el conocimiento de las normas

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naturales que gobiernan al hombre y a su mundo, las buenas cualidades de todos serán verdaderamente valoradas, y la autoridad y la responsabilidad serán distribuidas entre muchos, e incluso entre todos. Sin embargo, ¿cómo debemos comportarnos ante las deficiencias que presenta la vida social y estatal, tales como la anonimidad del poder, la absorción del individuo en la masa, y el incierto equilibrio entre las fuerzas en juego en la sociedad? Los seguidores del llamado realismo aseguran que, para excluir tales inconvenientes, bastará con insertar el principio de la responsabilidad personal y el equilibrio de las energías en el complejo, de alguna manera, mecánico y puramente funcional de la vida asociada. Y repiten: como la más difundida conocimiento de las leyes y las funciones de la naturaleza exterior ha conseguido las más audaces realizaciones técnicas, así, en el campo de las estructuras sociales, será suficiente un mayor conocimiento de las leyes que regulan su mecanismo, para lograr una sociedad perfecta.

El verdadero realismo cristiano: ¿Pero pueden justificarse las expectativas basadas en una concepción que, mientras se jacta de ser realista, demuestra ignorar la verdadera naturaleza del hombre? ¿Es realmente cierto que sus llamadas predisposiciones al mal no son más que sanables defectos de un curso normal, sino más bien, fallos de una máquina o de un aparato, que se eliminan mediante un mayor conocimiento tecnológico? Incluso admitiendo, como es verdad, que el hombre siente el impulso de muchos desarrollos naturales y complejos funcionales, él permanece, sin embargo, a diferencia de la materia, la planta y el animal, por encima de ellos, y, aunque reconociendo su sentido y su importancia, siempre será su señor, que, con libre causalidad, de una u otra manera, los inserta en el curso de los acontecimientos. El hombre domina esos desarrollos y complejos, porque es, sobre todo, una sustancia espiritual, una persona, un sujeto de libre acción y omisión, y no solamente el punto de entrelazado en el desarrollo de esos procesos naturales. En esto consiste su dignidad, pero también su límite. Por lo tanto, es capaz de hacer el bien, pero también el mal; capaz de realizar todas las posibilidades y disposiciones positivas de su ser, pero también de ponerlas en peligro.

Ahora bien, precisamente esta lucha, que, debido a los grandes valores en juego, ha adquirido en el siglo XX proporciones muy amplias, crea y explica la angustiosa contradicción sentida por los contemporáneos. No hay otra...

[*Latin ed. p. 12*]

A remedy for overcoming it is a return to true realism, to Christian realism, which embraces with the same certainty the dignity of man, but also his limitations, his capacity for self-improvement, but also the reality of sin. The false realism in its applications: in private and public morality, in the field of education... We wish to mention some of the unfortunate applications of this false realism. It is clear that it undermines the foundations

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of private and public morality, stripping the concepts of conscience and responsibility of all their positive value, and weakening that of free will. Likewise, the consequences are harmful in the field of education, as can already be seen in places where it is influenced, more or less overtly, by false realism: schools that do not at all, or only subordinately, pursue the pedagogical intent; parents reduced to the moral incapacity of properly educating their children through example and guidance; all of this is also a greater cause of the failure, openly deplored today, in education, than the defects and errors, equally not negligible, of the children themselves. Just as the mature man, so too educators and children in their preparation for life, should return to confessing the reality of sin and grace, not lending an ear to the words of mere predispositions, from which medicine and psychology would heal. ...in the current democratic structure. A wider application is found by the false realism in the current democratic structure, whose insufficiency, as we mentioned, depends on simple defects of the institutions, which are due to the still insufficient knowledge of the natural processes and the complex of the functions of the social mechanism. Now, the State and its form also depend on the moral character of the citizens, especially today when the modern State, in its high sense of technical and organizational possibilities, is too inclined to take away from the individual, through public institutions, thought and responsibility for his life. A modern democracy thus constituted must therefore fail wherever it no longer turns, or cannot turn, to the individual moral responsibilities of the citizens. But even if it wanted to, it would not be able to do so with positive success, because it would not find an answer wherever the true reality of man, the conscience of...

[*Latin ed. p. 13*]

Acta PU Pp. XII 13: The dignity of human nature and its limits are no longer alive in the people. Attempts are made to remedy this through large institutional reforms, which are often too broad in scope or based on false foundations; but the reform of institutions is not as urgent as the reform of morals. And this, in turn, cannot be accomplished except on the basis of the true reality of man, which is learned with religious humility before the cradle of Bethlehem. Even in the life of states, the moral strength and weakness of men, sin and grace, have a definitive role. The politics of the twentieth century cannot ignore this, nor can it tolerate the insistence on the error of wanting to separate the state from religion, in the name of a secularism that has not been justified by facts.

II. THE FREE ACT AND HUMAN REALITY

The second error of the so-called realistic thought, which underlies the present contradiction, consists in the attempt to create a completely new

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society, without concern for the historical reality of man, nor for his free act which determines it, nor for the religion which nourishes and sanctions this freedom. It is impossible to foresee all the consequences of this error; but the most immediate will be the destruction of that security, already so fragile, which the world so ardently desires.

Three essential values: historical reality, the free act, and religion. Their rejection by "realistic" thought.

The rejection of these three values—historical reality, the free act, and religion—is almost like a weight that slows down or hinders the course of modern progress. This is a consequence of the aforementioned attitude of that "realistic" thought, which admits no limits to the power of man, treats everything with a technical method, and has complete confidence in technological knowledge.

Man, the independent creator, using a technical method, of a new society.

The prerogative of humanity in this technical age, it is claimed, consists in being able to constantly rebuild society with this progressive technological knowledge, without the need to learn from the past. On the contrary, prejudices of all kinds, but especially religious ones, would weaken confidence and cool the constructive impulse. The modern man, aware and proud of living in this world as in a house that he, and he alone, builds, claims the...

[*Latin ed. p. 14*]

Acts of the Apostolic See - Official Commentary 14, of a creator. What once was, does not concern him, nor does it restrain him. The entire world becomes for him a laboratory, where he constantly connects the forces of nature with a strict mathematical sequence, distributing them, measuring them out, and shaping and pre-ordering events. Without doubt, there are still reactions; there are still facts in which nature seems to resist the will and plans of man, and indeed, a whole that can only be broken down into its ultimate elements at the cost of extensive knowledge, if not even of cataclysms. Therefore, it is not surprising that modern man, when approaching social life, does so with the gesture of a technician who, after having decomposed a machine into its very first elements, sets about reconstructing it according to his own model. But when dealing with social realities, his desire to create entirely new things encounters an insurmountable obstacle, namely, society itself with its institutions consecrated by history. Social life, in fact, is something that has come into being slowly, with many struggles, and almost through successive layers of contributions made by previous generations. Only by supporting new foundations upon these solid layers is it possible to build anything new. Therefore, the dominion of history over the social realities of the present and the future is undeniable, and it cannot be neglected by those who wish to improve or adapt them to new times.

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But these so-called realists, in their intention to overcome at all costs the resistance of historical reality, direct their zeal for destruction towards religion, which, according to them, is guilty of having created and wanting to keep alive everything of the past, and particularly its most degraded forms; guilty above all of consolidating the social ideas of man within absolute, and therefore immutable, schemes. It therefore constitutes an obstacle on the path of the future, and for this reason, it must be removed. Christian religion before the present and the future of human society. Without doubt, the Christian religion recognizes and respects the dominion of history over the present and the future of human society, because everything that is true reality, the believer cannot ignore or reject. He knows that it is not an event unfolding according to mechanical necessity that is the foundation of human reality and society, but the free and always benevolent action of God, and the free action of men, an action animated by love and by fidelity wherever they follow the order of God. Thus, in the cradle of Be-

[*Latin ed. p. 15*]

The Acts of the Apostles, Philippians XII, 15, illuminate the profound meaning of the history of man, past and future, and render it truly tangible, embracing his present, however sorrowful, which the Christian faces with the consoling conviction of security. Security! The most fervent aspiration of contemporaries! They seek it from society and its institutions. But the so-called realists of this century have demonstrated their inability to provide it, precisely because they seek to replace the Creator and become arbiters of the direction of creation. Religion and the reality of the past, however, teach that social structures, such as marriage and the family, the community, and professional associations, and social union in private property, are essential cells that ensure the freedom of man, and with it, his role in history. They are therefore inviolable, and their essence cannot be subjected to arbitrary revision. Human society and its supreme Ordainer. He who truly seeks freedom and security must restore society to its true and supreme Ordainer, convinced that only the concept of society derived from God protects him in his most important endeavors. The theoretical, or even practical, atheism of those who idolize technology and the mechanical process of events, inevitably becomes an enemy of true human freedom, since they treat man as inanimate objects in a laboratory. These considerations are less foreign and distant from concrete reality than they may seem. We therefore hope that they will be received where there is thought given to the development of underdeveloped regions, so-called depressed areas. It is certainly commendable to be concerned with improving existing social structures that are susceptible to improvement; but it would be an error to uproot man, under the influence of technology and modern organization, from all traditions. Like plants uprooted from their environment and transplanted into a hostile climate, these men would find themselves cruelly isolated,

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and might then fall victim to ideas and trends that, in essence, no one can desire.

[*Latin ed. p. 16*]

16 Acta Apostolicae Sedis - Commentarium Officiale. Harmonia inter dynamismum reformationum et staticitatem traditionum, libertas et securitas communis. Sic, reverentia erga ea quae historia produxit, est signum verae voluntatis reformationis et garantia successus eius. Hoc valet pro historia, sicut hoc regnum humanae realitatis, in quo homo socialis non solum se occupat cum viribus naturae, sed etiam cum ipso se. Responsabilis, sicut est, coram his qui fuerunt et qui erunt, ei mandatum est ut vitam communem semper formet, ubi semper est evolutio dynamica per actionem personalem et liberam, sed sine minuendo securitatem quae in societate et cum societate habetur, et ubi, ex altera parte, semper est certa fundatio traditionis et staticitatis ad tuendam securitatem, sed sine minuendo a parte societatis actionem liberam et personalem individui. Sic homo historiam suam tegit, id est, cooperatur cum Deo in efficiendo realitatem dignam subiecti eius et simul designio Creatoris. Hoc officium est aequalis altitudinis et difficultatis, quod solum ille, qui comprehendit quid sit historia et libertas, feliciter adimplere potest, harmonizando dynamismum reformationum cum staticitate traditionum, actum liberum cum securitate communi. Christianus, qui prostrat se coram cunis Bethlehemitanis, plene comprehendit necessitatem et gravitatem eius, sed ex eadem cuna lucem et vires trahit, ut officium supremum digne absolvat.

III. VERITAS: ABSOLUTA LUZ ET VITA HOMINIS.

Libertas et responsabilitas personalis, sociabilitas et ordinatio socialis, progressus recte intellectus, sunt ergo valores humani, quia homo eos efficit et eorum fructum trahit, sed etiam religiosi et divini, si ad fontem eorum respicitur.

Contraria in campo religioso.

Nunc fundamentum intimum harum valorum voluerunt rumpere et oblivioni dare in temporibus modernis a societate, etiam in Occidente, nomine laicismi, vanae autosufficiendiae hominis. Sic perventum est ad hanc singularem conditionem, ut non pauci homines vitae publicae, ipsi carere sentiente religioso vivo, pro bono communi volunt.

[*Latin ed. p. 17*]

Acid PU Pp. XII 17, and they must defend those fundamental values, which, however, only in religion and in God have their foundation. The so-called realists are unwilling to acknowledge this assertion, and indeed, they blame religion all the more for transforming what would otherwise be merely a conflict in the political and economic sphere into a religious

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struggle. They vividly depict the terror and cruelty of the ancient religious wars, in order to make it seem that today's conflicts between the West and the East are instead harmless, and that it would only require a little more pragmatism from both sides to achieve the settlement of economic interests and concrete political power relations. Appealing to absolute values, they say, falsely distorts the actual state of affairs, inflames passions, and makes the path towards a practical and reasonable union more difficult. Harmful tendencies. We, for our part, as Head of the Church, have, as in previous cases, avoided calling Christianity to a crusade. However, we can demand full understanding of the fact that, where religion is a living heritage of the ancestors, men conceive of the struggle, which is unjustly imposed upon them by the enemy, even as a crusade. But what we affirm for everyone, in the face of the attempt to make certain harmful tendencies appear harmless, is that these are issues concerning the absolute values of man and society. Due to our grave responsibility, we cannot allow this to be hidden in a fog of ambiguity. Discussions and meetings. In this regard, we must deeply lament the support given by some Catholics, both clergy and laypeople, to the tactic of obfuscation, in order to achieve an effect that they themselves do not desire. How can one still not see that this is the purpose of all that insincere agitation, which goes by the name of "discussions" and "meetings"? Moreover, what is the point of reasoning without a common language, or how is it possible to meet, if the paths diverge, if, that is, one of the parties obstinately rejects and denies the common absolute values, thereby making any "coexistence in truth" impossible? Already for the sake of the name of Christian, one must refrain from resorting to such tactics, since, as the Apostle warns, it is incompatible to wish to sit at the table of God and at the table of his enemies. And if even spirits were resolute, *Cfr. 1 Cor. 10, 21. 2 - ACTA, vol. XXIV, n. 1. — 25-1-1957.*

[*Latin ed. p. 18*]

18 From the Apostolic See - Official Commentary: Despite the painful testimony of a decade of cruelty, the blood shed, and the immolation of many lives offered by a tormented people, it should finally persuade them. However, it is observed that it is necessary not to sever ties, but rather to maintain mutual relations. But for this, it is fully sufficient that those responsible for the State and for politics believe that they must do in contacts and relations for the peace of humanity, and not for particular interests. It is sufficient that the competent ecclesiastical authority deems it necessary to accomplish, in order to obtain the recognition of the rights and freedom of the Church. Concerning the Cause of Peace: If the sad reality compels Us to clearly state the terms of the conflict, no one can honestly reproach Us for seemingly favoring the hardening of opposing fronts, and even less for being, in some way, distanced from that mission of peace which derives from Our Apostolic Office. If We were to remain silent, We would have far

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more reason to fear the judgment of God. We remain firmly bound to the cause of peace, and God alone knows how much We yearn to be able to proclaim it fully and joyfully with the Angels of Christmas. But precisely in order to save it from the present threats, We must indicate where the danger lies, what are the tactics of its enemies, and what designates them as such. Just as the newborn Son of God, infinite goodness Himself, did not hesitate to draw clear lines of separation and to face death for the truth. We are convinced that even today, faced with an enemy determined to impose, in one way or another, a particular and intolerable form of life on all peoples, only the unanimous and strong stance of all lovers of truth and goodness can save peace, and it will save it. It would be a fatal error to repeat what happened in a similar situation in the years preceding the Second World War, when each of the threatened nations, and not only the smallest, sought to save itself at the expense of others, almost using them as shields, and indeed seeking to draw from the distress of others very questionable economic and political advantages. The outcome was that all were swept away together in the conflagration. The Solidarity of Europe as a Means for World Peace: Therefore, a concrete need of this hour, one of the means to ensure peace for the entire world and a fruitful legacy of good, a force that also embraces the peoples of Asia and Africa, the Middle East and Palestine with the Holy Places, is to strengthen the solidarity of Europe.

[*Latin ed. p. 19*]

Acts of Pope Pius XII, 19. This, however, cannot be validated, until all associated nations understand that the political and economic defeats of some, in the long run, cannot result in any true gains for others in any part of the world. It cannot be validated, with regard to the formation of public opinion, if, in the hour of common danger, the criticism of the actions of some, even when it is itself justified, is expressed by others with such one-sided views, as to make one doubt whether any bond of solidarity still exists. Good policy can never be made with sentiment alone; much less can true policy today be made with the sentiments of yesterday and the day before yesterday. Under such an influence, it would not be possible to judge rightly on certain important matters, such as military service, weapons, and war. Military service, weapons, and war. The present situation, which has no precedent in the past, should be clear to all. There is now no room for doubt about the aims and methods that lie behind the tanks, when these burst forth noisily from sowers of death beyond borders, forcing civilized peoples into a way of life explicitly abhorred by them; when, as it were, burning the stages of possible negotiations and mediations, the use of atomic weapons is threatened to achieve concrete objectives, whether they are justified or not. It is manifest that in the present circumstances, it may happen in a nation that, after every effort to avert

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it has failed, war, in order to defend itself effectively and with hope of a favorable outcome from unjust attacks, cannot be considered unlawful. Therefore, if a popular representation and a government elected by free suffrage, in extreme need, by legitimate means of foreign and domestic policy, establish measures of defense and execute the provisions they deem necessary, they act equally in a non-immoral manner, so that a Catholic citizen cannot appeal to his conscience to refuse to perform the services and fulfill the duties prescribed by law. In this, We feel fully in harmony with Our Predecessors, Leo XIII and Benedict XV, who never denied that obligation, but deeply lamented the unrestrained arms race and the moral dangers of life in barracks, and pointed out, as We also do, disarmament as an effective remedy. References: Leo XIII, Acts, vol. XIV, Rome, 1895, p. 210; Archives of Extraordinary Ecclesiastical Affairs, Note of Cardinal Gasparri, Secretary of State of Benedict XV to the Prime Minister of the United Kingdom of Great Britain and Ireland, September 28, 1917.

[*Latin ed. p. 20*]

Acta Apostolicae Sedis - Official Commentary 20: Moral Norms and the Demands of Conscience.

Therefore, there are cases and moments in the life of nations in which only recourse to higher principles can clearly establish the boundaries between right and wrong, between what is lawful and what is immoral, and can quiet consciences before grave decisions. It is therefore consoling that, in many countries, in current debates, men speak of conscience and its demands. They demonstrate that they have not forgotten that social life is preserved from chaos to the extent that it is supported by absolute norms and by an absolute end; they implicitly condemn those who believe that they can resolve questions of human coexistence based on outward appearances and with a pragmatic approach that aims to act according to what is found to be in the interest and power in individual cases.

Although the program that underlies the United Nations aims to achieve absolute values in the coexistence of peoples, the recent past has shown that false realism prevails in not a few of its members, even when it comes to restoring respect for those very values, openly trampled upon, within human society. The one-sided view, which tends to operate in various circumstances only according to interest and power, manages to ensure that cases of accusations of disturbing the peace are treated very differently, and that, in this way, the different weight that these cases, considered individually, should have in the light of absolute values, is certainly perverted into its opposite.

The Authority of the United Nations.

No one expects or demands the impossible, not even from the United Nations themselves; but it could have been expected that their authority would have had its weight, at least through observers, in places extremely

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endangered by the essential values of man. Although it is worthy of recognition that the UN condemns serious violations of the rights of men and of entire peoples, it could nevertheless be desired that States, which even refuse the admission of observers, – thereby demonstrating that they have a concept of state sovereignty that undermines the very foundations of the UN, – should not be allowed to exercise their rights as members of the Organization itself. The Organization should also have the right and the power to prevent any military intervention by one State in another, which is intended to be carried out under any pretext, as well as to assume, with sufficient police forces, the protection of order in the threatened State.

[*Latin ed. p. 21*]

Acts of Pope Pius XII, February 21, on General Disarmament and New Methods of Control.

If we mention these shortcomings, it is because we desire to see the authority of the United Nations strengthened, especially in the attainment of general disarmament, which is so dear to Our heart, and on which We have spoken on other occasions. Indeed, only within the framework of an institution such as the United Nations can the commitment of individual states to reduce armaments, and especially to renounce the production and use of certain weapons, be agreed upon and transformed into a strict obligation of international law. Likewise, only the United Nations are currently able to demand compliance with this obligation, assuming effective control over the armaments of individual states, without exception. Its exercise through aerial observation, while avoiding the inconveniences that might arise from the presence of foreign commissions, ensures the effective ascertainment of military production and strength with relative ease. Indeed, it is almost miraculous what technology has achieved in this field. With objectives of sufficient aperture angle and brightness, it is now possible to photograph, from several kilometers in height and with sufficient detail, objects located on the surface of the earth. Scientific progress, modern mechanical and photographic techniques, have made it possible to build cameras that have reached a remarkable degree of perfection in all aspects; the films have been brought to a degree of sensitivity and grain fineness so high as to make possible enlargements of many hundred times. Such machines, mounted on aircraft that travel at a speed close to that of sound, can automatically take thousands of photographs, so that hundreds of thousands of square kilometers are explored in a relatively short time. The experiments conducted in this field have yielded results of exceptional importance, allowing the highlighting of buildings, machines, individual people, and objects located on the ground, and even, at least indirectly, underground. The totality of the research carried out has shown how very difficult it is to conceal the movement of troops or armored vehicles, vast stockpiles of weapons, and important industrial complexes for military purposes. If the research could

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be of a permanent and systematic nature, it would be possible to highlight very minute details, in such a way as to offer a solid guarantee against any surprises. To accept control; this is the crucial point to overcome, where each nation will demonstrate its sincere will for peace.

[*Latin ed. p. 22*]

Acts of the Apostolic See - Official Commentary 22 The Will for Peace: The will for peace, the highest virtue of a free man, an invaluable treasure of this life, is the fruit of human effort, but it is also a precious gift from God! The Christian knows this, for he has learned it from the cradle of the newborn Son of God, upon whose truth and upon whose commandments, the supreme and absolute values, every order is founded, by them guarded, and made fruitful in works of progress and civilization. The light and life of the mystery of the Nativity. - Aid to the Oppressed Hungary. Finally, allow us one last exhortation. We are greatly consoled by the thought of the deeply moved and generous behavior towards the oppressed Hungary by all our beloved children, by relief organizations, by entire nations, and also by the honest press. We are also convinced that all well-intentioned hearts will not cease to pray and to sacrifice themselves to alleviate the sad conditions of that martyred people. There are already many on earth who, in the tumultuous events of recent decades, have personally experienced what misery is. How could they remain indifferent to the poverty of others? And how could those who live comfortably remain insensitive to the poverty of their neighbors? But together with your charity, let the "light" and the "life" of the mystery of the Nativity especially abound upon the unfortunate. Both are given in Christ, and this grace and this peace, this trust in God, who will restore all justice and accept every sacrifice, cannot be taken away from them by any human power. And now, upon all who hear us, and especially upon the suffering, the humble, the poor, and those who suffer persecution for the sake of justice, may our Apostolic Blessing descend, as a pledge of divine graces. Cf. MATTH. 5, 10.

[*Latin ed. p. 23*]

ACTS OF POPE PIUS XII, WRITTEN COMMUNICATION 23, ADDRESSED TO THOSE WHO ATTENDED THE THIRD ASSEMBLY OF THE INTERNATIONAL FEDERATION OF CATHOLIC YOUTH, HELD IN ROMAE.

The Third General Assembly of the International Federation of Catholic Youth, which is to be held shortly in Rome, offers Us a welcome opportunity to address its leaders and the delegates from various countries who are to participate in it, offering Our encouragement and paternal wishes. We do so all the more willingly, because you, dear young people, represent in Our eyes the countless multitude of Our sons from all nations who, animated by the same faith and the same zeal for the cause of God, serve within

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the Catholic youth organizations, or silently bear, sometimes heroically, witness to their fidelity to the Lord. Both are the pride of the Church; but they are also, in the world, the hope of the new generation. Rarely has a generation been afflicted by such profound and vast upheavals that stir up the peoples, shake the civilizations, unleash passions, and undermine the most sacred values of morality and religion. How could We not be moved by compassion when We think of so many young people today, who, "like sheep without a shepherd," grow up in anxiety and doubt, or are delivered defenseless to the influence of false propaganda? As a framework for your activities, the Statutes of your Federation rightly provide that each national organization and the various specialized movements should enjoy, for their apostolate, genuine freedom of action under the authority of the responsible pastors. But, more than these legitimate and necessary freedoms, love, dear sons, the fraternal bonds that unite you within the great Catholic family, for the same service of the Church. Revive in your souls the awareness of your common belonging to the Body of Christ, of which you are the members; have together a sense of Catholic honor, consisting of love and admiration for our Mother, the holy Church, and apply yourselves with a united heart to extend her saving action throughout the world; nourish and develop in your minds, through a generous application to the study of the...

[*Latin ed. p. 24*]

Acta Apostolicae Sedis - Official Commentary 24: For the understanding of the Christian mystery, as you love to proclaim it through the singing of the Creed; in a word, preserve, like a precious pearl of the Gospel, the "sentire cum Ecclesia" [to think with the Church], which unites you all around the Vicar of Christ and protects you from a perilous dispersion of forces. In a time when nationalisms are dangerously intensifying, this fraternal union of young Catholics, – with due respect for each one's attachment to their homeland, their race, and their culture, – is for Our paternal heart a precious comfort. Is it not right to see in it a powerful means of healing the wounds of war, of reconciling and pacifying peoples? In this century, especially one so cruelly marked by a gigantic struggle against religion, what bright hope does this common will of young people from all nations shine, who seek to proclaim, through their lives and their actions, the sovereign rights of God: "for from Him, through Him, and for Him are all things!" 1 Such are the perspectives that will guide the work of your next Assembly, and in particular, the examination of the main theme of study: education for spiritual life and its relationship with professional life and modern culture. Already, in Our address to the young women of the World Catholic Federation, We gave you, a few months ago, paternal directives on this point, which can still guide your own research today. There is no doubt that faithful adherence to the duties of spiritual life, which We cannot

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recommend too strongly, will lead you to a fruitful apostolate in service to your brothers and sisters in the environment where Providence has placed you: "Is it not, We said recently, the Lord who is then present in each of His members?... To cast upon the world a gaze identical to His, to share the intentions that animated Him, His immense desire for redemption, is the spontaneous action of one who lives in Him and by Him." 2 May God grant that the fervent prayer that rises from Our lips be heard, as We address this message to you, dear sons. May He deign to call a continually increasing number of you to that highest service, which is the priesthood, for everywhere, the harvest is immense, awaiting apostolic laborers! And how could loving sons of the Church, open to the needs of the world, and formed from their youth in spiritual life, fail to respond generously to the call from on high?

1 Romans 11:36.

2 Discourse to Rinascita Cristiana, O. R. November 8, 1956.

[*Latin ed. p. 25*]

Acta Pontificii Pauli XII, 25. It is by expressing this desire that, with a paternal heart, We grant to all of you, leaders, chaplains, and members of the International Federation of Catholic Youth, Our Apostolic Blessing. From the Vatican, December 4, 1956. PIUS PP. XII - ADDRESS To those who attended the Council of the International Federation of Catholic Men, held in Romae.

Gentlemen, it is with pleasure that We welcome the Council of the International Federation of Kim Men, "Unum Omnes," which is currently meeting in Romae. Since the first General Assembly held in this city during the Holy Year, with the participation of 20 different nations, happy developments have manifested the vitality and importance of your Federation. The number of countries represented has doubled in six years, especially through the accession of organizations from the American continent. We desire that this universality become complete, and that soon the Christian communities of Asia and Africa, where a young and vigorous Catholic Action is already flourishing, may also be represented within this great family. The very words of the Lord, which you have taken as your motto, recall that the visible unity of Christians living their faith intensely constitutes a powerful apostolate, if we may use that term, a vast testimony that compels and obliges all good-hearted souls to salutary reflections.

But, concerned to give your union all the effectiveness that results from efforts methodically coordinated, you seek to "promote contacts between the affiliated national associations, so that, in a spirit of fraternal charity, they may become better acquainted with each other, help each other, share studies and experiences carried out by each of them, and collaborate, with mutual respect for the forms that their apostolic action takes at the national level."

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1. The general assemblies that you have held successively * December 8, 1956. 1 Status, art. IV, a.

[*Latin ed. p. 26*]

The gatherings of the Apostolic See – the official commentaries – held every two years in Rome, Madrid, and Paris, have allowed us to observe the fruits of this program. Next April, you intend to convene in the Netherlands to study two vast and equally important themes: firstly, the duties of Catholics in civic, union, and political life; and secondly, the problems of synthesis, parish, environment, and profession. These previous exchanges have indeed revealed the desirable progress on these various points, and We have every reason to hope that the confrontation of ideas and achievements, which continues with such great loyalty and generosity on a global scale, will bring to the various national associations the comfort of greater understanding and encouraging examples. With patience and competence, you gather the extensive and reliable information necessary to undertake the long-term actions that must be yours; for example, you carefully follow family matters, because the family is the cell of Christendom, as it is the vital element of natural society; the father must exercise his role as head of the family, he must be able to give his children an education in accordance with his religious convictions, and he must enjoy in civil life an authority proportionate to his true importance. From this arise numerous problems concerning work, housing, and the role of women, on which members of the Catholic Action must take a stand and courageously conduct campaigns with method and unanimity. Applied to general apostolic tasks, you encounter alongside you other forms of Catholic Action, which have as their center of interest a parish, an environment, a profession, a work. Each has its own methods, and this legitimate diversity must be respected. Uniformity is neither possible nor desirable, for it would not correspond to the variety of situations nor to the truth of material and human resources. It is, however, good that the distribution of efforts be wisely organized, and this presupposes from all the Christian virtues of humility and self-denial, so that the indiscreet zeal of some does not hinder the endeavors of others. And this will be all the easier if each group maintains a more habitual and filial relationship with the representatives of the Church, who are charged with guiding and utilizing their selfless activity. "For," says Saint Paul, "there are diversities of gifts, but the same Spirit; and there are diversities of ministrations, but the same Lord; and there are diversities of operations, but it is the same God who worketh all in all" (1 Corinthians 12:4-6). It is your task to promote, by 2 Corinthians 12:4-6.

[*Latin ed. p. 27*]

Acts of Pope Pius XII, 27: "You, assemblies general, your federal councils (your bulletin and all collective and personal means), this Catholic

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spirit of broad collaboration, understanding, and discipline, which will enable national organizations to carry out concordant action, from which it will result that, supporting one another, they will acquire much greater power and influence. Your Federation occupies an important place in International Organizations, and as such, it also exerts its influence in Official International Bodies. It is here primarily that you can become promoters of a peace that conforms to Christian principles, which overcomes particularisms, triumphs over certain nationalist passions, all imbued with resentment, jealousy, and pride. Therefore, strive by all means at your disposal to create among peoples a climate of trust, understanding, to organize their collaboration on a basis of fraternity and mutual service. We congratulate you in particular on the interest you show in your numerous Christian brothers who are persecuted, especially in Europe and Asia. You support them with your prayers; you protest in their favor in the name of justice and the law of nations; you finally take advantage of their example of heroic fidelity to Christ and the Church. Their sacrifice, united with that of the Savior, is even more precious in the eyes of God than the zeal of the apostles; and it is from Him that We hope, on the day of mercy, for the return to unity of entire peoples, today crushed and violently separated from the one fold prepared by the good Shepherd. Outside the Church, there is no deep and lasting unity. That is why your task is so beautiful and so urgent. To foster harmony between the modern world and the Church, to dedicate with profound selflessness your work to the service of the Kingdom of God; this is a work worthy of the noblest hearts. Faith and charity, which make you see God in men, support your effort, and We pray that the Father of heaven may bless and make it fruitful. For this purpose, and as a pledge of Our paternal affection, We impart to you, dear sons, to you and your families, to your Federation and all its members, Our most ample and profound Apostolic Blessing."

[*Latin ed. p. 28*]

From the Apostolic See - Official Commentary 28. APOSTOLIC LETTER: To the diocese of Resistencia, which We Ourselves established on June 11, 1943, as the first among others, and whose greatest glory, since the 16th century, has been its devotion to Mary. For from the time that the Spanish arrived in those lands of southern America, devotion to the Immaculate Virgin Mary, in whose honor a new city was founded in 1585, flourished among the indigenous people, and even after the city was destroyed, it persisted and spread throughout the surrounding areas. In the beginning of the 17th century, a sanctuary, which later became frequent and celebrated, was founded in honor of the Virgin Mary, who was ever untainted from the very beginning, in a small town called "Itati." Many people come there every year, either to seek favors or to bring children and young people to the Eucharistic table, so that the leaders of the Province decided to declare

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the Immaculate Virgin Mary the patron saint of the entire Province in the year 1954, and to establish December 8th as a holiday. Furthermore, many churches are dedicated to the Blessed Virgin Mary, and the memory of the worthy sacred building of the Carmelite Virgins in the city of "Formosa," or at least the Marian altar, is a testament to how deeply the devotion to the Virgin Mary has spread among the faithful. Moved by all of this, and by the prayers of the clergy and the people, the Most Reverend Henry Bau, Bishop of Resistencia, requested that We declare the Virgin Mary, the Mother of God, ever untainted from the very beginning, as the principal patron saint of the entire diocese. The Ordinary also requested that We kindly declare Saint Joseph, the spouse of the same Virgin Mary, to whom We Ourselves, along with the feast day, have recently added the title of "Patron of Craftsmen," as the heavenly secondary patron of the aforementioned diocese, which is frequented by workshops. We, however, in order to honor the Queen of Heaven more and more, and in connection with the recent feast day of Saint Joseph, the Craftsman...

[*Latin ed. p. 29*]

By the Acts of the Holy Father, Pope XII, section 29, having established that the cult should be fostered, We have decided to readily accept such prayers. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, We establish, make, and declare, in perpetuity, the most Blessed Virgin Mary, from her origin Immaculate, as the principal and main Patroness of the entire diocese of Resistencia, together with Saint Joseph, Confessor, the Spouse of the same Divine Mother, and Workman, with all the liturgical honors and privileges that rightly belong to the principal Patrons of dioceses. Contrary to anything to the contrary, notwithstanding. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall now and henceforth, fully observe them; and that it shall be rightly judged and determined accordingly; and that anything to the contrary, attempted by anyone, with any authority, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the fifth day of the month of May, in the year 1956, in the twelfth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Public Affairs of the Church, the following is declared: To the most Blessed Virgin Mary, and equally Immaculate, Saint Michael the Archangel, Principal and Chief Patron of the diocese of Ketaènsis, are declared Patrons. Pope Pius XII. For the perpetual memory of this event. — It has brought Us no small joy that the Venerable Brother Anthony Könings, Bishop of Ketaènsis, heeding the desires of the clergy

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and the people, and not unmindful of the graces and benefits received, wished to entrust his diocese, canonically increased by Ourselves, in the sacred year of 1955, to the maternal protection of the Divine Mother, the Virgin Mary, who, from her origin, has been free from any stain. However, such desires...

[*Latin ed. p. 30*]

By the authority of the Apostolic See – Official Commentary 30, lacking the necessary sanction, the aforementioned Bishop earnestly requested that We deign to confirm this Marian patronage, adding an Apostolic declaration whereby Saint Michael the Archangel, titular of the same Church Cathedral, is established as the principal patron of the diocese. We, however, wishing to suitably reward the Marian piety of the faithful clergy and people of the Ketaënsis diocese, readily deemed it fitting to receive the aforementioned Bishop's petitions. Wherefore, after consultation with the Congregation of Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the tenor of the present document, We permanently confirm, choose, and declare the Blessed Virgin Mary, from her very conception, as the principal patron of the entire Ketaënsis diocese; and Saint Michael the Archangel, patron of the same diocese, as equally principal, with all the honors and liturgical privileges properly belonging to the patrons of the place. Contrary things notwithstanding. These things We decree, establish, and ordain, that the present document shall forever remain valid and effective; that it shall fully produce and obtain its intended effects; and that those to whom it pertains, or who may pertain to it, shall now and henceforth fully comply with it; and that it shall be duly judged and defined; and that it shall be null and void from this moment, if anything contrary to these things should occur, knowingly or unknowingly, by anyone, through any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fifth day of the month of May, in the year 1956, in the twelfth year of Our pontificate. By special mandate of the Most Holy Cardinal, for the public affairs of the Church, Gildo Brugnola, from Apostolic Briefs III, Basilica Minor of Santa Maria, Brixinensis, Honors V. In Heaven, Privileges Assumed, Sacred, in the abbatial village of ((Novacella)), Diocese. PIUS PP. XII For the perpetual memory of the matter. – "To give thanks to Santa Maria" or ((Novacella)) is the name given to the religious establishment, a temple dedicated to the Blessed Virgin, received into the heavens, with a continental canon.

[*Latin ed. p. 31*]

The acts of Pope Pius XII, page 31, mention the monastery of Nicor, which, situated in a pleasant location in the valley of Isarc, and surrounded by fertile hills and verdant meadows, is not far from Brixen. It received its name originally because, when it was founded in the tenth century,

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it was believed that it could rightly restore sacred things and reform morals through the intercession of the Blessed Virgin Mary, the powerful dispenser of divine graces; whose cult, besides others, the Regular Canons of Saint Augustine have striven to elevate in the hearts of men. Another appellation signifies that the purpose of the monastery was to be, in those times of great vices, a seat of a new way of living and a new state of mind, and almost a sanctuary, and especially to preserve the faith of the Petrine See from the spreading poison of heresy. Therefore, Blessed Hartmann, a Regular Canon of Saint Augustine and Bishop of Brixen, founded the temple and the "cell" or monastery, with the help of the noble Reginbert, in the year 1432, with a provident and salutary intention. God so blessed this work that, with happy growth and increase, it has lasted until our time. The zeal for religion and the fervor of piety are expressed and brought before our eyes by the very size and magnificence of the temple, for which artists of no small renown contributed their skill and labor. This building, originally vaulted and curved both to the east and west, and therefore of the so-called Romanesque style, was destroyed by fire in the year 1540. But the monks of Nicor did not despair, but eagerly rebuilt what had been destroyed and erected the sacred tower, which is square and solid and still visible, and which has always been held by them as a sign of victory and a bulwark of the Catholic name. This house of God, restored, was again consecrated by Rudolph, Bishop of Sutri and legate of the Apostolic See, in the year 1598. In the fifteenth century, a chapel was added, with cross-vaulted ceilings, and the entire structure began to be adapted to the Gothic style; which was completed only in the cell. Finally, in the eighteenth century, when that manner of building and decorating, which is called "Baroque," became prevalent, the interior of the temple was adorned with an incredible variety of ornaments: one marvels at the multitude of colors, the harmonious ceilings, the numerous statues of angels, the straight and twisted columns, the three tiers of arches, by which one ascends from the entrance to the main altar. It is also worthy of mention that there is a chapel of the Blessed Virgin Mary, "ad gratias," a work of most noble and sacred devotion. For to the Mother of God, in Augsburg, was dedicated...

[*Latin ed. p. 32*]

32. The Apostolic See – a commemorative plaque, elegantly sculpted and placed within the sanctuary, is frequently visited by the faithful for devotional purposes; and many are there joined in marriage, desiring that the present grace of the Divine Mother may strengthen their conjugal bond. Furthermore, the temple is richly adorned with painted images, in which the "Lady of the World, Queen of Heaven," and other celestial Saints, especially from the Order of Regular Canons, are depicted with exquisite colors. Nor should we overlook the quadrangular portico, which adjoins the temple, and which, with its ancient paintings, inspires admiration in

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all who behold it. Thus, this renowned seat of piety, located in the temples within the Alpine region, near Brenner, rightly holds a prominent place, owing to its exceptional devotion and its ample grandeur. The sacred rites are performed there, and praises of God are sung frequently by a large community of Canons and by the boys who are educated by them, in a manner befitting the majesty of God, the dignity of the order, and the benefit of the Christian people. Finally, the temple is richly furnished with the relics of the celestial Saints, with precious metal furnishings, and with other instruments suitable for the divine rites. However, this glorious house of God was severely damaged by the war, in which almost the entire world was recently engulfed, being struck by fiery projectiles from aerial vessels and partially destroyed. When, however, the longed-for peace returned, the Regular Canons, under Ambrose Giner, the Prior and Abbot, with great expense and unwavering piety, restored it to its former splendor. Therefore, signifying the wishes of the members of Neocella, the masters of the town and the entire people, their beloved son, Charles Egger, the General Procurator of the Order, whom we have mentioned, humbly requested us to grant the temple, so richly adorned with so many praises, the title and status of a Minor Basilica. In response to these requests, and with the recommendation of the Ordinary of Brixen, and with a desire to promote the cult of Our Lady and to show favor to this religious community, we willingly decided to comply. Therefore, after consultation with the Congregation for Sacred Rites, with full knowledge and mature deliberation, and by the fullness of our Apostolic authority, by these letters, perpetually and in every respect, we consecrate the temple, dedicated to the honor of the Blessed Virgin Mary, assumed into Heaven, in the town of "Novacella," within the boundaries of the Brixen diocese, and we elevate it to the dignity and honor of a Minor Basilica, with all the rights and privileges that rightfully belong to sacred edifices bearing the same title. Notwithstanding any contrary provisions. These things we decree, we establish, we declare, and we ordain that these present letters shall remain firm, valid, and effective forever.

[*Latin ed. p. 33*]

Acts of the Supreme Pontiff, Pius XII, number 33; so that they may produce and attain their full and complete effects; and that those to whom they pertain, or who may pertain to them, may be fully assisted now and in the future; and thus, it must be rightly judged and defined; and that whatever is attempted by anyone, with any authority whatsoever, knowingly or unknowingly, concerning these matters, shall be declared invalid from now on and void. Given at Rome, near Saint Peter, under the seal of the Fisherman, on the twenty-fifth day of the month of May, in the year 1956, in the twelveth year of Our Pontificate. Concerning a special mandate from the Most Holy Cardinal, for the affairs of the Church, Gildo Brugnola,

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from Apostolic Briefs, 3 - ACTA, volume XXIV, number 1. - 25-1-1957.

[*Latin ed. p. 34*]

From the Apostolic See » Official Commentary 34

ACTS OF THE SUPREME SACRED CONGREGATIONS

SUPREME SACRED CONGREGATION OF THE HOLY OFFICE

COMMUNICATION

The Reverend Michael Collin (who is also known as Father Michael of Infinite Love), formerly of the Congregation of Priests of the Sacred Heart of Jesus, was, by a Decree issued by the Holy Office on January 17, 1951, reduced to the lay state.

By the same Decree, the association « Institut des Apôtres de l'Amour Infini » (The Work of the Apostles of Infinite Love) was dissolved, which the aforementioned Priest had presumptuously attempted to found without the approval of the competent ecclesiastical authority.

Since the Reverend Collin, taking advantage of the good faith of clerics and of some religious institutes of women, dared to celebrate the Holy Mass after his reduction to the lay state, this Supreme Sacred Congregation warns Ordinaries, the secular and regular clergy, and all those to whom the care of churches or chapels is entrusted, that he is, in all legal respects, still a layman.

Furthermore, the Ordinaries are warned that to Collin it was forbidden to reconstitute, under any title, the association dissolved by the Holy Office with the aforementioned Decree, and to found new ones.

Therefore, the Work of the Apostles of Infinite Love and that of the Magnificat, likewise instituted by him in defiance of the express prohibition of the Holy Office, are not recognized by the Church, and it is forbidden to the faithful to belong to them.

Rome, from the Palace of the Holy Office, December 15, 1956.

Arturo De Iorio, Notary

1 See A. A. S., 1951, p. 477.

[*Latin ed. p. 35*]

The Sacred Consistorial Congregation, PORTALEGRENSIS (PORTALEGRENSIS - Castelo Branco), DECREE CONCERNING THE ERECTION OF A CON-CATHEDRAL AND THE CHANGE OF NAME. By Apostolic Letters, under the seal, entitled "Gravissimum Christi," issued by the Most Holy Pope Leo XIII, of blessed memory, on the thirtieth day of September in the year 1881, certain dioceses in Lusitania were suppressed, among which was the Cathedral Church of Castelo Branco, whose territory was

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joined and incorporated into the Diocese of Portalegre. Now, since the city commonly called Castelo Branco has, in these recent times, experienced a blessed increase, and the number of the Christian faithful, as well as its inhabitants, have flourished through industry and commerce, the Most Reverend Lord Augustine de Moura, Bishop of Portalegre, in order to better serve the good of souls, requested from the Apostolic See that the temple existing in the aforementioned city, dedicated to Saint Michael the Archangel in honor of God, which until the year 1881 shone with the title and honor of a cathedral church, be elevated to the dignity of a conc-cathedral, and that the Diocese of Portalegre, retaining its former designation, also be augmented with the new name of Castelo Branco. Our Most Holy Lord Pope Pius, through Divine Providence, after mature deliberation and having received the favorable opinion of the Most Reverend Father Fernando Cento, titular Archbishop of Seleucia, and Apostolic Nuncio in the Republic of Lusitania, deemed it fitting to grant this request with benevolence. Wherefore, with the consent of those who are, or are presumed to be, concerned, and by the fullness of Apostolic power, through the present Consistorial Decree, which shall be valid as if Apostolic Letters, under the seal, had been issued, the aforementioned temple, dedicated to Saint Michael the Archangel, is elevated to the dignity and rank of a conc-cathedral, so that in the same place the episcopal chair may henceforth be erected and established.

[*Latin ed. p. 36*]

Apostolic See, 36th Session – Official Commentary. Furthermore, Our Lord has entrusted to the Prelate of Portalegre the duty, especially after a suitable Episcopal residence has been constructed, of residing for a certain period each year in Castelo Branco. His Holiness grants that, with the addition of the name Castelo Branco, the Diocese of Portalegre and its Bishop, for the time being, may be called and known as Portalegre-Castelo Branco. To ensure the execution of all these matters, the aforementioned Most Reverend Father Fernando Cento has been appointed by the same Holiness, and he is granted the necessary and appropriate powers, including the power to delegate, to any man established in ecclesiastical dignity, the task of submitting to the Sacred Congregation of the Consistory, as soon as possible, a certified copy of the completed execution. All contrary decrees to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Congregation of the Consistory, on the 18th of July, 1956. [Signature] Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mailand, Secretary to His Holiness. L. S. Joseph Ferretto, Assistant.

PROVISIONS FOR CHURCHES. Our Most Holy Lord, Pope Pius XII, by the Divine Providence, has, through successive decrees of the Sacred Congregation of the Consistory, deemed to provide new pastors for the following churches: on November 29, 1956 – To the titular Episcopal Church

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of Vallitana, he appointed Reverend Father Charles Arthur Brown, of the Society of Maryknoll for foreign missions, the parish priest of Saint Peter in the city of Badajoz, whom he appointed as Auxiliary to His Excellency, Bishop Augustine Arce, of the Holy Cross of Sierra. On December 8th – To the Cathedral Church of Pesqueira, he appointed Reverend Father Severino Marianum de Aguiar, Bishop Urban, General Vicar and parish priest of the cathedral church in the Diocese of Campinas. On December 17th – To the Cathedral Church of Maringá, newly erected, he appointed Reverend Father Aloysius Coelho, the parish priest of the cathedral of Ribeirão Preto. On the Metropolitan Church of Cuzco, His Excellency.

[*Latin ed. p. 37*]

The Sacred Consistorial Congregation:

To Charles Mary Jurgens Byrne, until now titular Bishop of Nisyrus.

To the Cathedral Church of Chiclayo, newly erected, to the Most Reverend Daniel Figueroa Villón, until now Bishop of Huancayo.

To the Cathedral Church of Huancayo, to the Most Reverend Marian Hyacinth Valdivia and Ortiz, until now Bishop of Huaraz.

To the Cathedral Church of Huaraz, to the Most Reverend Theodosius Moreno Quintana, until now Bishop of Huanuco.

To the Cathedral Church of Huanuco, to the Most Reverend Charles Albert Arce Masías, until now Bishop of Tacna.

To the Cathedral Church of Tacna, to the Most Reverend Alphonsus Zaplana Belliza, until now titular Bishop of Agbia.

To the titular Archiepiscopal Church of Beroea, to the Most Reverend Philip James Hermosa and Sarmiento, until now Archbishop of Cuzco.

To the titular Archiepiscopal Church of Amoria, to the Most Reverend Ambrose Squintani, until now Bishop of Ascoli Piceno. December 18th.

To the Metropolitan Church of Cuiabá, to the Most Reverend Orlando Chaves, until now Bishop of Corumbá.

To the Cathedral Church of Petrolina, to the Most Reverend Anthony Campelo de Aragão, until now titular Bishop of Sesta. December 20th.

To the titular Episcopal Church of Telmissus, to the Reverend Daniel Francis Mary da Silva, General Vicar and canon of the metropolitan Chapter of Evora, whom the Most Reverend Anthony Benedict Martins Júnior, Archbishop of Braga, has appointed as Auxiliary. December 23rd.

To the Metropolitan Church of Modena and to the nullius Abbey of Nonantula, to the Most Reverend Joseph Amici, until now Bishop of Oaesenat.

To the Cathedral Church of Bosa, to the Reverend Francis Spanedda, canon of the Metropolitan Chapter of Turrita. December 27th.

To the Cathedral Church of Saint Lawrence, to the Reverend Gerard

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Couturier, canon, theologian, and parish priest of the metropolitan church of Saint Germain. December 29th.

To the Cathedral Church of Wayne, to the Most Reverend Leon Aloysius Pursley, until now titular Bishop of Hadrianopolis in Pisidia.

To the Cathedral Church of Burlington, to the Most Reverend Robert F. Joyce, until now titular Bishop of Citium.

[*Latin ed. p. 38*]

From the Apostolic See – Official Commentary 38 – To the Cathedral Church of Gary, recently established, the Reverend Andrew G. Grutka, parish priest of the Most Holy Trinity in the city of Gary, in the Gary diocese. – To the Cathedral Church of Bismarck, the Reverend Hilary B. Hacker, Vicar General of the archdiocese of Saint Paul of Minnesota. – To the titular episcopal Church of Risiniana, the Reverend Ralph Zambrano Camader, parish priest of Saint Dominic in the Popayán archdiocese, whom the Most Reverend Father Didacus Mary Gómez y Tamayo, Archbishop of Popayán, has appointed as his Auxiliary Bishop. Dated January 6, 1957. – To the titular episcopal Church of Myndia, the Most Reverend Father James Rosso, formerly Bishop of Cuneo. Dated January 8. – To the titular episcopal Church of Lysias, the Most Reverend Father Aloysius Pirelli, formerly Bishop of Andria. III. NOMINATION. By decree dated December 17 of the year 1956, the Sacred Congregation Consistorial appointed the Most Reverend Father Philip James Hermosa y Sarmiento, titular Archbishop of Beroea, as Vicar of the Castrum of the Republic of Peru. SACRED CONGREGATION OF THE COUNCIL. DECREE. Whereas, the priest Recared Horváth, a Cistercian religious, in Hungary, has plotted against legitimate ecclesiastical authorities and attempted to undermine their power, the Sacred Congregation of the Council, in accordance with the decree "Concerning ecclesiastical offices and benefices canonically instituted or provided for," of June 29, 1950 (A. A. 8.1950, pages 601-602), by special mandate of the Most Holy Pope Pius XII, declares that the aforementioned priest has incurred excommunication in a special manner, reserved to the Apostolic See.

[*Latin ed. p. 39*]

The Sacred Congregation of the Council 39. Furthermore, the same Sacred Congregation, concerning the aforementioned special mandate, decrees the following:

1. Secular or religious priests who, in Hungary, – because their appointments to offices or benefices have been found to be not in conformity with the dispositions of canon law, or because the duties assumed by them have not been duly carried out – have been removed from office or suspended, or have been prohibited from their order by the proper Ordinary or by the Ordinary of the place, cannot be absolved or dispensed unless, first of all,

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they have absolutely and definitively relinquished all offices or benefices previously held, and have submitted in all things to legitimate ecclesiastical authority; secular priests who have come from another diocese must return to it; and religious priests have left the diocese in which they held the aforementioned offices or benefices.

2. These unfit priests are declared ineligible for offices in the diocesan curia, for canonries, for any duties in cathedral churches and in seminaries, for the office of vicarius foraneus, and also for the office of parish priest in the city of Budapest and in all other cities and towns where the seat of the bishopric or vicariate foraneus is located; therefore, these offices, benefices, and duties cannot in any way be conferred upon them without the consultation of the Apostolic See.

3. If, however, they should refuse to comply – may God prevent it – they incur excommunication, reserved in a special manner to the Holy See, by that very act. Notwithstanding any other considerations, even those deserving of special mention.

Given in Rome, on the 21st day of January, 1957.

P. Card. L. >B S- CIRIACI, Prefect.

F. Roberti, Secretary.

[*Latin ed. p. 40*]

40 From the Apostolic See - Official Commentary of the SACRED CONGREGATION FOR THE CULT OF SAINTS, BEATIFICATION AND CANONIZATION, concerning the Beatification and Canonization of the Servant of God, MARIA LICHTENEGGER, of Secoviens, regarding a doubt. Although our Lord Jesus Christ, with His infinite charity, embraced the entire human race, He nevertheless showed a special tenderness towards children, as He Himself declared: "Suffer the little children to come unto Me" (Mark 10:14). Therefore, the Holy Catholic Church, most loving mother of the entire human family, imitating the Divine Master Himself, strives earnestly to ensure that diligent care is provided to children and young people, and that appropriate instruction is given to them, so that they may grow in piety and virtue, and be everywhere a sweet fragrance of Christ. Indeed, in the Church of Christ, at no time, and certainly in our own age, when boasting, pride, violence, and the corruption of morals seem to engulf the entire world, have there been lacking from the ranks of children and young people those who, moved by the Holy Spirit and guided by skillful hands, and with the means provided by the Church itself, shone with the brilliance of virtues; and it is not undeservedly that the words of divine eloquence, written in praise of the just, can be applied to them: "Being made perfect in a short space, he fulfilled a long time" (Wisdom 4:13). Among those worthy of mention is Maria Lichtenegger. In the village commonly called St. Marem, near Pickebach, within the territory of the

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diocese of Secoviens in Austria, the Servant of God was born on August 4, 1906, to Wilhelm and Aloisia Hammer, parents who were not wealthy, but were highly esteemed for their great piety and public virtue. On the same day, she was reborn in the sacred waters of Baptism and given the name Maria, commonly known thereafter as Mitzerl. Guided and strengthened by the admonitions and examples of her parents, the young girl grew in goodness of nature and piety among all, clearly demonstrating the bright Christian virtues she would attain. As she progressed in her studies, she attended public school, where she...

[*Latin ed. p. 41*]

The Sacred Congregation of Rites, with great admiration, notes the diligence, alacrity, modesty, and docility of this young woman. She was especially edified by the joyful and attentive manner in which she listened to the lessons of Christian doctrine, and her heart was so inflamed with love for God and her neighbor that she surpassed her peers in the practice of religion, as well as in her other duties. Moved by this ardent love for God, her parents and the town council earnestly requested that she be admitted to the heavenly banquet; and, which was unusual at that time, she received this grace when she was only nine years old. From that time on, she developed such a great devotion to the most august Sacrament that she feared neither cold nor snow nor rain, but always attended daily Mass to nourish herself with the Body of Christ. After a year, she was anointed with the Sacred Chrism in the city of Graecensi. Having received a proper and praiseworthy education in her early years, she devoted herself to learning the art of sewing, not to burden her parents, but rather to be able to provide food for herself and for them. In learning this art, under the guidance of a very pious teacher, she excelled through her talent and obedience. She established for herself a way of life that went above and beyond the ordinary, working diligently. Drawing closer to the Spouse of her soul each day, and with the permission of her confessor, she dedicated herself to God through the vow of virginity, which filled her with such heavenly sweetness that she disdained all earthly things and longed to be dissolved and to be with Christ. She found great joy in attending all the sacred ceremonies in the parish church, and she contributed to the beauty of the sacred chants with her pleasant voice; she showed the utmost reverence for the priests; and she was a zealous supporter of missionary works, contributing through prayers and donations. After being afflicted by a deadly illness, which she endured with remarkable patience, and being comforted by the Sacraments of the Church, she returned her most pure soul to God on July 8, 1923, at the age of almost seventeen years. The reputation for holiness with which she was adorned during her life has not diminished to this day; indeed, it has become more vivid, as evidenced by the increasing number of people who visit her tomb, the frequent prayers offered to her, and the many favors that

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are said to have been obtained through her intercession. These things are not only attested to by the witnesses examined in the process, but also by numerous Cardinals, Archbishops, Bishops, and other men of high ecclesiastical and civil standing, including some who hold important civil offices even in Austria, as is confirmed by the Postulatory Letters presented to the Supreme Pontiff. Therefore, in the ecclesiastical court of Secovi, canonical investigations are...

[*Latin ed. p. 42*]

42. The *Commentarium Officiale* of the Apostolic See, begun by ordinary authority in the year 1940, was finally completed in the year 1942 and brought to Rome. Furthermore, the Sacred Congregation of Rites, on the 14th of December of the year 1948, having considered the writings pertaining to the aforementioned Servant of God, decreed that nothing should impede her proceeding to further stages. Therefore, with all that which is legally to be observed duly observed, and with the Most Reverend Father Ferdinand Baumann, legitimately constituted as the Promoter of this Cause of the Society of Jesus, the Most Eminent and Reverend Lord Benedict, Cardinal Aloisi Masella, Bishop of Praenestinus, the Promoter of the Cause, on the 6th of March of this year, during an Ordinary Meeting of the Sacred Congregation of Rites held at the Vatican, proposed the following question for discussion: Whether a commission for the introduction of the cause should be signed in this case and for the purpose in question, and he reported on this matter. The Most Eminent and Reverend Cardinals, entrusted with the safeguarding of the sacred rites, having heard this report, and having heard the votes of the Official Prelates, especially the Reverend Father Dr. Sylvio Romani, General Promoter of the Faith, judged it advisable to respond: That the commission should be signed, if it pleases the Most Holy [Pope]. Finally, on the aforementioned day, a faithful report on these matters was presented to our Most Holy Lord, Pope Pius XII. His Holiness, having approved the response of the Most Eminent Fathers, deigned to sign the commission for the introduction of the Cause of Beatification of the Servant of God Mariae Lichtenegger with his own hand. Given at Rome, on the 19th of July in the year of Our Lord 1956. C. Card. CICOGNANI, Prefect, B. S. f A. Carinci, Archbishop of Seleuc, Secretary.

[*Latin ed. p. 43*]

Sacred Congregation of the Holy Office, 43. ACTS OF THE TRIBUNALS. SACRED CONGREGATION OF THE HOLY OFFICE (OFFICE OF INDULGENCES). PRAYER FOR CHRISTIAN FAMILIES, ISSUED AND GRANTED AN INDULGENCE BY THE SUPREME PONTIFF, PIUS XII. Lord, God of goodness and mercy, who in this world of evil and sin, to the society of the redeemed, have offered the most pure mirror of piety,

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justice, and love, namely the Holy Family of Nazareth; behold how the family is today beset on every side, and all conspires to profane it, tearing away from it faith, religion, and good customs. Assist, O Lord, the work of your hands. Protect in our homes the domestic virtues, the sole guarantee of concord and peace. Come and raise up defenders of the family. Raise up apostles for these new times, who, in your Name, with the message of Jesus Christ and with the sanctity of life, may call spouses to fidelity, parents to the exercise of authority, children to obedience, young women to modesty, and may bring to the minds and hearts of all the esteem and love for the home blessed by you. Restored in Jesus Christ, through the example of the divine model of Nazareth, the Christian family may regain its countenance; every domestic dwelling may return to being a sanctuary; may the flame of faith be rekindled in every home, which endures adversity with patience, receives prosperity with moderation, and brings all things into order and peace. Under your paternal gaze, O Lord, and entrusted to your Providence, under the loving patronage of Jesus, Mary, and Joseph, the family will be a refuge of virtues, a school of wisdom. It will be rest in the labors of life, a testimony to the promises of Christ. It will render to the sight of the world glory to you, Father, and to your Son Jesus, until it arrives with all its members to sing your praises through eternal ages. So be it! (October 31, 1954, on the Feast of Our Lord Jesus Christ, King).

[*Latin ed. p. 44*]

From the Apostolic See - Official Commentary, No. 44, dated January 13, 1951. Our Holy Father, Pope Pius XII, deigned benignly to grant a partial indulgence of a thousand days, to be obtained by the faithful who, having made an act of contrition, devoutly recite the aforementioned prayer. This, notwithstanding any objections whatsoever.

CARDINAL CANALI, Major Penitentiary, L.C.S.S.,

SACRA ROMANA ROTA

Citations and edicts!

I VICARIATE APOSTOLIC OF CAPE TOWN

CONCERNING THE NULLITY OF MARRIAGE (O'SULLIVAN - DAVIS)

Since the actual place of residence of Mr. Clive Rasleigh Davis, in the aforementioned case, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Piazza della Cancelleria) on

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March 1, 1957, at 11 o'clock, to discuss the matter in dispute, or to subscribe to the following and to designate a date for the Rota session for the determination of the case. Whether the marriage is null.

The ordinaries of the places, parish priests, and all the faithful who have knowledge of the aforementioned place of residence of Mr. Clive Rasleigh Davis, are to take care that he is informed of this edictal citation.

*Dinus Staffa, Secretary.

From the Chancery of the Tribunal of the Sacred Roman Rota, dated December 11, 1956.

C. Pezzicara, Notary.

*It is unknown where Mr. Clive Rasleigh Davis, defendant in this case, currently resides; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Rota.

[*Latin ed. p. 45*]

The Sacred Roman Rota, 45, Roman (Rome, Palazzo della Cancelleria), on March 1, 1957, at 11 o'clock, to resolve or confirm the doubt mentioned below, and to set the date for the decision of the case before the Rota. Is there a question of the nullity of the marriage in this case? The Ordinary authorities of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Olive Rasleigh Davis, must, insofar as possible, inform him of this citation.

Regarding the NULLITY OF MARRIAGE (HRUSKA - CARD): Since the actual place of residence of Mr. Richard Card, in this cause, is unknown, we summon him to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria), on February 27, 1957, at 12 o'clock, to discuss and resolve the doubt mentioned below, or to subscribe to it, and to set the date for the Rota's session for the determination of the cause. Is there a question of the nullity of the marriage in this case? The Ordinary authorities of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Richard Card, must take care to ensure that he is informed of this edictal citation.

Francis Brennan, Proposing.

From the Chancery of the Tribunal of the Sacred Roman Rota, on December 15, 1956.

C. Pezzicara, Notary.

Since the current place of residence of Mr. Richard Card, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 27,

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1957, at 12 o'clock, to resolve or confirm the doubt mentioned below, and to set the date for the decision of the case before the Rota. Is there a question of the nullity of the marriage in this case? The Ordinary authorities of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Richard Card, must, insofar as possible, inform him of this citation.

[*Latin ed. p. 46*]

From the Apostolic See – Official Commentary 46 of the DIARY OF THE ROMAN CURIA, SECRETARY OF STATE. By a document from the Secretary of State dated December 2, 1956, the Most Holy Father Pius XII, reigning happily, deigned to appoint the Reverend Mr. Palazzini Pietro as Under-Secretary of the Sacred Congregation of Religious.

HONORS. By documents from the Secretary of State, the Most Holy Father Pius XII, reigning happily, deigned to bestow:

The Grand Cross of the Order of Saint Gregory the Great: October 15, 1956. Upon His Royal Highness, Prince John, Hereditary Grand Duke of Luxembourg.

The Grand Cross of the Order of Saint Gregory the Great, civil class: October 15, 1956. Upon Mr. Loesch Alfred, Grand Marshal of the Court of Luxembourg.

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: April 30, 1953. Upon Mr. Heuvers Luigi, of the Archdiocese of Paderborn.

June 15, 1955. Upon Mr. Geyer Francesco, of the same Archdiocese.

December 30, 1956. Upon Mr. Bazan Davila Raúl (Chile).

September 29, 1956. Upon Mr. Peters John, of the Archdiocese of Cologne.

October 15, 1956. Upon Mr. di Assembourg Victor (Luxembourg).

Upon Mr. Konsbruck William (Luxembourg).

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, military class: August 30, 1956. Upon Admiral Lubrano Joseph, of the Archdiocese of Naples.

The Plaque of the Order of Saint Gregory the Great, civil class: March 22, 1956. Upon Mr. Roy Fernando, of the Archdiocese of Paris.

[*Latin ed. p. 47*]

Diarium Romanae Curiae 47. The Commendatorship of the Order of Saint Gregory the Great, civil class: January 9, 1956. To Mr. Kühn Ansgario, of the Archdiocese of Vienne.

10. To Mr. Roux Guglielmo, of the Diocese of Autun.

11. To Mr. Passama Enrico, of the Diocese of Perpignano.

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12. To Mr. da Cámara Cascudo Luigi, of the Diocese of Natal.

20. May 3. To Mr. Brulliard Germano, of the Archdiocese of Paris.

21. To Mr. Richard Andrea, of the same Archdiocese.

22. To Mr. Watson Guglielmo Lee, of the Diocese of Austin.

30. June. To Mr. Correia de Oliveira Antonio, of the Archdiocese of Rome.

16. July.

18. September 5.

7. November 15.

16.

19. October.

22.

To Mr. Falchi Battista, of the Archdiocese of Sassari.

To Mr. Stara Salvatore, of the same Archdiocese.

To Mr. de Meeus d'Argenteuil Ludovico, of the Archdiocese of Malines.

To Mr. de Meeûs d'Argenteuil Ruggero, of the same Archdiocese.

To Mr. Maes Oscar, of the same Archdiocese.

To Mr. Bianchi Angelo, of the Diocese of Porto and St. Rufina.

To Mr. Bianchi Carlo, of the Archdiocese of Camerino.

To Mr. De Leoni Umberto (Rome).

To Mr. Halle Francesco (Luxembourg).

To Mr. Fantola Emilio, of the Archdiocese of Cagliari.

To Mr. Léger Ernesto, of the Archdiocese of Montréal.

To Mr. Marzoli Italo, of the Diocese of Brzesc.

The Commendatorship of the Order of Saint Gregory Alagno, military class: June 26, 1953. To General Macedo Soares Edmondo, of the Diocese of Niterói.

1955. To General de Araujo Correia Lima Augusto, of the Archdiocese of San Sebastiano de Rio de Janeiro.

1956. To Captain Prussen Norberto (Luxembourg).

To Captain Koch Paolo (Luxembourg).

To Captain Frantz Germano (Luxembourg).

The Knighthood of the Order of Saint Gregory the Great, civil class: November 25, 1955. To Mr. Bisgood Bertrando, of the Diocese of Plymouth.

December 7. To Mr. Turner Alano, of the Diocese of Nottingham.

To Mr. Lepitre Luigi, of the Diocese of Langres.

13. To Mr. Boissier Carlo, of the Archdiocese of Lione.

January 10, 1956. To Mr. Bouvier Luigi, of the Diocese of Autun.

To Mr. Grillot Pietro, of the same Diocese.

To Mr. Gard Enrico, of the Diocese of Monaco.

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To Mr. d'Arneville Carlo, of the Archdiocese of Paris.

To Mr. Dauchez Paolo, of the same Archdiocese.

To Mr. Langlais Giovanni, of the same Archdiocese.

February 12. To Mr. Gibbons Tommaso, of the Diocese of San Clodoaldo.

To Mr. Emblem Bernardo, of the Diocese of Southwark.

25.

[*Latin ed. p. 48*]

From the Holy Apostolic See – Official Commentary, No. 48, February 25, 1956. To Mr. Michele Giuseppe Smyth, of the Archdiocese of Westminster. March 5th. To Mr. Paolo Moleux, of the Archdiocese of Paris. March 22nd. To Mr. Alberto Duvas, of the Archdiocese of Marseille. March. To Mr. Giuseppe Maria Labro, of the Diocese of Rodez. April 12th. To Mr. Teofano Allart, of the Diocese of Amiens. To Mr. Adriano Boulongne, of the same Diocese. To Mr. Maurizio Devaux, of the same Diocese. To Mr. Pietro Hadengue, of the same Diocese. To Mr. Aristide Langlebert, of the same Diocese. To Mr. Pietro Morelle, of the same Diocese. April 14th. To Mr. Marcello Bernardo Garros, of the Archdiocese of Bordeaux. To Mr. Pietro Démange, of the Diocese of Saint-Dié. April 18th. To Mr. Giacomo Avice, of the Diocese of Fréjus. To Mr. Giuseppe Maria Salvetti, of the same Diocese. To Mr. Alberto Chauvel, of the Archdiocese of Rouen. May 8th. To Mr. Giorgio Lanfry, of the same Archdiocese. To Mr. Renato Stackler, of the same Archdiocese. To Mr. Luigi Defos du Rau, of the Archdiocese of Paris. May 14th. To Mr. Giuseppe Tremolieres, of the Diocese of Rodez. May 23rd. To Mr. Giovanni Kovacevich, of the Diocese of Monterey-Fresno. August 30th. To Mr. Alberto Mercier, of the Diocese of Natchez. August. To Mr. Gustavo Willems, of the Diocese of Gand. September 5th. To Mr. Giuliano Bonnarens, of the Archdiocese of Malines. September 29th. To Mr. Maurizio Morel, of the Diocese of Annecy. To Mr. Faud Aziz Alouf, of the Diocese of Heliopolis of the Melchites. To Mr. Francesco Franssen, of the Diocese of Gand. October 9th. To Mr. Michele Haj Chahin, of the Diocese of Zahlen and Furzol. October 22nd. To Mr. Giuseppe Matteo Thelly, of the Diocese of Palai. The Order of Saint Sylvester, Papal: October 5, 1954. To General Aristotele de Souza Dantas, of the Archdiocese of San Sebastiano of Rio de Janeiro. 1955. To Mr. Milton Saverio de Carvalho, of the Diocese of Campana. November. To Mr. Giuseppe Zillo, of the Diocese of Botucatu. December 28th. To Mr. Giuseppe Reishofer, of the Archdiocese of Vienna. August 11th. May. Knighthood of the Order of Saint Sylvester, Papal: 1954. To Mr. Giulio Rodofili, of the Archdiocese of Buenos Aires. 1955. To Mr. Gustavo Jambers, of the Apostolic Vicariate of Leopoldville. To Mr. Renato Lequarre, of the same Apostolic Vicariate.

[*Latin ed. p. 49*]

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ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE. ACTA PII PP. XII. CONSTITUTIONES APOTOLICAE. I. BOGOTENSIS. (GIRARDOTENSIS.) From the Archdiocese of BOGOTENSIS, certain territories are taken, and a new diocese is established, to be called GIRARDOTENSIS, in honor of PIUS. THE BISHOP, A SERVANT FOR THE PERPETUAL MEMORY OF THE SERVANTS. Whenever a Church abounds with a large territory and a great number of the faithful, so that it can scarcely be governed by the most vigilant of pastors with the diligence that is due, in order to promote the growth of the Christian religion, it is the concern of Our Apostolic solicitude to divide it appropriately and to establish a new diocese from it, to be entrusted to the care of another diligent Bishop. Since these things are so, and since the venerable Brother Paulus Bertoli, Archbishop with the title of Nicomediensis and Apostolic Nuncio in the Republic of Colombia, has requested from this Apostolic See that, after a division of the Archdiocese of BOGOTENSIS, a new diocese be established within the territory of that province, after having heard the opinion of Our beloved son Chrysanthus, S. R. E. Cardinal Luque, Archbishop of BOGOTENSIS, we deem it fitting to grant such requests with great pleasure. Therefore, after careful consideration and with the consent of all those who are involved in this.

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis - Concerning matters in which some believe they possess, or claim to possess, certain rights, and with full knowledge of the decrees we are about to issue, and exercising our supreme and apostolic authority, we establish and decree the following. We detach from the archdiocese of Bogota the entire territory in which there are thirty parishes, which are here enumerated by their common names, namely: Girardot, Pandi, San Bernardo, Albeláez, Ospina, Cabrera, together with an added part of the region called Sumapaz, which extends up to the watershed between the mountain commonly called Pico Bandera and the lake Pifiuelal, Pasca, Fusagasugá, El Triunfo, La Mesa, Rafael Reyes, Viotá, Silvania, Cumaca with the district of Tibacuy, Anapoima, El Colegio, Tocaima, Tena, San Antonio, Cachipay, Anolaima, Jerusalén, Guataqui, Nilo, Nariño, Ricuarte, Agua de Dios, Quipilé with the districts of La Sierra and La Virgen, Bituima, Viani, San Juan de Rioseco, Pulí, Beltrán, and three parishes which are of their own jurisdiction, commonly called: Santandercito, San Joaquín, and La Florida. From these, united into one, we establish a new diocese, to be called Girardotensis; the boundaries of which shall be the boundaries of all the aforementioned parishes together. We also decree that the new diocese of Girardot shall be subject as a suffragan to the metropolitan see of Bogota, and that the Bishop of Girardot shall be subject to the Archbishop of Bogota; and furthermore, that the same Holy Prelate shall establish his seat and residence in the city commonly called Girardot, and

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shall place the cathedral of the pontifical teaching in the urban temple dedicated to the honor of Saint Michael the Archangel, until a new and more suitable temple has been constructed. We also desire that the city and the sacred buildings and the new diocese of Girardot, of which we have spoken above, be adorned with the same honors, rights, and privileges that pertain to other episcopal cities of the same rank, cathedrals, and dioceses; and that its Bishop shall possess the rights and obligations that are usually associated with the episcopal dignity. We also decree that, in order to enhance the splendor of the sacred rites, a College of Canons shall be established as soon as possible in the cathedral of Girardot, according to the special norms to be provided by us in other letters to follow; and until such a College can be established, we permit that, in place of the Canons, diocesan Consultors be chosen and appointed according to the norms of law. The episcopal table, so-called, shall consist of either a dowry assigned by the civil authority, or a sum transferred by the Archbishop of Bogota, or the revenues of the parish, or the money and goods freely offered by the faithful. And since it is very dear to us the institution of those young men whom God has kindled with a desire to undertake the priestly ministry, we desire that the Bishop of Girardot shall establish, as soon as possible, at least an elementary seminary, according to the common law and according to the laws of the Sacred Congregation for Seminaries and Studies.

[*Latin ed. p. 51*]

Acts of the Most Holy Father, Pope XII, concerning matters pertaining to the Universities. When students are to begin their studies in philosophy and theology, it will be the greatest concern of the Bishop to send the best of them from the Seminary to the larger Seminary of BogotÃ¡, and, if possible, to Rome, to the Pontifical Latin American Institute, for instruction in these disciplines. As long as the diocese of Girardot lacks its own Seminary buildings, young men seeking to be instructed in the liberal arts may also be sent to the Seminary of the archdiocese of BogotÃ¡. With regard to matters concerning the governance and administration of the new Church, including the election of a Vicar Capitular in the absence of a Bishop, the rights and obligations of the faithful and clergy, and other similar matters, we decree that the norms prescribed by the Code of Canon Law must be observed. We also decree that as soon as the diocese of Girardot is established, the clergy of that diocese shall be considered to be subject to that See, and shall legitimately hold ecclesiastical benefices or offices within its territory; and that all other clergy shall be assigned to the diocese in whose region they reside by the best right; and that all documents and records pertaining to the newly established See, its clergy, faithful, and temporal goods, shall be sent as soon as possible by the archiepiscopal Curia of BogotÃ¡ to the episcopal Curia of Girardot, to be carefully preserved in its archives. Finally, for the matters which we have prescribed in these Letters to be carried

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out, we choose the venerable Brother Paul Bertoli, whom we mentioned above, to whom all powers necessary for carrying out these matters shall be delegated, to any man of outstanding ecclesiastical dignity; and when this has been done, he shall have the responsibility of preparing the documents relating to the completed division and establishment, and of sending faithful copies of them to the Sacred Congregation of the Consistory as soon as possible. If, at the time when these things must be done, another Apostolic Nuncio presides over the Apostolic Nunciature in Colombia, he shall enjoy the same powers and bear the same responsibilities. We intend that these Letters be effective now and in the future, so that those to whom they pertain will religiously observe what has been decreed in them, and thus they will have full force. Nothing of any kind contrary to the provisions of these Letters shall be able to impede their effectiveness, since by these Letters we annul all that is contrary to them. Therefore, if anyone, whether knowingly or unknowingly, acts in contravention of what We have decreed, We command that such action be declared null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man of outstanding ecclesiastical dignity and are signed by a public notary, shall have the same full faith as if they were presented.

[*Latin ed. p. 52*]

Acts of the Apostolic See - Commentary 52. Officially, let those who, whether by disdain or in any way, have disregarded our decrees, know that they will incur the penalties established by law, which are imposed upon those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the thirty-ninth day of the month of May, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our Pontificate.

ÜELSUS Cardinal COSTANTINI © Fr. ADEODATUS I. Cardinal PIAZZA S. R. E. Chancellor of the Sacred Congregation Consistorial, in Secret. Hamletus Tondini, Apostolic Chancellor, Regens. A. Carinci, Archbishop titular of Seleucia in Isauria. Decanus Protonotary Apostolic. A. Serafini, Protonotary Apostolic. Loco £g Plumbi In Ap. Cane, tom. LXXXXIII, n. U IT S.

Of ST. LOUIS and others. (Of the City of Jefferson, CAMPIFONTIS - Head of Girardeau, of the Kansas Metropolitan - St. Joseph). From the Archdiocese of St. Louis, certain territories are separated, from which two new dioceses are established: the (City of Jefferson) and (CAMPIFONTIS - Head of Girardeau). The Kansas Metropolitan diocese will henceforth be called (Kansas Metropolitan - St. Joseph).

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event.

From the day that Christ commanded the blessed Peter to pasture His

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flock by the Sea of Tiberias, from that time, whether it was the most holy Apostle himself, or those who succeeded him in the pontifical office, the Roman Pontiffs, although through labors and hardships, have never ceased to seek what might sustain the frailty of mankind, and to favor their religious endeavors. Therefore, the venerable Brothers and sacred prelates: Joseph Elmer Ritter, Archbishop of St. Louis; Edwin Vincent O'Hara, Archbishop-Bishop of Kansas City; and John Patrick Cody, Bishop of...

[*Latin ed. p. 53*]

From the Acts of Pope Pius XII, page 53, under the title "Apolloniensis," the venerable Brother Charles Hubert Le Blond, Bishop of St. Joseph in America, and also Apostolic Administrator *sede plena* of the same diocese, have made earnest appeals to this Apostolic See, requesting that two new dioceses be established in the ecclesiastical province of St. Louis, which is very extensive, and that the dioceses of Kansas City and St. Joseph in America be united permanently. We consider the advice of these venerable Brothers to be of no small benefit to the Churches, and we believe that their requests should be granted. Therefore, after careful consideration, and with the advice sought from our Most Reverend Brothers, Cardinals, Prefects of the Sacred Congregation Consistorial, and after hearing the opinion of the Most Reverend Brother Hamlet John Cicognani, Archbishop with the title of Laodicea in Phrygia, and Apostolic Delegate in the United States of America, supplementing the agreement of those who have or deem themselves to have some authority in this matter; by Our supreme and apostolic authority, We establish and decree the following. From the archdiocese of St. Louis, We separate these thirteen provinces, or counties, as they are called: Howard, Boone, Audrain, Pike, Callaway, Montgomery, Cole, Osage, Gasconade, Maries, Pulaski, Phelps, and Crawford. Simultaneously, from the diocese of St. Joseph in America, We withdraw the following territories: Putnam, Schuyler, Scotland, Clark, Sullivan, Adair, Knox, Lewis, Linn, Macon, Shelby, Marion, Chariton, Randolph, Monroe, and Ralls. Finally, from the Church of Kansas City, We divide the lands which are commonly known by the names: Saline, Pettis, Cooper, Benton, Margam, Moniteau, Hickory, Camden, and Miller. From these parts of the aforementioned Churches, We establish a new diocese, which will be called the diocese of Jefferson City, located in the city of Jefferson City, in the county of Cole, in the state of Missouri. The boundaries of this diocese will be as follows: to the north, the region of Iowa; to the west, the states of Putnam, Sullivan, Linn, Chariton, Saline, Pettis, Benton, and Hickory; to the south, the territories of Hickory, Camden, Pulaski, Phelps, and Crawford; and to the east, the lands commonly known as Crawford, Gasconade, Montgomery, Pike, the Mississippi River, and the region of Iowa. The seat and capital of this newly established diocese, and the residence of the Bishop, will be the city of Jefferson. The Bishop will place his episcopal chair in the

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church of St. Peter the Apostle, in the same city, which We shall elevate to the dignity of a cathedral, granting it, as is fitting, the rights and privileges of such a church. Furthermore, from the archdiocese of St. Louis, We withdraw these territories: Dent, Iron, Texas, Shannon, Reynolds, Madison, and Bollinger.

[*Latin ed. p. 54*]

Acts of the Apostolic See - Official Commentary.

The territory includes Girardeau, Howell, Oregon, Carter, Ripley, Wayne, Butler, Stoddard, Mississippi, New Madrid, Dunklin, and Pemiscott; and from the diocese of Kansanopolis, the following regions are included: Cedar, Polk, Dallas, Laclede, Barton, Dade, Greene, Webster, Wright, Jasper, Lawrence, Newton, Barry, Stone, Christian, Douglas, McDonald, Taney, and Ozark. These lands are incorporated into a new diocese, which will be named Springfield-Cape Girardeau. Its boundaries are as follows: to the north, the states of Barton, Cedar, Polk, Dallas, Laclede, Texas, Dent, Iron, Madison, Bollinger, and Cape Girardeau; to the east, the boundary is the Mississippi River; to the south, the state of Arkansas; and to the west, the territories known as Oklahoma and Kansas.

The Bishop of New Churches will have two cathedrals, with the corresponding honors: namely, the church of Saint Agnes, Virgin and Martyr, in the city of Springfield, and the church of the Blessed Virgin Mary, Saluted by the Angel, in the city of Cape Girardeau. Each of these cities will be a diocesan seat and the residence of the Bishop.

Furthermore, the remaining territory of the Diocese of Saint Joseph in America is united with the Diocese of Kansanopolis for all time, so that in the future, either the seat or its Bishop will bear the combined name of Kansanopolis-Saint Joseph.

Moreover, we desire that the church dedicated to the Immaculate Conception of the Blessed Virgin Mary, which exists in the city of Kansanopolis and which still holds the title of cathedral, shall continue to enjoy that honor, and that the church of Saint Joseph, the Spouse of the Blessed Virgin, in the same city, shall be designated as a co-cathedral.

The rights and privileges of the new churches will be exactly the same as those of other dioceses throughout the world; likewise, we grant the same rights and honors to their prelates, and we impose upon them the same obligations that are proper to other bishops.

We also decree that both seats, namely, the seat in the state of Jefferson and the seat of Springfield-Cape Girardeau, shall be suffragan sees of the metropolitan see of Saint Louis; and that their bishops shall be subject to the Archbishop of that church.

It is also our will that a Chapter of Canons be established in both dioceses; but if it cannot be done immediately, we grant that, in its place, dioce-

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san consultors be chosen, who will diligently assist their Bishop with counsel and work. They will cease from this duty when the Chapter of Canons has been established.

The governance of the new churches, as well as the administration of their goods, the election of a Capitular Vicar in the event of a vacancy, the rights of the clergy and the people, and their obligations, all of these matters shall be defined and regulated according to the prescriptions of Canon Law.

The clergy, by reason of this division, will reside in the territory in which they have a legitimate domicile.

[*Latin ed. p. 55*]

55 The acts of Pope Pius XII, pertaining to these matters, shall be considered as belonging to this [ecclesiastical] body. All documents and acts in any way related to the Churches established through these Letters, or even to the Diocese of Kansas City-St. Joseph, shall be sent to the appropriate Curia, to be preserved with religious care in the archives. Furthermore, the Most Reverend Brother Hamlet John Cicognani will strive to ensure that all that we have decreed is carried out; we grant him all powers necessary for this task. He may, in turn, delegate any man he deems fit, provided that he is established in ecclesiastical dignity. Once the matter has been handled, the same Most Reverend Brother will order the drafting of documents, and will take care to send true copies to the Sacred Congregation of the Consistory. Should it become necessary to put these Letters into effect at any time, another member of the Apostolic Delegation in the United States of America will carry out these instructions. We intend these Letters to be effective now and in the future; in such a way that those for whom these matters concern will observe what has been decreed through them, and thus will their force be maintained. No prescriptions of any kind whatsoever shall be able to oppose the effectiveness of these Letters, since through these Letters we annul all such prescriptions. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be considered entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Whoever disregards or in any way rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the second day of the month of July, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our Pontificate.

CELSUS Card. COSTANTINI

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Fr. ADEODATUS I. Card. PIAZZA
R. E. Cancellarius
8. Congr. Consistorialis
a Secretis
Hamletus Tondini, Apostolic Chancellor
Francis Hannibal Ferretti, Apostolic Protonotary
Albertus Serafini, Apostolic Protonotary
Loco
£B
Plumbi
In Ap. Cane, tab., vol. LXXXXIII, n. 62.

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis - Official Commentary concerning the LETTER concerning the TEMPLE of the Parish of Saints Casus, Florentius, and Companions, located in the city of BONNA, in the Archdiocese of COLONIENSIS, which is adorned with the honors and privileges of a Minor Basilica. PIUS PP. XII, for the perpetual memory of the matter. — BONNA, a city in Germaniae, of a beautiful nature and location, renowned for its noble buildings and liberal studies, is also richly adorned with monuments of piety. Among these, the Temple of Saints Casus, Florentius, and Companions stands out, who, having testified to Christ through their wounds, were buried there in the third century after Christ. In that place, a building was first constructed of wood, which was commonly called the basilica of the Martyrs. Later, in the fourth century, a stone temple was built, the form of which can still be seen today. In this sacred place, many Bishops and Emperors of Germaniae were laid to rest in honorable tombs. The temple, as it is now, after the changes brought about by the passage of time, is very remarkable for its size, its "Romanesque" structure, and its varied ornamentation. Furthermore, five sacred towers, attached to it, are impressive, as are the conspicuous marble altars, and the chapel for the Blessed Sacrament, which is highly praised by experts in the history of art. A college of Canons was attached to the ministry of this temple from ancient times; after this college ceased to exist, the church became the seat of the curia, to which more than fourteen thousand faithful belong. The divine office is celebrated there with fervor, with many priests officiating, and the people frequently perform the services of religion. There are also relics of saints, and other precious and sacred furnishings, so that the divine rites are carried out there with splendor, as is appropriate, and the benefits of this dwelling of piety are neither insignificant nor few. Considering these things with a sincere heart, and signifying the wishes of the clergy and the faithful, Our beloved son, Joseph S. R. E. Cardinal Frings, Archbishop of Coloniensis, requested that we grant the

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aforementioned temple, located within his jurisdiction, the title and status of a Minor Basilica. These requests, gladly received, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation,

[*Latin ed. p. 57*]

By the grace of God, Pope Pius XII, to all the faithful. After deliberation concerning the fullness of the Apostolic power, We hereby elevate the Church of the Holy Casu, Florentius, and Companions, located in the city of Bonha, within the boundaries of the archdiocese of Coloniensis, to the dignity and honor of a Minor Basilica, granting it all the rights and privileges that properly belong to that title. Notwithstanding any objections to the contrary. We decree, establish, and declare that these present letters shall remain forever firm, valid, and effective; shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment and forever, if anything contrary to these should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at St. Peter's, under the Fisherman's ring, on the fourteenth day of the month of January, in the year 1956, in the seventeenth year of Our pontificate. By special mandate of the Most Holy Father, to the Reverend Cardinal Gildo Bugnola, Prefect for Public Affairs of the Church, and to the Breves Apostolicis II TEMPLUMS. MARTINI, E P. E T CONF. INOPPIDO ((WEINGARTEN)), DIOCESIS ROTTENBURGENSIS, concerning Minor Basilicas. PIUS PP. XII. For the perpetual memory of the matter. — The Vineyard of the Lord, which We have in trust according to the secret counsel of God, is distinguished here and there by most beautiful temples, which are the most excellent testimonies and monuments of the piety with which the faithful offer themselves to God and the Saints. Among these, the sacred curial building, consecrated to the honor of St. Martin, deserves a place; for the town, which is commonly called "Weingarten," and which is located within the boundaries of the Rottenburgensis diocese, is thus adorned in no small measure; indeed, this most excellent dwelling of religion turns to the praise and honor of all of Germany. The ancient annals recount that in that place, Velfum III, a leader of the noble Suevian race, founded a monastery for the sake of piety in the year 1566, and that together with the continent...

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis - Commentarium Officiale. The temple, where he himself and many of his descendants are buried, was handed over to the members of the Order of Saint Benedict. This sacred edifice, distinguished by its Romanesque structure, was destroyed in the year 1715, so that in its

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place a very large church could be built, according to the Baroque style, as it appears. This work, requiring much labor, was completed and finished within a period of seven years. Therefore, one can see there a vast structure, rising towards the heavens, to which a dome has been added with admirable skill; thus, it presents, although with differences, a certain resemblance to the Basilica of Saint Peter in Rome. Indeed, due to this resemblance, the common people are accustomed to call this building the "Church of Saint Peter." One can admire the sacred images elegantly depicted, the pulpit, from which sacred sermons are delivered to the people, skillfully crafted in a labyrinthine style, and the musical organ, praised by all for the multitude of its pipes and the sweetness of its sounds. This temple is a true seat of piety, because the relics of the Precious Blood of Our Lord Jesus Christ, given to the Benedictine community by the Empress Judith in the year 1594, are kept there. Inspired by this devotion, many faithful people often come there in large numbers, and on the feast day of the Ascension of the Lord, they hold a solemn celebration each year, accompanied by more than two thousand horsemen as a mark of honor. It should also be noted that the religious members, whom we have mentioned, diligently carry out the service of the sacred edifice and perform the divine rites with due decorum. Furthermore, it should be added to their praise that, in an age when those who sought to change the name "Catholic" were present, they preserved the ancient faith in that region and boldly expelled the poison of heresy. After the ninth century, from this religious center, the Venerable Brother Charles Joseph Leiprecht, Bishop of Rottenburg, requested that we grant the temple, so highly praised, the title and status of a Minor Basilica. We, considering all these things, and desiring to add to the joy of this auspicious event by our benevolence, willingly decided to grant this request. Therefore, after consultation with the Sacred Congregation of Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters and perpetually, we elevate the parish church, dedicated to God in honor of Saint Martin, Bishop and Confessor, located in the town of "Weingarten," within the territory of the Rottenburg diocese, to the dignity and honor of a Minor Basilica, with all the rights and privileges that rightfully belong to temples adorned with the same title. Contrary to anything that may be alleged to the contrary. These things we decree, establishing.

[*Latin ed. p. 59*]

We declare, decree, and establish that these present Letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effects; and that those to whom they pertain, now and in the future, shall fully support them; and that, accordingly, judgment shall be rightly rendered and defined; and that they shall be declared null and void from this moment and forever, if anything contrary to these should,

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by anyone, knowingly or unknowingly, be attempted.

Given at Rome, at Saint Peter's, under the Fisherman's ring, on the sixteenth day of the month of March, in the year 1956, in the twelveth year of Our Pontificate.

By special mandate of the Most Holy, to the Most Reverend Cardinal Gildo a Brugnola, Prefect of the Public Affairs of the Church, these Apostolic Briefs concern the PAROCHIAL CHURCH DEDICATED TO THE HOLY TRINITY IN THE TOWN OF BERNA, in the Dioceses of Basel and Lugano, dedicated to the Most Holy Trinity and possessing the title of Minor Basilica.

PIUS PP. XII. For the perpetual memory of this event.

In Augsburg, the sacred Church dedicated to the Trinity is declared to be a principal seat of religion and piety in the city of Berne, since frequent numbers of the faithful attend it, and where the most solemn ceremonies are held, with the presence, for the dignity of the office, of Apostolic Nuncios, members of the Council of the Swiss Confederation, and assemblies of legislators, and with representatives having public authority.

Therefore, it may be said that this is the head, from which the Catholic faith, by the grace of God and the industry of the clergy, of the Church, of those devoted to the Church, remains healthily established in the city and region.

This sacred edifice, which at the end of the last century was renovated throughout, especially by contributions from the Catholic people of Switzerland, and was rebuilt and consecrated, is not only commended for this religious merit, which is certainly the most important, but also for its excellent craftsmanship and artistry. Indeed, the structure, which is of the Gothic style, adapted to the proportions of a basilica, and the building itself—which is, of course, divided into three wings—excites no small admiration, due to the rare variety of marbles, the images expressed with the finest colors, and the elegant depictions in glass; therefore, it is rightly among the most distinguished temples of Switzerland.

[*Latin ed. p. 60*]

60. The Acts of the Apostolic See receive an official number. Furthermore, sacred furnishings are present in abundance, and of great value, so that the decorum of the divine rites is suitably observed. Moved by these circumstances, the Venerable Brother Francis of Streng, Bishop of Basel and Lugano, made supplications to Us, so that this temple, deservedly praised by all, might be granted the title and status of a Minor Basilica. These requests, to which the Venerable Brother Gustav Testa, holding the title of Archbishop of Amseno and Our Apostolic Nuncio in Switzerland, added his strong support, impelled Us, desiring to show favor to the Christian faithful of Switzerland, to fulfill them benignly and willingly. Therefore,

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after consultation with the Congregation for Sacred Rites, after careful consideration of all matters, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, We elevate, by these letters, in perpetuity, the parish temple, dedicated to the Most Holy Trinity in Berne, located within the boundaries of the dioceses of Basel and Lugano, to the dignity and honor of a Minor Basilica, with all the rights and privileges that rightfully belong to sacred edifices bearing that name. Notwithstanding any contrary provisions. We decree, We establish, We ordain that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and null and void, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the sixth day of the month of April, in the year 1956, in the twenty-ninth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo a Brugnola, Prefect of the Public Affairs of the Church, through Apostolic Briefs.

[*Latin ed. p. 61*]

Acta Pii PP. XII 61 IV. THE HOLY MARTYRS CLAUDIUS, SIMPLICIUS, PATRONI, CASTORIUS, AND CAELESTES, PATRONS OF STONE CUTTERS AND MARBLE WORKERS, ARE PROCLAIMED. POPE PIUS XII. For the perpetual memory of this matter. — Every honest art, provided it is practiced with a righteous mind, deserves praise and contributes significantly to the common good and to the propagation of God's glory. This is especially true of the art practiced by stone cutters and marble workers, since, from ancient times, it has often been employed in the service of religion. Therefore, it seemed fitting to bestow divine patronage upon these workers, so that their works "may be perfected, may turn out well, and may be protected from all evils." A shining example for them is that of the Saints Claudius, Nicostratus, Symphorianus, Castorius, and Simplicius, who, being fellow practitioners of the same art—for they worked with marble in Sirmium and were renowned sculptors—achieved the highest praise for virtue, bravely meeting their death for the sake of Christ. Therefore, the Venerable Brother John Urbani, Archbishop-Bishop of Verona, made supplications to Us, so that We might declare the aforementioned Saints Caelites, glorious in their art, even more glorious in their witness of faith, as the heavenly Patrons of all stone cutters and marble workers in Italy. We, desiring that artisans from this order also conform their plans, intentions, and lives to the principles of religion and piety, and wishing to fulfill such desires with a willing heart, have decided as follows: After consultation with the Sacred Congregation of Rites, with certain knowledge and mature

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deliberation, and by the fullness of Our Apostolic authority, We hereby, in perpetuity, declare the Holy Martyrs Claudius, Nicostratus, Symphorianus, Castorius, and Simplicius to be the heavenly Patrons of all stone cutters and marble workers in Italy, before God, establishing, constituting, and declaring them with all the honors and liturgical privileges that rightly belong to the Patrons of principal groups or orders. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, so that these present Letters shall remain forever firm, valid, and efficacious; shall have and obtain their full and complete effect; and shall fully support those to whom they apply, now and in the future; and shall be duly judged and defined; and shall be declared void and of no effect from this moment forward, if anything to the contrary should occur.

[*Latin ed. p. 62*]

Acts of the Apostolic See – Any attempt, whether made knowingly or unknowingly, to alter these texts in any way whatsoever is strictly prohibited. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twentieth day of the month of April, in the year 1956, in the twelveth year of Our Pontificate. Concerning a special mandate given by the Most Holy Cardinal, for public affairs of the Church, to the Reverend Father Gildo a Brugnola, by Apostolic Letters, TO THE Most Reverend Cardinal Anthony Caggiano, titular Bishop of the Eucharistical See of Saint Lawrence in Rosario, in Bolivia, who is appointed as a legate to the city of Caracas, in the Republic of Venezuela, to celebrate.

PIUS PP. XII

Beloved Son, greetings and Apostolic Benediction.

In these difficult times, in which human society is beset by so many challenges, there is nothing more pleasing to Us than to learn that Christ the King is being worshipped with ever-increasing devotion, and that, through Him, mystically present on the altar, those people, trembling with fear, are seeking that most desired and most blessed peace, which the world cannot give.

Therefore, We have learned with pleasure that the Bolivarian Eucharistic Congress is about to be held in the Federal Republic of Venezuela, and in Caracas, the capital city of that nation, dedicated to the holy Apostle James, where, through the wondrous mercy of Heaven and the Marian and Eucharistic piety of the citizens, it flourishes and rejoices.

The matters to be discussed and clarified in the upcoming gatherings are of the greatest importance. First, there must be action taken regarding the Christian education of the young. For, since there is so much ignorance concerning eternal things, it is the duty of all good people to strive to ensure that children and young people learn the Catholic doctrine at an early age.

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Furthermore, there must be action taken regarding the duties and rights to be observed in the domestic society, and in civil society itself. Indeed, how we wish that all the faithful, responding to the voice of the most sweet Jesus, would more frequently attend the Holy Sacrifice! From this, genuine divine charity springs forth and is nourished; from this, the unshakeable foundation of charity among men.

[*Latin ed. p. 63*]

Acts of Pope Pius XII, 63. The perfect union of souls is necessary to preserve the integrity of the domestic order, to foster or restore harmony among all citizens; hence, this provides a defense and strength against human frailty, and also, if the nation is in the gravest peril, to defend it strenuously and with a heroic offering of life. Therefore, we approve and commend the plans undertaken to hold the upcoming Eucharistic Congress; indeed, we ourselves desire to be present and to preside in some way. Therefore, you, our beloved Son, adorned with the splendor of the Roman purple, who hold the reins of the illustrious city of Rosario, we choose and appoint you as our Legate, to represent our person at the Bolivarian Eucharistic Congress, to be held in the city of Caracas, from the regions of Venezuela and neighboring nations, and to preside over it in our name and with our authority. We are certain that, because of your outstanding piety towards the Most Holy Sacrament, you will successfully and fruitfully carry out the noble task entrusted to you. Meanwhile, as a testimony of heavenly lights and blessings, and of our greatest charity, we impart the Apostolic Blessing to you, our beloved Son, to the prudent Archbishop of Caracas, to the other sacred prelates who participate in the Congress, and to their clergy and people, with paternal affection in the Lord. Given in Rome, at St. Peter's, on the tenth day of the month of November, in the year 1956, in the ninth year of our pontificate. PIUS PP. XII. ADDRESSES to the Teachers of the Sodalities for the Catholic School in Bavaria. * Beloved sons and daughters! You come from Munich, from Bavaria, and this makes our greeting to you especially heartfelt. Your work belongs to the school youth; moreover, you belong to the "Catholic Teachers' Association in Bavaria," and this gives our greeting a stronger tone of paternal compassion and trust. The questions concerning your profession are currently very lively in Bavaria. * Given on December 31st of the year 1956.

[*Latin ed. p. 64*]

Acta Apostolicae Sedis - Commentarium Officiale

"Let us immediately come to the core of the matter: It is a fundamental principle, not only of a strictly democratic state, but of the 'rule of law' in general, that the more closely the school is bound to the state, the more diligently the state must take into account the will of those with the right

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to education. In your country, particularly for the school that all children attend, the public or elementary school, not only the system of state compulsory education exists, but also that of the state-controlled school, that is, the system of the strongest bond between the school and the state. This implies for the latter the obligation, in the development of the school system, especially in the formation of teachers, to conscientiously fulfill the expectations and the will of those with the right to education. To apply this principle to Catholic educators, the fulfillment of this state obligation must be such that a warm relationship of mutual understanding, mutual trust, and cooperation prevails between the Catholic home and the school, between Catholic parents and the teachers or mistresses of their children – from the awareness of sharing, in the ultimate and deepest sense, in religion, a conviction, a belief. It is already hinted at, and We need not further elaborate, how central the question of teacher training is to this fundamental consideration. The teacher is the soul of the school; he is the one who determines its spirit. The instruction given in the school, day after day for years, acts like a natural force, slowly but steadily, almost imperceptibly, but all the more deeply. It must not be said that those who impart instruction should be required to refrain from their personal worldview in the school. One would be demanding of them something that they are simply not able to provide, not even in the so-called neutral subjects, let alone in the subjects of opinion. It would be 'a fundamental violation of human rights' if one were to legally force parents to entrust their children to the natural force of a school whose teachers are indifferent, rejecting, or even hostile to the religious and moral convictions of the family home. Perhaps no one has as much experience as the Catholic Church in the matter of the ideological influence of youth through the school. She has been able to gather her experience from all over the world, and the result is clear: not to mention..."

[*Latin ed. p. 65*]

Acta Pii PP. XII 65, concerning the truly secular school – in all mixed schools, community schools, so-called "neutral" schools, it is the primary victim in terms of worldview, for the simple reason that its religious profession is the richest and most complete imaginable. Therefore, one must also understand that the Church, for the sake of the existence and well-being of the Catholic family and its children, will strive to the utmost for the Catholic school and teacher training. One should not object that the school must educate young people to become good citizens. As if the Catholic school had not done and does not do this! The Catholic Church fully acknowledges this demand. As for its fulfillment, the Catholic school, We believe, can stand before any state authority with its head held high. Look at your own homeland! It has undergone trials and catastrophes of the highest magnitude since 1914. Have Catholics failed in this? Must one not,

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on the contrary, confess: Especially in times of need, they have provided the homeland, the people, and the common good with outstanding men and have rendered invaluable services! We bless you, beloved sons and daughters, in your professional work. We also bless your courageous commitment to a school and teacher training that seamlessly integrates into the closed unity of the Catholic faith and its worldview. We bless all those who are included in Our blessing: your loved ones at home, and especially your schoolchildren, and We impart to all, as a pledge of the gracious protection of "the Mother with the Child," from the fullness of Our heart, the Apostolic Blessing. To the Professors and Students of the Ibero-American University in Mexico. A rather small group, most beloved sons, professors and students of the Ibero-American University of Mexico, is presented before Our eyes at this moment; but a group whose significance is so great that We have not wanted to let pass the opportunity to address you with a few words, to express Our affection and Our interest in that which you represent. For We greet you as university students of Mexico, which is to say, as followers and continuers of a glorious tradition of culture. * January 16, 1957. 5 - ACTA, vol. XXIV, n. 2. — February 23, 1957.

[*Latin ed. p. 66*]

66 Acta Apostolicae Sedis - Commentarium Officiale superiorum. Universitas Mexicana vetus habuit felicitatem inter fundatores suos habere viros sicut Virrey Dominum Anthony de Mendoza et Fratrem Joanem de Zumárraga, qui studia superiora in Nova Hispania introduxerunt. Omnia conjuncta et concordia adfuerunt ut Universitas Mexici fieri posset quae vere erat: fons copiosus virorum robustorum sicut Frater Alonso de la Vera Cruz et Ruiz de Alarcón. Intra hanc historiam saecularum, vuestra Universitas iuvenis, instar vigorosi rami, adnectitur, iuxta Universitatem Nationalem, ut flammam scientiae et fidei in terra Sor Juanae Inés de la Cruz et in toto Continente Centro et Meridionali Americano conservet. Hoc est vere Universitas Catholica, quae ad formandum illos filios Ecclesiae completos, perfectos et illustratos vocata est, qui ordinem ducentem cras in nationibus constituere debent, ubi cultura quotidie tonum elevatiorem acquirit; sine mentione necessitatis se ad frontem movendi posuisse, cujus deviatio fatalis esse posset omnibus. Et certum est, sicut fortes et fidelissimi filii Mexicani praesertim meminere possunt, nullus vis in hoc mundo est qui fidem flectere et frangere possit, quando illa profunde cognita, sinceriter sentita, fortiter practica et, ut consequens naturale, ardentiter amata est. Sed vuestra Universitas, quamvis in hospitale solo Mexicano recepta sit, non solum portas suas aperit dignis filiis illius generosae nationis, sed se matrem offert omni illi magnae familiae populorum, quae Iberoamericanae appellantur, omnes, ad gloriam suam, membri magnae communitatis Catholicae, et omnes specialiter invitati sunt ut legatos suos ad vuestras aulas mittant. In momento tali, ut praesens, ubi consortium humanum tanto pa-

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tiens divisionis et discordiae est, actus vuestros videtur ad gradum symboli humaniter cordialis et Christiane exemplaris ascendere, ut memineretur hominibus quod omnes fratres sunt, filii unius Patris, cum origine, fine et natura communi et cum intima necessitate mutualis caritatis. Speramus ut fraternitas, nata in cathedris et in tota vita studentium amoena et inanimis, postea crescat et consolidetur inter vos, formans illa vincula quae adhuc plurius nationes vuestras ad tutelam veritatis et sub umbra Crucis iungunt, addens sic elementum ad illam pacem universalem tam desideratam. Denique, vuestra Universitas est res incipiens, ubi, consequenter, paene impossibile est ut ab initio omnia sint.

[*Latin ed. p. 67*]

Acta PU Pp. XII 67: Place things in their proper order and at the right time. You, and your leaders, must not be dismayed by difficulties; rather, with the full awareness of the honor of belonging to the first generations of an institution undoubtedly destined for such high purposes, endure with patience the inevitable inconveniences, collaborate in the building of what is already yours, and, above all, lay the foundations well, so that the edifice may rise solid, useful, and beautiful, in such a way that one day, in the Ibero-American world, it may be an honor to hold a title obtained in your University, as a certain guarantee of human and professional capacity. Live peacefully and healthily; esteem true knowledge, but never place it before the grace of God; be disciplined and obedient, especially to your teachers and superiors; dedicate yourselves to study with order, with method, and even with a spirit of sacrifice, but never let the demands of school stifle your Christian duties. And may the light of true faith – a faith that fears neither progress nor advancements, but uses them to become ever more firm, stronger, and more beautiful – continually guide your steps to that high goal, where all truths are reduced to one, and that one truth is offered to your contemplation and your joy, to make you happy for all eternity. A most special blessing, beloved children, for you; but a blessing that you will carry, in Our name, to your colleagues and professors, to your family and friends, and to your entire beloved Alma Mater, to which we already wish the greatest blessings and prosperity; a blessing, in particular, to Our beloved children, your educators and teachers, who, by undertaking this initiative, have given further proof of their good zeal for the service of the Church and for the good of souls, in a field, such as that of teaching, in which they have shed so much sweat, but have also reaped so many laurels.

III. To the Most Excellent Sir Selwyn Lloyd, G. B. E., T. D., Q. C, M. P., Minister of External Affairs of Great Britain.

It is a pleasure, Right Honourable Sir, to extend a sincere welcome to Your Excellency, Her Majesty's Principal Secretary of State for Foreign Affairs, and to those illustrious members of your staff, who have accom Jan-

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uary 19, 1957.

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis - Official Commentary.

It accompanied you. The cordial relations existing between this Holy See and Her Majesty's Government have long been a source of great gratification to Us; and His Excellency the British Minister, here present, continuing the tradition of mutual understanding and friendly cooperation, while ably fulfilling the lofty mission entrusted to him, has maintained, We feel confident, strength and stability to those relations. And then, when Our thoughts turn to the beloved people of your country, Our heart becomes conscious of those other, deeper, spiritual bonds of abiding affection, a cherished legacy left to Us by Our predecessors. It is this affection that quickens Our admiration for the courage and sense of solidarity, with which they have always shown themselves ready for sacrifice and magnificent self-discipline, when demanded by the common good. We are fully aware, as are you, Right Honourable Sir, that today an unusually heavy responsibility rests on the Foreign Ministries of nations for the peoples, whose interests they are charged to safeguard and develop; and We want to assure you and your colleagues of Our prayerful good wishes for your success. This occasion offers Us an opportunity to renew the expression of Our esteem and respect for the August Sovereign, whom you are privileged to serve. May God protect and comfort her royal person. On the royal family may heaven's choicest graces descend. And may all the peoples, who owe allegiance to Her Majesty, Queen Elizabeth, enjoy, through God's bountiful providence, increasing happiness, progress, and prosperity.

TO THE FAITHFUL THROUGH RADIO, ON THE OCCASION OF THE SECOND EUCHARISTIC CONGRESS OF BOLIVIA, HELD IN THE CITY OF CARACAS.

* Venerable Brothers and beloved children who, in the splendid Caracas, conclude your second Bolivarian Eucharistic Congress: How great a comfort, so profound and so supernatural, we experience at this moment, in being able to accede to your heartfelt desires, by communicating with this magnificent assembly and enjoying the spectacle you offer, like a ray of sunshine that, in the midst of...

* Given on the 16th day of December in the year 1956.

[*Latin ed. p. 69*]

The acts of the Most Holy Pope Pius XII: The sky, more leaden and more threatening, unexpectedly tears apart the clouds and lets fall upon the earth, silent and fearful, a rain of peace, of gentle fraternity, and of ineffable joy, until the words of the Psalm rise to the lips: "A gradual canticle of David. Behold how good and how pleasant it is for brethren to dwell together in unity:" (Ps 132:1).

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But do not, my most beloved children, imagine that we consider your gathering as something surprising because of its unexpected nature. The two national Eucharistic Congresses of Venezuela in 1907 and 1925, and especially the First Bolivarian Eucharistic Congress of 1949, appear, in the light of the present moment, as a providential preparation, and the re-Christianization of the family through the Eucharist, which was the theme studied in those unforgettable days in Cali, as a natural introduction to the problem that you have examined these days; for from the family trunk, strengthened by the Eucharistic life, will then spring forth those branches, those flowers, and those fruits that will ultimately be priestly vocations.

It is true that the Sacrament of the altar is the principal means of knowing Jesus Christ, of understanding the greatness of His mission, and of feeling the impulse to offer oneself to continue it through the paths of the priesthood; it is true that an intense life of piety, sustained and nourished above all by the Bread of the heavens, must be that which, as a natural consequence, leads to an increase in vocations for the service of the sanctuary; it is undeniable that before the Lamb, who is continually sacrificed on the holy altar, souls consecrated to perpetual immolation can obtain, with their tears and their sighs, the graces necessary so that, at last, the dew may descend upon the parched earth and make the flower of vocation bloom.

But, reducing it to the practical order, all these divine gifts will come to souls ordinarily, so to speak, through the paths of a Christian and pure home, of a healthy and religious family education, of a supernatural spirit always present within the domestic walls, to the point that, not rarely, all the efforts of the best educators can be rendered fruitless if this family cooperation is lacking, and even more so if its influence were to be felt rather in the opposite direction. And what a great error that would be; what a lack of spirit of faith it would denote!

This is not the time, my most beloved children, to sing of the excellencies of the priesthood, especially before those, like yourselves, who know... (Ps. 132, i).

[*Latin ed. p. 70*]

From the Apostolic See – Official Commentary: Consider what it means to have been chosen from among men and instituted, for your sake, for matters pertaining to God, offering both gifts and sacrifices for sins. But, as we conclude this Eucharistic Congress and with our eyes fixed upon that Holy Host, allow us at least to recall the intrinsic union that exists between the Priesthood and the Eucharist, since "it pertains to the priest to dispense the Body of Christ." It is the priest's duty to distribute the Body of the Lord, and if all the sacred orders in the Church are primarily directed towards the Sacrament of the Eucharist, much more so is the priesthood, whose principal office consists in consecrating the Bread of the Angels, guarding it lovingly, and distributing it, as a new Moses, to

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a people in need of this manna from heaven, lest they perish of hunger in the desert. Traverse your cities, both large and small; go forth into the fields, by modern roads or by old paths; ascend the highest mountains, descend to the most remote shores, lose yourselves in the darkest valleys; is it not true that everywhere you seem to find a window open to heaven, a corner to rest in peace, a fountain to refresh yourselves, as you discover the towering steeple or the humble belfry that announce the presence of a sanctuary? May these never be lacking among you, and for this reason, may the consecrated hands never be wanting, which must care for it, which must open and close it, which must administer this divine treasure to your pure benefit, in comparison with which all other riches and wonders of the earth are worthless. This is not a voice of alarm, for our trust in divine mercy extends far beyond all human calculations; it is not a cry of anguish, for our hope rests on foundations more solid than all that is purely natural; it is a word from a Father, always anxious for the good of his children, a Father who looks to the future, who expects so much from these very children for their own benefit and for the benefit of the entire Catholic family; it is, and it wishes to be, in these solemn circumstances, a fervent prayer: "Lord, call to the priesthood, from this Eucharist, many sons and daughters from these beloved peoples, so that, among them, they may be missionaries of your word, of your forgiveness, and of your Sacramental Body, and thus, may they never be lacking that..."

2 Cf.

3 Cf. St. Thomas, Summa Theologica, 3rd Part, Question 82, Article 3.

4 Hebrews 5:1.

5 St. Thomas, Supplement, Question 37, Article 2, Objection 3.

[*Latin ed. p. 71*]

Acta Pii Pp. XII 71, *sagrario*, where You watch both day and night, to make them happy first in this life and then in eternity. 5 This time, it has fallen to the illustrious Caracas to have the singular honor of providing a fitting setting for such great solemnities. Resting in its heights with the air of ancient and venerable nobility, enjoying its perpetual spring, which once was the "heart of nascent America," could today impress with its dizzying progress to the point of almost making one forget its past glories. But We do not forget that the old "Santiago de León de Caracas," the "Marian City," deserved no less this honor as a Eucharistic city, where the "Perpetual Adoration of the Most Holy Sacrament" has existed since the year 1882, and precisely in that Holy Chapel, built upon the first hermitage, which was once erected by Diego dei Losada. How, as if the small seed, falling into fertile ground, has produced a hundredfold in this wonderful spring! With you are your Venezuelan brothers: those of the northern mountains, with snow-capped peaks, dense forests, and abundant pastures; those in the lowlands of the coast, who enjoy the benefits that the sea offers them;

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those of the plains, which are divided by, dominated by, and fertilized by the powerful Orinoco; those who know the secrets of the mysterious forests of Guiana and know the voice of its waterfalls and torrents, all children of a country of inexhaustible resources, of vigorous youth, and of a great future, which will depend in no small part on the place given in its political, intellectual, economic, and social organization to the eternal principles of Christian truth, always present in all moments of your history. And with Our most beloved Venezuelan children, those of Colombia and Peru, those of Bolivia, Ecuador, and Panama, in exemplary brotherhood of nations that have a common bond; and with you, the Bolivarian nations, the representatives of many other European and American countries, from the old Motherland, all united before an altar, as if to proclaim that only there is true fraternity possible, the mother of tranquility and peace; while the further souls stray from there, the more misunderstandings and enmities, jealousies and vanities, hatreds and greed, revive in them, whose natural effect is those painful catastrophes that We have lamented, that We now see with sorrow, and that, looking to the future, We constantly fear. 6 Cf. Prayer of the Congress.

[*Latin ed. p. 72*]

Apostolic Letter 72. Official Commentary X. "Lift up your eyes, most beloved children! Is it not true that that altar which you see gives you the impression of the ceiling of a grand house, open on all sides, as if it wished to invite all peoples to come and dwell in the shadow of the Cross, in that peace, in that happiness, which is breathed there, kneeling before the God made Man, hidden under the sacramental species? Ask it yourselves, through the special intercession of your Mother, the Virgin of Ooromoto, to whose powerful prayers we wish to entrust all your intentions, and in particular that which has formed the center of this Congress: "Mitte, quaesumus, (Domine), operarios in messem tuam." Lord, send laborers into your harvest! With these desires and these affections, we bless you all who are present here: to you, most beloved Son, Our Heir, who has represented Us with such dignity; to all Our Brothers in the Episcopate with their clergy; to the religious men and women; to the civil and military authorities, especially those who have contributed to the organization and good success of the Congress; to all who have sacrificed themselves in the preparation of such an important Assembly; to all who have participated in the meetings of the International Catholic Union for Social Service and in the preparatory days of the Second World Congress of Lay Apostolate; to the personalities of various nations who, with their presence, have cooperated with the splendor of all the events; to all the faithful and to those who hear Our voice, which always wishes to be a bearer of peace.

II. ON THE FEAST OF THE EPIPHANY OF OUR LORD JESUS CHRIST, YEAR 1957. GIVEN, ON THE DAY "FOR MOTHER AND CHILD," BY

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THE ITALIAN NATIONAL ORGANIZATION FOR MOTHERS AND CHILDREN. With great affection, we address Our words to you, beloved sons and daughters, on the occasion of the "Day of the Mother and the Child," the celebration of which has been very appropriately fixed on the solemnity of the Epiphany of the Lord. We would almost like to transport ourselves into the intimacy of your homes and converse with you all, young and old, perhaps before the Nativity scene, which adorns not a few of your homes and which is today enriched with a new representation: the adoration of the Magi and the offering of gifts to the heavenly Child, in order to show you what high religious meanings and, at the same time, what elevated human values are intertwined in that sacred mystery. Matthew 2:11.

[*Latin ed. p. 73*]

Acta Pii PP. XII 73. When, after a long journey through the desert, the Magi arrived at Bethlehem, where the star had led them, "they entered the house," as the first Gospel narrative recounts, "and they saw the Child with Mary his mother, and they fell down and adored him": a Child, who held in his fragile hands the destiny of a world in anguish, a Mother, a model for all mothers, of every pure and selfless affection, and consecrated to the most beautiful of missions: to contribute to preparing the divine Son for his future work, that is, to become for men the instrument of their salvation. Today, this "Day," promoted by the praiseworthy "National Organization for the Protection of Maternity and Infancy," seeks to pay homage to the exalted values personified in the mother and the child, and to give greater luster to a primordial duty of adults today: to ensure that the child, every child, has the opportunity to achieve full physical and moral development to which they are entitled, and thus to become capable of one day being useful to society. Although we recognize that there are many Christian families in which the child is the object of the most tender and constant care, a sense of profound piety and deeply moved affection touches our heart when our thoughts turn to the large number of children who, through poverty, illness, war, or other painful events, have been deprived of the normal means of upbringing: children who are orphans, abandoned, morally or totally, and who have been taken by life very early into its violent vortexes and plunged into the most bitter suffering. Already too many are struck in their bodies and souls by unknown events; but how many others are innocent victims of the faults of others, of the material and moral miseries of the social environment in which they live! How then can these sad conditions be remedied? To whom does it first belong to prevent the bitter weeping of mothers from being repeated, which, in the very mystery of the Epiphany, disturbed the serenity of Jesus' childhood? First and foremost, without a doubt, to the parents. Yet, how many spouses, at the time of contracting marriage, have only a very vague idea of the duties that will

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later be incumbent upon them as educators, and of the demands that this office imposes! The child who comes into the world must have a home that welcomes him, capable of providing him with everything he will need to remain healthy, to develop, and to acquire the intellectual and emotional faculties that will allow him, in due time, to fulfill his functions in society. Modern psychology and pedagogy strongly emphasize the importance of the education received in the years of childhood; what is formed in the child then, is not...

[*Latin ed. p. 74*]

74. The Apostolic See – A more or less systematic, oral commentary, but above all, the atmosphere of the home, the presence and demeanor of the parents, brothers and sisters, the neighborhood, the course of daily life with everything that the child sees, understands, and feels. Each of these elements, perhaps minimal in itself and seemingly of no importance, nevertheless leaves a trace in him, and little by little determines the fundamental attitudes that he will take in life: trust in those who surround him, frankness, docility, a spirit of enterprise and discipline, respect for authority, or, conversely, selfish individualism, insubordination, rebellion. The gentle, but constant, action of a healthy, harmonious, and well-ordered family regulates natural instincts, directs them in a specific direction, coordinates them, and thus shapes harmonious natures, fully developed individually and socially. Family imbalance, on the other hand, affects children and makes them unstable beings, victims of discord and internal upheavals, incapable of forming a deep harmony between their innate tendencies and the moral ideal. While some homes present imperfections, more or less pronounced, but inherent in every human endeavor, others have suffered such upheavals as to become truly incapable of fulfilling their educational function. Without mentioning children born outside of marriage, who present particular problems, it must be noted that current social conditions often create serious difficulties for parents, and sometimes even the practical impossibility of providing their children with what is necessary in the material and moral order. We think of the families of emigrants and refugees; of those whose father is unemployed or receives only an insufficient salary; of those in which the mother must normally leave to go to work; with a dwelling that is too small, unhealthy, or lacking in privacy; with the growing invasion of certain means of disseminating ideas, which may be useful to mature and sensible people, but are harmful to the innocent souls of children, and which tend, through the fault of malicious individuals, to supplant the influence of the father and mother. Even in the most favorable cases, a problem is often lamented, one that is too frequent today: the unconsidered conduct of those parents who, without reasonable cause, renounce exercising their mission as educators. We would like to exhort such fathers and mothers to realize the greatness of their office and to effec-

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tively use their authority, to teach the child with wisdom and moderation to control his instinctive tendencies, to stimulate his good will, to awaken his intelligence and affection, and to transmit to him the precious legacy of the most beautiful and highest traditions of human and Christian culture. How many intimate joys the pre-

[*Latin ed. p. 75*]

Acta Pii PP. XII 75: Concerning the education of children, parents have a special role, who do not consider the child merely as a burden or a distraction, but are instead passionate about their work! The thoughts and anxieties that direct education requires are largely compensated for by the wonderful marvels that the physical and spiritual progress of the child offers to their gaze. But the duty to protect childhood does not concern only parents, but, with due proportion, all members of the community. Every adult – man or woman – contemplating the innocent faces of the little ones who confidently advance along the paths of life, should perhaps examine themselves and ask whether, through their words, their manner of acting, their thoughts, and the desires of their soul, they do not become a cause of disturbance or deviation for the young beings entrusted to their responsibility, or for those with whom they encounter every day in the streets and public places? Even if they do not think about it, even if they do not intend to do harm, their example leaves deep impressions; large, questioning eyes follow and observe them. Does he sometimes reflect on what images, what impressions capture the attention of those little beings, so receptive, so sensitive to what surrounds them, and who, almost defenseless, experience, for good or for ill, everything that is presented to them? How much better the world would become if the thought of not harming the souls of children occupied the minds more! The complete protection of childhood also requires that specialized institutions, medical consultations, nurseries, children's villages, colonies, and rehabilitation centers pay particular attention to cases in which the family seriously fails in its natural function in matters of physical, intellectual, and moral education. Those children, alone, deprived of material support, and even more, of the affection of which their age is so in need, would easily become, if abandoned to their fate, not only useless, but often dangerous elements, and could even increase the number of delinquents. Therefore, we see with true satisfaction the development of generous, public, and private initiatives aimed at promoting and supporting institutions that are concerned with the protection of childhood and youth. In particular, we are well aware of the importance of the work carried out by the "National Maternity and Infancy Organization," affiliated with the "International Union," which, through its "Pediatric, Maternal, and Dermatological Consultations" and "Infant Nurseries," has provided a providential and special assistance to more than 770,000 children. The preventive action, which distinguishes

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it, aims primarily to combat the causes of mortality of the mother and child and to contribute in many ways to the strengthening of the family institution, wherever it does not measure up.

[*Latin ed. p. 76*]

76. From the Apostolic See – An Official Commentary on its mission. Those who, in this work or in similar endeavors, lavish the treasures of their dedication, deserve the encouragement and support of all, because the entire human community bears the responsibility and the duty of coming to the aid of children whom unfortunate circumstances have left without assistance. Since technical progress requires, in all fields, more suitable individuals, and since social and political evolution makes a more active participation of citizens in the proper functioning of institutions more necessary, the education of youth requires a longer and more arduous effort, and must employ more costly means. But this is not a reason to shrink back from the vastness of the undertaking. Social imbalance is a source of disturbance; it is necessary to prevent, through broad and well-ordered collaboration, the dissipation of the nation's most precious treasure, the strength of its youth, and to prevent this youth, through negligence or indifference of those responsible, from swelling the ranks of those who are unfit for any qualified work and who lack the opportunity for cultural and moral improvement. Beloved sons and daughters! These thoughts we had in mind to present to you on this day of Christian solemnity, in order to make you participants in the solicitude of Our Heart for the future of the Church and of civil society. Each of you, but especially the parents, should consider it their Christian duty to ensure for the nation more vigorous, healthier, and more conscious energies, of the true meaning of human solidarity and of the higher goals that it pursues. Finally, turn your gaze once again to the Child of Bethlehem, who, as He called the Magi from the East, so He still invites men of every race to the fullness of happiness through the knowledge of truth and the love of good, and intends to use each of His adorers to transmit the same to future generations. May the Divine Infant support the noble efforts already undertaken to provide all children with the means to prepare for themselves and for society a happy and fruitful future. With this wish, we implore upon you all an abundance of heavenly favors, as we impart to you, with a heartfelt outpouring, Our Apostolic Blessing.

[*Latin ed. p. 77*]

The Most Holy Supreme Congregation of the Holy Office.

77

ACTS OF THE MOST HOLY SUPREME CONGREGATION OF THE HOLY OFFICE.

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A QUESTION REGARDING AFFINITY.

It was inquired by this Most Holy Supreme Congregation whether affinity, contracted in infidelity, constitutes an impediment to marriages entered into after baptism, even if only of one party.

Thursday, January 16, 1957.

The Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the Consultors, decreed to respond to the proposed question: Affirmative.

On Friday, the 24th of the same month and year, the Most Holy Lord Pope Pius XII, by the divine Providence, in an audience granted to the Most Eminent and Reverend Lord Cardinal Pro-Secretary of the Holy Office, approved the resolution of the Fathers and ordered it to be made public.

Given at Rome, from the Offices of the Holy Office, on January 31, 1957.

Arcturus De Jorio, Notary.

II. DECREE CONCERNING THE PROHIBITION OF BOOKS.

Thursday, January 23, 1957.

In the general assembly of the Most Holy Supreme Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the Consultors, condemned and placed [certain books] on the Index of books.

[*Latin ed. p. 78*]

78 From the Holy Apostolic See, an official commentary was issued prohibiting the inclusion of the books written by Michael de Unamuno: 1. *Del sentimiento trágico de la vida* (On the Tragic Sentiment of Life); 2. *La agonia del Cristianismo* (The Agony of Christianity). Furthermore, the Eminences and Reverend Fathers judged it necessary to warn the faithful that in other books by the same author, more things were found contrary to the faith and morals. On Thursday, the 24th of the same month and year, the Most Holy Lord, Pope Pius, by the Divine Providence, the Eleventh, in an audience granted to the Eminent and Reverend Lord Cardinal, Pro-Secretary of the Holy Office, approved the resolution reported to him by the Eminences and Reverend Fathers, and ordered it to be made public. Given in Rome, from the offices of the Holy Office, on the 30th of January, 1957. Arcturus De Jorio, Notary.

SACRED CONGREGATION CONSISTORIAL FOR THE DIOCESES OF TERRACINA, PRIVERNO, AND SETINO: DECREE CONCERNING THE CHANGE OF BOUNDARIES OF THE DIOCESES.

Within the boundaries of the dioceses of Terracina and Priverno, there exist two rural villages, commonly called "La Fiora" and "Frasso," of which the former belongs to the diocese of Terracina, while the latter belongs to

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the diocese of Priverno. Since it has been deemed opportune, for the better spiritual welfare of the faithful residing there, to establish a new parish in the "Frasso" area, along with the territory of "La Fiora," and since the territories of this parish consist of two parts belonging to the diocese of Terracina, and a third part, namely the area of "Frasso," belonging to the diocese of Priverno, His Excellency, the Most Reverend Emilius Pizzoni, Bishop of Terracina, Priverno, and Setino, requested the Apostolic See to detach the territory belonging to the "Frasso" area from the diocese of Priverno and to incorporate it into the diocese of Terracina. Therefore, the Sacred Consistorial Congregation, having considered the circumstances, and by virtue of the special faculties granted to it by the Most Holy Lord, our Pope Pius, by the Divine Providence, the Eleventh, and supplementing [the request], it is decreed that...

[*Latin ed. p. 79*]

The Sacred Consistorial Congregation, with the consent of those who are interested or are presumed to be interested, by this present Consistorial Decree, which shall have the same validity as if it were issued under the Apostolic seal, benignly decrees that the territory belonging to the parish of "Frasso" be separated from the diocese of Priverno and added to the diocese of Terracina, with the boundaries of both dioceses being altered in such a way that, henceforth, they will be defined in that area by the river Amaseno up to the New Bridge and the places commonly called Fossato, Via di Mine, and Campo Soriano. To carry out these matters, the same Sacred Congregation appoints the Most Reverend Father Aemilius Pizzoni, Bishop of Terracina, Priverno, and Setinum, granting him the necessary and appropriate powers for this purpose, including the power to delegate anyone holding an ecclesiastical office, and to send, as soon as possible, to the aforementioned Sacred Congregation an authentic copy of the completed act of execution. All contrary decrees to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 23rd of November, 1956. Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mantenola, Secretary. L. © S. Joseph Ferretto, Assistant.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

PROVISION FOR CHURCHES

His Most Holy Lord, Our Pope Pius XII, by Divine Providence, has deigned to provide for the following churches with new pastors, namely: on August 9, 1956. — To the titular episcopal church of Sebela, he appointed the Reverend Peter Kimbondo, from the secular clergy of the apostolic vicariate of Kisantu, whom he appointed as an Auxiliary to the Most

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Reverend Father Alphonsus Vervimp, of the Society of Jesus, titular Bishop of Uccula, and Apostolic Vicar of the same vicariate. On October 11th. — To the titular episcopal church of Rhinocorura, he appointed the Reverend Arthur Francis Fox, General Vicar of the archdiocese.

[*Latin ed. p. 80*]

From the Apostolic See – Official Commentary:

80. In the Archiepiscopal See of Melbourne, the Reverend Danielis Mannix, Auxiliary to His Excellency, the Most Reverend Daniel Mannix, Archbishop of Melbourne, was appointed.

— As Coadjutor with right of succession, His Excellency, the Most Reverend Richard Ryan, Bishop of Sale; His Excellency, the Most Reverend Franciscum Lyons, titular Bishop of Cabasitanum, formerly Auxiliary to His Eminence, Cardinal Normanni Thomas Gilroy, Archbishop of Sydney. On November 9th.

— To the titular bishopric of the Church of Sufetula, the Reverend Arnoldum Boghaert, of the Congregation of the Most Holy Redeemer, who was appointed Coadjutor with right of succession to His Excellency, the Most Reverend Iacobi Moris, Bishop of Ross.

— To the titular bishopric of the Church of Selinus, the Reverend Petrum Martin, of the Society of Mary, who was appointed Apostolic Vicar of Nova Caledonia.

— To the titular bishopric of the Church of Stratonice in Caria, the Reverend Gulielmum, in the world Carolum Hartl, of the Order of the Friars Minor Capuchin, who was appointed Coadjutor with right of succession to His Excellency, the Most Reverend Guidonis Benedicti Beck, of the same Order, Apostolic Vicar of Araucania.

— To the titular bishopric of the Church of Bonitza, the Reverend Cornelium Citsulo, of the secular clergy of the Apostolic Vicariate of Likuni, who was appointed Apostolic Vicar of the newly established Apostolic Vicariate of Dedza. On November 11th.

— To the titular bishopric of the Church of Mundinitz, the Reverend Ignatium Dogget, of the Order of the Friars Minor, who was appointed Apostolic Vicar of the newly established Apostolic Vicariate of Aitape.

— To the titular bishopric of the Church of Ammaedara, the Reverend Iosephum Rolandum Prévost, of the Society for Foreign Missions of the Province of Quebec, who was appointed Apostolic Vicar of the newly established Apostolic Vicariate of Pucallpa.

— To the titular bishopric of the Church of Onuphitana, the Reverend Franciscum Ioannem Doyle, of the Society of Missionaries of the Most Sacred Heart of Jesus, who was appointed Apostolic Vicar of the newly established Apostolic Vicariate of Samaria. On November 11th.

— To the cathedral archiepiscopal Church of Tingitana, immediately

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subject, newly established, His Excellency, the Most Reverend Franciscum Aldegunde Dorrego, formerly titular Bishop of Fussala.

— To the titular bishopric of the Church of Syedra, His Excellency, the Most Reverend Fridericum Osterrath, of the Casinese Congregation from the ancient observance of the Order of Saint Benedict, formerly titular Bishop of Tingitana. On November 17th.

— To the titular bishopric of the Church of Tacapitana, the Reverend.

[*Latin ed. p. 81*]

The Sacred Congregation for the Propagation of the Faith:

On November 23rd, it appointed Mauritius Otunga, from the secular clergy of the diocese of Kisumu, as an Auxiliary Bishop to the Most Reverend Frederick Hall, of the Society of St. Joseph of Mill Hill, Bishop of Kisumu.

On December 9th, it appointed the Most Reverend Astonis Chichester, of the Society of Jesus, who had previously been Archbishop of Salisbury, as the titular Archbishop of the Church of Velebusdus.

On December 11th, it appointed the Reverend Vincent Kennally, of the Society of Jesus, as the titular Bishop of the Church of Sassurita, and constituted him Apostolic Vicar of Caroline and Marshall Islands.

It appointed the Reverend James Freeman, a Prelate of His Holiness, and pastor of the parish of St. Michael in Stanmore, in the archdiocese of Sydney, as the titular Bishop of the Church of Hermopolis Minor, to serve as an Auxiliary Bishop to the Most Reverend Cardinal Thomas Gilroy, Archbishop of Sydney.

It appointed the Reverend John Mary Michael Holterman, of the Order of Preachers, as the titular Bishop of the Church of Vagadensis, and constituted him Apostolic Vicar of Curacao.

It appointed the Reverend John Mary Ogez, of the Society of African Missions, as the titular Bishop of the Church of Mbarara.

It appointed the Reverend Joseph Alphonsus Tscherrig, of the Congregation of the Most Holy Redeemer, as the titular Bishop of the Church of Nephelis, and constituted him Apostolic Vicar of Reyes.

On January 11, 1957, it appointed the Reverend Bernard Gantin, from the secular clergy of the archdiocese of Cotonou, as the titular Bishop of the Church of Tipasita in Mauritania, to serve as an Auxiliary Bishop to the Most Reverend Louis Parisot, of the Society of Missions to the Africans, Archbishop of the same archdiocese.

It appointed the Reverend Charles Cachet, of the Congregation of Missionaries of the Sons of the Immaculate Heart of the Blessed Virgin Mary, and pastor of Soufrière on the island of Santa Trinità, in the archdiocese of Port of Spain, as the titular Bishop of the Church of Castries.

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It appointed the Reverend Justin, formerly known as James Field, of the Order of Preachers, as the titular Bishop of the Church of St. George on the island of Grenada, and as General Vicar to the Archbishop of Port of Spain on the island of Grenada, and as Provincial Vicar of the same Order.

6 - ACTA, vol. XXIV, n. 2. - 23-2-1957.

[*Latin ed. p. 82*]

From the Sacred Apostolic See, Official Commentary II. NOMINATIONS. The Sacred Congregation for the Propagation of the Faith, having considered the matters below, has announced, according to its discretion: on October 19, 1956. — Reverend Father William Dunne, of the Society of Saint Patrick for foreign missions, appointed Apostolic Prefect of the recently established Apostolic Prefecture of Kit iii. — Reverend Father Dominic Ros Urraiza, of the Spanish Institute of Saint Francis Xavier for Foreign Missions, appointed Apostolic Prefect of W anide. on January 1, 1957. — Reverend Father Robert Chopard-Lallier, of the Society of Missionaries to the Africans, appointed Apostolic Prefect of the Apostolic Prefecture of Parakou. on January 11. — Reverend Father Evarist Van Rengen, of the Institute of the Josephites of Gerardmont (commonly known as: the Josephites of Belgium), appointed Apostolic Prefect of the recently established Apostolic Prefecture of MweJcaënsis.

SACRED CONGREGATION FOR RITES OF PAMPILONA, OR HISPALENA. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, STEPHEN OF ADOAIN, PRIEST, OF THE ORDER OF MINOR FRATERS CAPUCHIN. REGARDING THE QUESTION: Whether a commission for the Introduction of the Cause should be appointed in this case and for the purpose in question. Saint Lawrence of Brindisi, the glory of the Minor Friars and the ornament of the Franciscan Capuchin brotherhood, describing the duties of the Apostles, says: "Christ calls the Apostles to the earth, not to rest or to sit, but to walk... following Him, comparing this movement to the progress of virtue... The more a man progresses, the more he benefits, when he withdraws his mind, thoughts, and affections from the world and approaches God, so that he may become one spirit with Him."

[*Latin ed. p. 83*]

The Holy Congregation of Rites (Opera omnia... vol. IX, Padua, 1944, p. 351 s.); whereby the Apostle becomes a skilled fisherman of men, gathering them into the ship, to which the Church is likened, and leading them to the heavenly port. Indeed, it is necessary for the fisherman to be diligent and to do all that is within his power, but he must also expect a bountiful catch from God, who alone gives growth. And this growth is usually associated with the virtues and holiness of the Apostle. For the greater the Apostle's holiness, the greater and more abundant are the fruits of his actions (cf.

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ibid.). A marvelous example of the apostolate is provided to us by the Servant of God, Stephen of Adoain, who shone with the holiness of his life and obtained the salvation of countless souls through his preaching, as will soon be apparent. In the town of Adoain, in the diocese of Pamplona, on October 11th of the year 1808, the Servant of God was born to legitimate and pious parents, John Joseph Marcello and Francisca Zabalza, and at his sacred baptism, the names Francis and Peter were given to him. Having been raised piously, he felt himself called to the religious life and on November 28th, 1828, he entered the Order of the Friars Minor Capuchins in the convent of the aforementioned Cintruenigo, taking the name Stephen of Adoain. After completing his religious profession and studies, on December 22nd of the year 1832, he was ordained a priest and dedicated to the sacred ministry. Since he was seen to be endowed with a special aptitude for the preaching of the Word of God, the superiors entrusted him with the office of preacher. In the year 1834, the brothers were expelled from Pamplona, and he was forced to wander. Due to the unjust suppression of all religious orders by the Spanish government in the year 1836, he came to Italy, residing in Sinigaglia, and working diligently for the salvation of souls there and in the surrounding areas. At the request of Gregory XVI, the General Minister of the Capuchins sent the Servant of God and other brethren to the Republic of Venezuela, in order to provide for the needs of the religious of that nation. There, the brothers arrived, rejoicing; diligently, and with the favor of the people, they worked. However, the Servant of God was so weakened by his labors that he had to return to Europe for the sake of his health. After three years, he returned to America, resumed his apostolic labors in Venezuela, in Guatemala, in the Republic of El Salvador, in Cuba, and in other regions, gathering abundant fruits everywhere, as can be seen from the examples that will be presented here. In the Republic of Venezuela, from the year 1842 to the year 1849, he founded three parishes for the Indians, and he carried out missions in several towns; in the island of Cuba, from the year 1851 to the year 1856, he celebrated 95 missions, and, omitting other works, he performed 6,140 marriages. From the year 1857 to the year 1872, he celebrated 112 missions and performed 13,349 marriages in Guatemala.

[*Latin ed. p. 84*]

From the Apostolic See - Official Commentary 84 and in the Salvadorian Republic. He corrected morals, extinguished hatreds and bitterness among families, encouraged the frequent reception of the Sacraments: in short, he restored Catholic life. However, the "evil one" did not cease to move every stone to prevent such beneficial blessings. Therefore, against the Servant of God, everywhere his satellites stirred up the minds of men, who sought to harm him with every kind of calumny. Saint Anthony Mary Claret refuted these calumnies and accusations, and magnificently praised the virtues

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of the Servant of God. But the devil's satellites continued to show their hatred for the ministers of God, so that they shamefully expelled them from Guatemala as if they were guilty of crimes and enemies of the people. With a lamenting people, the Brothers were driven out of Guatemala by soldiers, from there to the borders of the territory. For several months, they were received with the most loving hospitality by members of the Society of Jesus in the city of San Francisco in California. Then, in 1873, he went to France, where he stayed for a short time, and, with a peaceful heart, returned to Spain, resuming his missionary labors with the same zeal for seven years. Weakened in health, he was received in a convent near Sanlucar de Barrameda in the archdiocese of Seville; as his illness worsened, he received the Sacraments of the Church with great piety, and on October 7, 1880, he breathed his last at the hour he had foretold. All witnesses unanimously testify to the sanctity of the life of this Servant of God. Profound humility, fervent charity, both towards God and towards his neighbor, for whom he spared no effort, no inconvenience, in their salvation, were evident in him. The word of God was not bound in him; he bravely endured all adversities in defending the rights of God and the Church, even scornfully facing the dangers of death. Others also testify that he was adorned with all other virtues. And, as the witnesses affirm, there are not lacking several miracles obtained through his intercession, beyond the order of nature. Therefore, it is not surprising that the fame of his sanctity erupted more strongly after his death. After considering all the circumstances, investigative proceedings were carried out in the dioceses of Pamplona and Seville, and through petitions in the dioceses of Barcelona, Valencia, Segorbe, and Malaga. Meanwhile, several letters were presented to the Apostolic See, urgently requesting his beatification. After examining his writings, on November 20, 1940, the Holy Roman Church decreed that nothing stood in the way. Therefore, with the due formalities observed, on May 29 of the year one thousand nine hundred and forty-one, at the request of the Reverend Father Bernardino a Senis, General Postulator of the Order of the Capuchin Minor Brothers, the Ordinary Congregation of Sacred Rites, with the Most Reverend Cardinal Clemens Micara, Bishop of Velletri, as Promoter of the Cause, raised the question to be discussed: Whether a commission should be appointed for the Introduction of the Cause, in this case and to the effect of what is being considered.

[*Latin ed. p. 85*]

The Sacred Congregation of Rites, in its document 85, addressed this matter. Furthermore, after hearing this report and with the votes of the Reverend Fathers, especially that of the Most Reverend Father Sylvio of Rome, the General Promoter of the Holy Office, it was deemed necessary to write: "The commission should be signed, if it pleases the Most Holy [Father]." After a report was made to His Holiness, Pope Pius XII, on the

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aforementioned date by the undersigned Prefect of the Congregation of Rites, His Holiness, approving the aforementioned proposal, deigned to sign the commission for the introduction of the cause of the Servant of God, Stephen of Adoain, with his own hand. Given in Rome, on the 8th of October, 1956. C. Card. CICOGNANI, Prefect. L. © S. t A. Carinci, Archbishop of Seleucia, Secretary. II BARCINONEN, Secretary.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, FRANCISCA OF THE WOUNDS OF JESUS: WHETHER THE COMMISSION FOR THE INTRODUCTION OF THE CAUSE SHOULD BE SIGNED IN THIS CASE AND FOR THE PURPOSE IN QUESTION.

The illustrious words of our Lord Jesus Christ, by which the Kingdom of God is likened to a treasure hidden in a field and to a precious pearl (cf. Matthew 13, ii ss.), can be most appropriately applied to the state of religion, in which contemplative life is especially practiced. For this profession of religious life is most exalted; for in it, as far as is possible in this world, a man is given the opportunity to know God and divine things, and to enjoy that sweetness which is the image of heavenly delight, a foretaste and a path. From this life, wholly dedicated to God, the flame of charity also burns forth, by which the soul is moved to pray, to repent, and to make amends, in order to promote the salvation of other men. Just as that man, of whom the Lord speaks in the parable, sells all that he has, and indeed with joy, in order to acquire the treasure; and just as that merchant, who having found one precious pearl, sells all that he possesses in order to buy it, so too, countless young men, at no time unwillingly and with joy, have surrendered all temporal advantages in order to attain the goods of religious life. Among these, the Servant of God, Francisca of the Wounds of Jesus, deserves to be especially remembered.

[*Latin ed. p. 86*]

86 A Daughter of the Apostolic See - The official biography of Sister Francisca a Vulneribus, of the Order of the Most Holy Wounds, who, by Divine Providence, entered the monastery at Betulona, the second of the seven children of James Marti and Mary Dolors Valls, honest and pious parents, was born in the same city of Betulona, within the boundaries of the diocese of Barcelona, on June 26, 1860, and three days later, in the sacred font, she received the names Columba Antonia. She was well instructed in piety through domestic examples, so that from a very young age she sought to cultivate and foster virtues. She received the Sacrament of Confirmation very early, namely on June 1, 1864; and, due to her singular piety, she was admitted to the Holy Mass before reaching the age of ten. The young girl was first entrusted to the nuns of the Most Holy Wounds and later to the Franciscan nuns, at which time she excelled both in her studies and in her religious life, so that she was an example and a source of admiration

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to her classmates and teachers. Having abandoned the study of letters, while remaining at home, she led a solitary life, with the most modest attire, and with a great love for poverty and silence. To strengthen her devotion, she joined several pious Sodalities. She was so inflamed with love for the Most Holy Sacrament that she found great delight in attending daily Mass, which was celebrated in the parish church. She constantly refused honorable marriage proposals and, for two years, despite her father's resistance, she endured the most difficult trials, desiring to devote herself entirely to her heavenly Spouse. Having lived for twenty years, exuding the sweet fragrance of Christ in the world, she finally, having made her offering, entered the Monastery of St. Clare of the Most Holy Wounds, in Badalona, on August 12, 1882. There, she received the habit of religion on October 2 of the same year, and, with the name Francisca a Vulneribus Iesu, because of her devotion to the Passion of Our Lord Jesus Christ and to the seraphic Patriarch, and after completing her novitiate with merit, she pronounced her religious vows on October 3, 1883. Inflamed with a vehement desire to practice virtue and to strive to achieve everything that she understood to be perfect, she excelled especially in humility, self-denial, obedience, and the study of regular observance, in wonderful penance, in the innocence of her life, and in love for God and her neighbor, giving everything to everyone. She was an example of religious perfection in all things: whether in instructing the students, as prefect of the choir for the proper and devout performance of the divine offices, or as a teacher of the novices. Adorned with virtues and endowed with supernatural gifts and other graces, and strengthened by the sacraments of the Church, she peacefully fell asleep in the Lord on June 4, 1899, having lived for thirty-nine years. Her exceptional reputation for virtue and sanctity, which the Servant of God Francisca a...

[*Latin ed. p. 87*]

The Sacred Congregation of Rites, having considered the testimonies concerning the life, virtues, and miracles of the Venerable Servant of God, and the extraordinary spread of devotion to her, both during her life and after her death, and the miracles attributed to her intercession, ordered that an inquiry be instituted, with ordinary authority, into the fame of her sanctity. This inquiry was held in the ecclesiastical court of Barcelona, from November 12, 1925, to November 5, 1929, and the proceedings were duly presented to the Sacred Congregation of Rites; to which were subsequently added postulatory letters from numerous Most Reverend Prelates, which clearly confirm the same reputation. Therefore, having observed all that which ought to be observed according to law, the aforementioned Sacred Congregation of Rites, on December 6, 1942, decreed that it was possible to proceed further, having considered the writings presented concerning the same Servant of God. Therefore, His Eminence and Reverend Lord Frederick, Cardinal of Germany, Bishop of Tusculum, and Promoter of the

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cause, at the request of the Reverend Father Peter of the Dedication, of the Order of the Discalced Carmelites of Saint Teresa, and duly appointed Postulator of the same cause, proposed the following question for discussion at the Ordinary Sessions of the Sacred Congregation of Rites, held at the Vatican on May 29 of this year: Whether a commission should be appointed for the introduction of the cause, and for what purpose. Furthermore, the Most Reverend Fathers, entrusted with the safeguarding of sacred rites, after hearing the report of His Eminence the Promoter, and after the votes of the Official Prelates, and especially of the Reverend Father Dr. Sylvius Roman, General Promoter of the Faith, having carefully considered all matters, judged it fitting to respond: Affirmative, that is to say, that a commission should be appointed, if it pleases the Most Holy. Concerning the foregoing, a faithful report was made by the undersigned Cardinal to His Holiness, Pope Pius XII. The Most Blessed Father, considering the judgment of the Sacred Congregation of Rites to be sound, deigned with his own hand to sign the commission for the introduction of the cause of the Servant of God, Francisca of the Wounds of Jesus, a nun of the Monastery of the Divine Providence in the city of Betulona. Given at Rome, on October 8, in the year of Our Lord 1956. C. Card. CICOGNANI, Prefect. L. © Sf A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 88*]

88 Acta Apostolicae Sedis - Official Commentary III BARCELONA. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, JOSEPH MAÑANET Y VIVES, PRIEST, FOUNDER OF THE CONGREGATION OF THE SONS OF THE HOLY FAMILY AND THE CONGREGATION OF THE MISSIONARY DAUGHTERS OF THE HOLY FAMILY OF NAZARETH. REGARDING A DOUBT: Whether a commission should be appointed for the introduction of the cause, and for the purpose of what is being discussed. That Holy Family of Nazareth, in which all behold the most perfect example of domestic society, and of all virtue and sanctity, the merciful God established and presented to the world through His benign providence. Indeed, in times when the corruption of Christian morals is lamented, and when love of religion and piety is diminished in families, and when worldly desires are excessively inflamed, nothing can be more salutary or effective for Christian families than the example of the Holy Family of Jesus, Mary, and Joseph. Therefore, the Supreme Pontiffs of the Holy Church have praised devotion to the Holy Family with the most eloquent words, and have recommended it to Christian families. Among those men who, in an apostolic manner, held this devotion in great esteem and spread it far and wide, the Servant of God, Joseph Mañanet y Vives, should be especially honored, who founded new families of religious men and religious women in the Church of God, so that, through schools for both boys and girls, they might, with lasting

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and effective benefit, be assisted under the patronage of the Holy Family. The Servant of God was born on the 7th day of January, in the year 1833, of pious and honorable parents, in the Spanish city of Tremp, within the boundaries of the Urgel diocese, and on the same day he was cleansed by the laver of baptism. From his childhood, he was distinguished by excellent Christian virtues; he delighted in attending the parish church and in serving the Holy Priests who were working there. At the age of seven, as is said, he first approached the Eucharistic Table, and in the year 1849 he was strengthened by the sacrament of Confirmation. He completed his studies with great diligence; for after his father had prematurely died, when the Servant of God was only five years old, his family was reduced to hardship and poverty. Therefore, in order to obtain the means necessary for his studies, he was obliged to serve with a certain Mr. Puig.

[*Latin ed. p. 89*]

Having entered the Seminary of Urgel after completing his philosophical studies, Baerà joined the Congregation of Religious, dedicating himself to the study of Holy Theology. When the Bishop of this diocese became aware of his virtues, he received him into his own home, in the episcopal palace. There, the Servant of God, throughout his time of theological studies, gained the benevolence and trust of those around him. These things, which are read concerning Joseph, son of Jacob, can rightly be said of our Joseph: "...and he dwelt in the house of his lord, and did all that his lord commanded him: and the Lord made him a prudent and wise governor over his house, and over all that he had" (Genesis 39:2-6). On April 9th of the year 1859, he received the grace of the priesthood, and immediately, and indeed for five years, he diligently fulfilled the sacred ministry in his city. However, seeing that the work was abundant, the Servant of God understood that more priests, united in their efforts, could bring forth more abundant fruits. Therefore, in the year 1864, with the approval and blessing of the Bishop of Urgel, and having received certain clerics and priests, he founded a Congregation, which, because of its devotion to the Holy Family, he called the Congregation of the Sons of the Holy Family. He immediately opened a college in Tremp, to instill in young boys the fundamental elements of Christian instruction and doctrine. Due to civil unrest in 1872, he went to Barcelona, where he directed several schools. Afterwards, he dedicated himself to the parish schools of the locality of Barceloneta until the year 1877, when, desiring to give greater growth to the Institute he had founded, he opened a house in the nearby town called San Andres de Palomar. Nor was this enough; in the year 1882, he founded a college for primary education and the humanities in the town of Santa Coloma de Fames. He also established other literary schools for the instruction of boys, and houses for higher studies in various places, from the year 1883 to the year 1894. Constantly zealous for the salvation of souls, he founded

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another Sodality, namely the Daughters of the Holy Family of Nazareth, for the purpose that religious women might dedicate themselves to the education and instruction of girls. The works of the Servant of God Joseph Mafianet increased greatly, despite many difficulties; and he did not lack numerous bodily ailments, which afflicted him throughout his life. But his indomitable constancy and fortitude, nurtured by a deep adherence to the will of God, overcame every kind of obstacle, and finally, he experienced the solace of divine mercy when, in the year 1887, he obtained the decree of praise, and in the year 1901, the definitive approval of the Institute of the Sons of the Holy Family from the Apostolic See. In the meantime, the Servant of God gave instructions and exhortations through various writings.

[*Latin ed. p. 90*]

The Acts of the Apostolic See endeavored to publish a commemorative volume of 90 pages, and to this publication was prefixed an introduction entitled "La Sagrada Familia." Finally, on the 17th day of December, in the year 1901, having completed his labors, and refreshed by the last sacraments, he peacefully fell asleep in the Lord, renowned for his virtues. The fame of his sanctity, with which he was adorned in life, and the miracles which, it is said, occurred after his death through his intercession, have not diminished to this day, but have spread widely. Therefore, in the ecclesiastical court of Barcelona, canonical inquiries were begun in 1931, with ordinary authority, concerning the writings, the reputation of his sanctity of life, his virtues, and miracles, in general, of this Servant of God, which were finally completed in 1933 and sent to Rome. In the meantime, several eminent ecclesiastical and civil dignitaries, including archbishops, superiors general of religious orders, and other prominent men, sent Postulatory Letters to His Holiness, humbly praying that the cause for the beatification of this venerable Servant of God be introduced before the Sacred Congregation of Rites. Furthermore, the Sacred Congregation of Rites, on the 7th of January, in the year 1951, having considered the writings presented concerning this Servant of God, decreed that nothing stood in the way of proceeding further. Therefore, with all due formalities observed, and with the urgent request of the Reverend Father Magino Morera, of the Sons of the Sacred Family of Jesus, Mary, and Joseph, General Postulator, and with the Reverend and Most Reverend Lord Clemens Cardinal Micara, Bishop of Velletri, acting in place of the Reverend and Most Reverend Lord Frederick Cardinal Tedeschini, Bishop of Tusculum, and Promoter of this Cause, on the 23rd of October of this year, at an ordinary meeting of the Sacred Congregation of Rites held at the Vatican, a question was proposed for discussion: Whether a commission should be appointed for the introduction of the cause, and for the purpose in question, and on this matter, the Reverend Cardinals, entrusted with the safeguarding of the sacred rites, after hearing this report and the votes of the official Prelates, especially the

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Reverend Father Sylvio Romani, General Promoter of the Faith, decided to respond: Affirmative, that is, that the commission should be appointed, if it pleases the Most Holy Father. Finally, on the day mentioned above, through the undersigned Cardinal, a faithful report on these matters was presented to our Most Holy Pope Pius XII, and His Holiness, having approved the opinion of the Reverend Fathers, deigned to sign with his own hand the commission for the introduction of the cause for the beatification of the Servant of God, Joseph Mañanet y Vives. Given at Rome, on the 25th of November, in the year of Our Lord 1956. C. Card. CICOGNANI, Prefect. A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 91*]

The Sacred Congregation of Rites, 91, IV, ORDERS AND DECLARATIONS CONCERNING THE RESTORED ORDER OF HOLY WEEK. The restoration of the liturgical week, instituted by the Sacred Congregation of Rites through the general Decree *Maxima Redemptionis nostrae mysteria* of November 16, 1955, has been received with great joy by all, and has been implemented with excellent pastoral results everywhere. However, some Most Reverend Bishops, having reported to this Sacred Congregation, have indicated certain practical difficulties arising from the circumstances of different places and peoples. To resolve these, the Pontifical Commission of learned men, which had prepared the restored order, after mature deliberation, has drawn up the following Orders and Declarations, in which the previous Declaration concerning the rites to be observed in the restored celebration is also included, which was issued by this Sacred Congregation on March 15, 1956; the general Decree *Maxima Redemptionis nostrae mysteria* and the attached Instruction of November 16, 1955, remain in force, except for those matters which are here modified. All of these have been approved by His Most Holy Father Pope Pius XII, through the Cardinal Prefect, who reported on each matter individually, and by the same Holiness. Therefore, by special mandate of the same Most Holy Father, Pope Pius XII, the Sacred Congregation of Rites has decreed the following:

I. CONCERNING THE SOLEMN OR SIMPLIFIED RITE TO BE USED IN CELEBRATING THE LITURGY OF HOLY WEEK.

1. In all public and semi-public churches and chapels, where there is a sufficient number of sacred ministers, the solemn rite of the Second Sunday of Passion, or Palm Sunday, of the Feria V in the Last Supper, of the Feria VI in the Passion and Death of the Lord, and of the Paschal Vigil, may be celebrated (Declaration of March 15, 1956, n. 1, and Instruction of November 16, 1955, n. 4).

2. In churches and chapels, both public and semi-public, where sacred ministers are lacking, the simplified rite may be used. For the performance of this simplified rite, a sufficient number of "ministers" is required,

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whether clerics or at least boys, and at least three in number.

[*Latin ed. p. 92*]

92. Acts of the Apostolic See – Official Commentary for the Second Sunday of Passion Week, or Palm Sunday, and for the Mass of the Lord's Supper; and at least four times during the liturgical celebration of the feast of the Passion and Death of the Lord, and on Holy Saturday. These "ministers," however, must be diligently instructed in the things that are to be done by them (Instruction of November 16, 1955, n. 3). This twofold condition, namely, the sufficient number of "ministers," and their proper preparation, is absolutely necessary for the proper performance of the rite. Ordinary pastors must ensure that this twofold condition, as prescribed for the simplified rite, is strictly observed (Declaration of March 15, 1956, n. 2).

3. When the liturgical actions of Holy Week are performed according to the simplified rite, if another priest or at least a deacon is present, nothing prevents this person, dressed in the manner of a deacon, from reading the Gospel, when it occurs, or the account of the Passion (while the celebrant retains the part of Christ), or the Paschal proclamation, as well as the readings and invitations such as "Bend your knees" and "Lift up your heads," or "Bless the Lord" or "Go, the Mass is ended"; in one word, the deacon can properly perform these parts.

II – ON THE SECOND SUNDAY OF PASSION WEEK, OR PALM SUNDAY

4. The solemn blessing of the branches and the procession, followed by Mass, should take place in the morning, at the usual hour of the principal Mass, in the choir after Terce (cf. General Decree of November 16, 1955, n. 6). However, in churches where evening Masses are often celebrated with a large gathering of the people, the Ordinary of the place may permit the blessing of the branches and the procession, followed by Mass, in the evening, if a true pastoral reason warrants it, provided that the blessing and procession do not take place at the morning hour in the same churches.

5. The blessing of the branches alone, without the subsequent procession and Mass, is not permitted.

6. The blessing of the branches can be performed in another church from which a procession will proceed to the main church for the celebration of Mass (Order, n. 17). If this other church is not available, the blessing of the branches can be performed in some suitable place, even outdoors, in front of the sacristy, or in front of the processional cross, provided that the procession then follows to the church for the celebration of Mass.

7. Since not all the faithful may be able to attend the blessing of the branches, pastors of churches should take care to ensure that the blessed branches are available in the sacristy or another suitable place, to be dis-

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tributed to the faithful who did not participate in the procession.

[*Latin ed. p. 93*]

Sacred Congregation of Rites, 93 III – CONCERNING THE FEAST DAY OF THE LORD'S SUPPER, SECTION 5:

8. The Mass of the Chrism is to be celebrated in the morning, after Terce; and the Mass of the Lord's Supper is to be celebrated in the evening, at a more suitable hour, but not before the fourth hour after midday, nor after the ninth hour.

9. Where pastoral reasons require it, the local Ordinary may permit one, or even two, sung Masses in addition to the principal Mass of the Lord's Supper, in each church or public chapel; but only one sung Mass in semi-public chapels (cf. Instruction of November 16, 1955, n. 17). However, if, for any reason, the principal Mass of the Lord's Supper cannot be celebrated even in a simple form, the local Ordinary, for pastoral reasons, may permit two sung Masses to be celebrated in churches or public chapels, and only one in semi-public chapels (Declaration of March 15, 1956, n. 4). These sung Masses must be celebrated within the same time frame as assigned above, in n. 8, for the Mass of the Lord's Supper.

10. It is highly fitting that, in the sung Masses mentioned above (n. 9), the celebrant, after the Gospel, briefly address the faithful concerning the principal mysteries of this day.

11. On the Feast Day of the Lord's Supper, it is permitted to distribute the Holy Communion to the faithful only during the principal Mass of the Lord's Supper, and in all other sung Masses which the local Ordinary has permitted, or immediately and directly after they have been completed.

12. The Holy Communion may be brought to the sick on this day, both before and after midday.

13. To priests who are in charge of two or more parishes, the local Ordinary may permit the joining together of the Mass of the Lord's Supper (Declaration of March 15, 1956, n. 6).

14. If, on the Feast Day of the Lord's Supper during Holy Week, after the Mass of the Lord's Supper, even if celebrated in a simple form, the Transference and Reposition of the Blessed Sacrament takes place, it is strictly required that, in the same church or chapel, the liturgical service after midday on the Feast of the Passion and Death of the Lord also take place (Declaration of March 15, 1956, n. 3).

[*Latin ed. p. 94*]

94 Acta Apostolicae Sedis - Official Commentary IV - ON THE FEAST OF THE PASSION AND DEATH OF THE LORD 15. On the Feast of the Passion and Death of the Lord, a solemn liturgical service is celebrated in the afternoon, specifically around the third hour; however, if pastoral

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reasons so dictate, it may begin from midday, or at a later hour, but not beyond the ninth hour of the evening. 16. To priests who are in charge of two or more parishes, the Ordinary of the place may permit the repetition of the liturgical service on the Feast of the Passion and Death of the Lord, but not in the same parish, and within the same time frame as established above in paragraph 15, for the purpose of administering the same service (cf. Declaration of March 15, 1956, n. 6). 17. If the parish priest or rector of a church foresees a large gathering of the people for the adoration of the Holy Cross, as prescribed in the order of Holy Week, and it is foreseen that it can scarcely, or not without detriment to good order and devotion, be carried out, then the ceremony shall be performed in this manner: After the clergy, if present, and the ministers have completed the adoration, the celebrant shall take the Holy Cross from the hands of the ministers and, standing at the top of the altar steps, invite the people to adore the Holy Cross with a few words, and hold it raised high for a short time, to be adored in silence by the faithful. 18. On the Feast of the Passion and Death of the Lord, Holy Communion may be distributed only during the solemn liturgical service in the afternoon, except for those who are in mortal danger (cf. Instruction of November 16, 1955, n. 19). V - ON HOLY SATURDAY AND THE PASCHAL VIGIL 19. The following regulations apply to the hour at which the Paschal Vigil is celebrated: a) The appropriate hour is that which allows the Mass of that Vigil to begin around midnight between Holy Saturday and Sunday of the Resurrection (General Decree of November 16, 1955, n. 9). b) However, where, considering the particular circumstances of the faithful and the place, and for serious reasons of public order and pastoral care, it is deemed appropriate by the judgment of the Ordinary of the place to anticipate the hour of the Paschal Vigil, it may not begin before twilight, or certainly not before sunset (cf. General Decree of November 16, 1955, n. 9). c) However, the permission to anticipate the hour of the Paschal Vigil cannot be granted by the Ordinary of the place indiscriminately or generally for the entire diocese or region, but only for those churches or places where a true need arises.

[*Latin ed. p. 95*]

The Sacred Congregation of Rites, in addition, decrees that the proper hour be observed, at least, in the cathedral church and in all other churches, especially those of religious orders, where this can be done without serious inconvenience.

20. The Paschal Vigil can also be celebrated in churches or chapels where the functions of the fifth and sixth days of Holy Week do not take place, or are omitted in churches and chapels in which the aforementioned functions are celebrated (Declaration of March 15, 1956, n. 5).

21. To priests who are in charge of two or more parishes, the Ordinary of the place may permit the joining together of the Mass of the Paschal Vigil,

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but not in the same parish (Declaration of March 15, 1956, n. 6).

22. When the Paschal Vigil has been restored to its nocturnal observance, it is not fitting that, among the solemnities of the Masses of the same Vigil, Tonsure or the lesser or greater Orders be conferred. Contrary regulations notwithstanding. February 1, 1957. C. Card. CICOGNANI, Prefect. L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES

DECREE CONCERNING THE HIGHER INSTITUTE OF PEDAGOGICAL SCIENCES

An Institute of Pedagogical Sciences is canonically erected within the Philosophical Faculty of the Pontifical Salesian Athenaeum, and the power to confer academic degrees is granted to it.

That men may more safely attain the ultimate end and eternal salvation, and that their minds and morals may be guided, the Church, through a long course of centuries, has diligently applied its efforts and devoted its resources to the proper instruction of children and adolescents in sacred and human disciplines, and to the formation of virtues. To this end, the Church has established...

[*Latin ed. p. 96*]

The Most Holy Apostolic See – Official Commentary 96, explains the most important task, rightly and deservedly called "the art of arts," which has been most greatly contributed to by Saint Francis de Sales and, in our own times, by John Bosco, who, with newly given precepts and examples, have wisely and prudently handed down the method of educating, abundantly proven by its effects. The Society of Priests, which the aforementioned Saint John Bosco founded with a particular insight, has already for some time pursued this with all its strength, in order to cultivate the minds of young people more deeply in religion and the good arts, for the glory and growth of the Church. To achieve this, within its Philosophical-Pontifical Salesian Athenaeum Faculty, the esteemed Society has promoted suitable and selected disciplines, to foster sound instruction for the youth, so that it may properly impart to its students both the principles and the rules of education, through teaching and experience. Therefore, considering the aims and progress of this Institute in the field of education, and given the proven knowledge of its teachers, the increased number of students, the learned books published, and the periodicals produced through joint effort – which are rightly and increasingly esteemed by learned men – this Holy Congregation for

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Seminaries and Universities, with benevolent approval, and after having received the supplications of the General Rectors of the same Society, with the authority granted to it by His Most Holy Father, Pope Pius XI, elevates the aforementioned Pedagogical Institute within the aforementioned Philosophical-Pontifical Salesian Athenaeum Faculty, and declares it to be established, and grants it the power to confer academic licenses and doctorates in Philosophy-Pedagogy to those students who have duly completed their course of studies, in accordance with its own approved Statutes, observing all that is prescribed by the Apostolic Constitution "Deus scientiarum Dominus" and its additions "Ordinationes," as well as by Canon Law. Given at Rome, from the halls of Saint Callixtus, on the second day of July, in the year of our Lord 1956, in the feast of the Visitation of the Blessed Virgin Mary.

[Signature] I. Card. PIZZARDO, Bishop of Alba, Prefect of the Sacred Congregation of Seminaries and Universities.

[Signature] C. Confalonieri, Archbishop of Nicomedia, Secretary.

[*Latin ed. p. 97*]

The Sacred Congregation for Seminaries and Universities,

97 II, DECREE: A Philosophical Institute is established within the Theological Faculty of the Catholic University of Angers, and the academic degree of Bachelor of Philosophy is conferred therein.

Deeply concerned with the promotion of sound doctrine, the Sacred Congregation for Seminaries and Universities, having considered the petitions of the Protecting Bishops, and having determined that a deeper understanding of Philosophy ("perennis," that is, perennial) will be most beneficial to both the young and the clergy of the western and northern regions of France, and having observed the successful beginning of schools dedicated to the philosophical and theological instruction of both young Catholics and religious men, as well as other members of secular institutions, in order to foster these endeavors and to further their aims, for the glory of God and the salvation of souls, the Sacred Congregation establishes and declares established a Philosophical Institute within the Theological Faculty of the Catholic Athenaeum of Angers, consisting of two years of proper instruction, according to the specific provisions of its statutes, so that after the completion of this two-year period, the academic degree of Bachelor of Philosophy may be conferred upon those students who have successfully passed the prescribed examinations, with all other legally required conditions observed, especially the norms established by the Apostolic Constitution "Deus scientiarum Dominus" and the accompanying "Ordinationes."

Given at Rome, from the halls of Saint Callistus, on the tenth day of the month of July, in the year of Our Lord 1956, in the Feast of the Visitation of

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the Blessed Virgin Mary.

[Signatures:]

I. Card. PIZZARDO, Bishop of Albano, Prefect.

L. S.

f C. GONFALONIERI, Metropolitan Archbishop, Secretary.

III. DECREE: The Faculty of Philosophy is established within the Pontifical University of Salamanca, and the academic degrees are conferred therein.

The Catholic Church, with the most steadfast care, has implanted the light of Truth within the minds of men, that they may be guided and strengthened to embrace eternal life. This is particularly true among the Spanish people, in the city of Salamanca.

[*Latin ed. p. 98*]

Aota) Concerning the Official Commentary of the Apostolic See, number 98: The University, endowed and adorned by both pontifical and royal favor, has, over a long course of centuries, most brilliantly fulfilled its purpose, transmitting Christian wisdom through distinguished teachers, among whom stood out Doctors of both the Order of the Friars Preachers and the Society of Jesus, especially Franciscus de Vitoria, Melchior Cano, Dominicus Soto, Dominicus Bañez, and Franciscus Suarez. After the restoration of Spain to the Catholic public life, theological studies flourished greatly in the Ecclesiastical University of Studies, established by the Sacred Congregation for Seminaries and Universities in the year 1940. Now, in order that it may be properly constituted and enriched with new schools, which will expound both the universal principles of human science and the humanities, and doctrine according to the laws and necessities of the Catholic faith, the same Sacred Congregation, for the glory of God and the salvation of souls, erects and declares established a Faculty of Philosophy in the University of Studies of Salamanca, to which the right shall belong to confer academic degrees of bachelor, license, and doctorate, with all privileges and honors recognized as pertaining to such Faculties according to custom, with the rights to be upon law, especially those prescribed by the Apostolic Constitution "Deus scientiarum Dominus" and its annexed "Ordinances," and by particular statutes approved. Given at Rome, from the Houses of Saint Callistus, on the 28th of July, in the Feast of Saint James, Patron of Spain, in the year 1956.

[Signed] I. Card. PIZZARDO, Bishop of Alba, Prefect.

[Signed] © S. f C. CONFALONIERI, Archbishop of Nicopolis, Secretary.

IV DECREES: The Most Holy Pope Pius XII, by divine providence, approved the decrees of the Sacred Congregation for Seminaries and Universities on December 29, 1955. — The Statutes of the Faculty of Catholic

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Theology of the University of Studies of Berytus (Beirut), named after Saint Joseph, newly drafted and adapted to the Apostolic Constitution "Deus scientiarum Dominus" and its annexed "Ordinances," were approved and ratified.

[*Latin ed. p. 99*]

The Sacred Congregation for Seminaries and Universities, on the 99th day of February, in the year 1956. — The Philosophical and Theological Studies of the Society of Jesus in Toronto, with Faculties of Philosophy and Theology, were decreed to be reserved for students of the same Society in Montréal. On the 23rd of February. — It was decreed that the Theological Faculty of the Catholic University of Québec ("Laval") may confer the academic degree of Bachelor upon its students who have completed a four-year course of theological studies or seminary studies, provided they have fulfilled certain conditions. On the 11th of June. — The Regional Theological Seminary of Tananarive was decreed to be affiliated with the Theological Faculty of the Pontifical Gregorian University in Rome for a period of five years. On the 3rd of July. — The Statutes of the Institute of Social Sciences of the Faculty of Philosophy of the Pontifical Gregorian University in Rome were approved. On the 25th of July. — The "Higher School of Sacred Theology" of the Episcopal Seminary of Vitoria was declared to be affiliated with the Theological Faculty of the Pontifical University of Salamanca for a period of five years.

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE SACRED PENITENTIARY TRIBUNAL OF THE APOSTOLIC SIGNATURA (OFFICE OF INDULGENCES)

PRAYER FOR OBTAINING RELIGIOUS VOCATIONS, ISSUED AND BESTOWED WITH INDULGENCES BY THE HOLY FATHER, POPE PIUS XI.

Lord Jesus Christ, sublime model of every perfection, who not only ceaselessly inspire the privileged souls to strive towards so high a goal, but also move them with the powerful force of your example and the effective impulse of your grace, that they may follow you on this excellent path; grant that many may know and desire to correspond to your sweet inspirations, embracing the religious life, so that they may enjoy in it your special care and your tender predilections. May it be that there may never be lacking those who, as messengers of your charity, represent you day and night near the cradle of the orphan, at the bedside of the suffering, beside the old and the infirm, who perhaps would otherwise have no one on earth to offer them a merciful hand; may it be that, in humble schools as well as in lofty cathedrals, there may always resound a voice, an echo of yours, which teaches the way to heaven and the duties

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proper to each; may it be that no land, however inhospitable and remote, be without the evangelical call, inviting all peoples to enter into your kingdom; may it be that those flames may multiply and grow, with which the fire of the world must spread, and in which shines in all its splendor the unblemished holiness of your Church; may it be that in every region may flourish gardens of chosen souls, who, through contemplation and penance, make amends for the sins of men and implore your mercy. May it be that in the continuous immolation of these hearts, in the snowy purity of these spirits, in the excellence of their virtues, there may always live on earth that perfect example of the children of God, which you came to reveal to us. Send to these ranks of your beloved numerous and good vocations, souls steadfast in their firm purpose of becoming worthy of such a distinguished grace and of the holy Institute to which they aspire, through the exact observance of the

[*Latin ed. p. 101*]

The Sacred Apostolic Penitentiary grants one hundred and one acts of piety, with constant prayer, continual mortification, and perfect submission of their will to all that is the will of God! Enlighten, O Lord Jesus, many generous souls with the ardent flames of the Holy Spirit, substantial and eternal love, and through the powerful intercession of your most loving Mother Mary, arouse and maintain in them the fire of your charity, for the glory of the Father and of the same Spirit, who live and reign with You for all the ages of ages. So be it! On the 9th of February, 1951. Our Most Holy Father, Pope Pius XII, having deigned to grant, with paternal benevolence, to the Christian faithful, who devoutly recite the aforementioned prayer, an Indulgence of ten years each time, as well as a Plenary Indulgence, to be obtained under the usual conditions, provided that the recitation of the prayer is performed daily throughout the entire month. Notwithstanding any obstacles whatsoever. N. Card. CANALI, Major Penitentiary L. © S. S. Luzio, Regent.

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis - Commentarium Officiale DIARIUM ROMANAE CURIAE S. CONGREGAZIONE «DE PROPAGANDA FIDE»

The Sacred Congregation "de Propaganda Fide," with subsequent Decrees, has appointed:

February 20, 1956. The Reverend Father Desmondo Hatton, of the Archdiocese of Capetown, National Director of the Pontifical Works of the Propagation of the Faith and of Saint Peter the Apostle in the Union of South Africa.

May 14. His Excellency Reverend Monsignor Arturo Green, Archbishop of Port Elizabeth, National President of the Union Missionary of the Clergy, in the Union of South Africa.

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May 29. His Excellency Reverend Monsignor Bernardo Giovanni Alfrink, Archbishop of Utrecht, National President of the Union Missionary of the Clergy, in the Netherlands.

October 18. The Reverend Monsignor Fedele Tubino Mongilardi, Rector of the Catholic University of Lima, National President of the Union Missionary of the Clergy, in Peru.

October 19. His Excellency Reverend Monsignor Saverio Sanyoun, titular Bishop of Enoanda, Apostolic Vicar of Chantaburi, National President of the Union Missionary of the Clergy, in Thailand.

His Excellency Reverend Monsignor Augusto Raballand, of the Society of Foreign Missions of Paris, titular Bishop of Eguga, Apostolic Vicar of Phnom Penh, National President of the Union Missionary of the Clergy, in Cambodia.

His Excellency Reverend Monsignor Stefano Loosdrigt, of the Oblates of Mary Immaculate, titular Bishop of Amourah, Apostolic Vicar of Vientiane, National President of the Union Missionary of the Clergy, in Laos.

November 9. His Excellency Reverend Monsignor Luigi Manresa Formosa, of the Society of Jesus, Bishop of Quezaltenango (Los Altos), National Director of the Pontifical Works of the Propagation of the Faith and of Saint Peter the Apostle, in Guatemala.

His Excellency Reverend Monsignor Francesco König, Archbishop of Vienne, National President of the Pontifical Union Missionary of the Clergy, in Austria.

[*Latin ed. p. 103*]

Diarium Romanae Curiae 103, 2 January 1957. The Most Reverend and Venerable Monsignor Silvio Beltrami, Canon of the Cathedral and Rector of the Ecclesiastical Seminary in Novara, National Director of the Pontifical Works of the Propagation of the Faith and of Saint Peter the Apostle, in Italy.

SECRETARY OF STATE, BY ORDER: With documents from the Secretary of State, the Holy Father Pius XII, reigning happily, deigned to appoint:

* 30 January

* 1 February

* »

* »

* 3 January 1957

The Reverend Monsignor Fiore Ernesto, Defender of the Bond in the Tribunal of the Sacred Roman Rota.

His Excellency, the Reverend Monsignor Giorgio de Jonghe D'Ardoye, Archbishop titular of Mistia, Consultor to the Sacred Congregation for the Eastern Church.

His Excellency, the Reverend Monsignor Lucas Martino, Archbishop tit-

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ular of Aduli, Consultor to the Sacred Congregation for the Propagation of the Faith.

The Most Reverend and Venerable Monsignor Giuseppe Calderari, Under-Secretary of the Sacred Congregation for Ceremonies.

Likewise, with documents from the Secretary of State, the Holy Father Pius XII, reigning happily, deigned to appoint:

Assistants to the Papal Throne:

* March 1956

* His Excellency, the Reverend Monsignor Francesco Saverio Lauzurica y Torralba, Archbishop of Oviedo.

* His Excellency, the Reverend Monsignor Luigi Guízar Barragán, Bishop of Saltillo.

* His Excellency, the Reverend Monsignor Giovanni Germano Mousset, titular Bishop of Irenopolis of Isauria.

* His Excellency, the Reverend Monsignor Giuseppe F. Ritter, Archbishop of San Luigi.

* His Excellency, the Reverend Monsignor Marciano Tinajero y Estrada, Bishop of Querétaro.

* His Excellency, the Reverend Monsignor Giuseppe Petrelli, titular Archbishop of Nisibis.

* His Excellency, the Reverend Monsignor Giovanni Rizzo, Archbishop of Rossano.

Reverend Monsignor Giorgio de Jonghe d'Ardoye, titular Archbishop of Mistia.

His Excellency, the Reverend Monsignor Lucas Martino, titular Archbishop of Aduli.

[*Latin ed. p. 104*]

Acts of the Apostolic See - Official Commentary, 104. Protonotaries Apostolic, for the purpose of participation: October 24, 1955. Monsignor Vega Fernando, of the Archdiocese of Lima. January 26, 1956. Monsignor Lituma Luigi, of the same Archdiocese. Monsignor Oesch Alberto, of the Diocese of St. Gall. May 7. Monsignor Scherer Teófilo, of the Diocese of Chur. June 11. Monsignor Di Fabio Giacomo, of the Archdiocese of L'Aquila. October 19. November 16. Monsignor Gatton Jesse, of the Diocese of Springfield. Monsignor Buechel Carlo, of the Diocese of St. Gall. November 17. Monsignor Tornasi Severino, of the Diocese of Ales. December 14. Monsignor Creusen Luciano, of the Diocese of Liège. December 15. Monsignor Mendoza Guerrero Giuliano, of the Diocese of Cali. December 23. Domestic Prelates of Bua Bantita: 1955. Monsignor Mascarenhas Raimondo, of the Diocese of Mangalore. Monsignor Niño Azcona Lorenzo, of the Diocese of Madrid. December 12. January 3, 1956.

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Monsignor Abad Saiz Filippo, of the Archdiocese of Burgos. Monsignor Barriocanal Rueda Mariano, of the same Archdiocese. Monsignor Diez y Diez Bonaventura, of the same Archdiocese. Monsignor Stalder Giovanni, of the Diocese of Basle and Lugano. March 13. Monsignor Di Valerio Alfonso (Rome). March 28. Monsignor Roca Cabanellas Michele (Rome). Monsignor Sormanti Gioacchino (Rome). April 16. Monsignor Ugalde Ocariz Filippo, of the Diocese of Vitoria. Monsignor Cameron Giacomo, of the abbatial "nullius dioecesis" of New Norcia. June 7. Monsignor Collins Edoardo, of the Archdiocese of Perth. Monsignor Langmead Alberto T., of the same Archdiocese. Monsignor Sullivan Edmondo, of the same Archdiocese. November 11. Monsignor Stutz Otto, of the Diocese of Chur. November 12. Monsignor Oilativia Garope Zeffirino, of the Diocese of St. Sebastian. July 3. Monsignor Harnett Giuseppe, of the Archdiocese of Philadelphia. August 17. Monsignor Schaller Enrico, of the Diocese of Basle and Lugano. August 29. Monsignor Cobo Gonzales Paolino, of the Archdiocese of Granada. Monsignor Hovermann Vincenzo Teodoro, of the Archdiocese of Dubuque. September 10. Monsignor Chihak Antonio Guglielmo, of the same Archdiocese. Monsignor Lorenz Eugenio Paolo, of the same Archdiocese. September 22. Monsignor Cassata Giovanni, of the Diocese of Galveston. Monsignor Harris Vincenzo, of the same Diocese. June 20.

[*Latin ed. p. 105*]

Diarium Romanae Curiae 105 co, 22 September 1956. Monsignor Holub Elia, of the same diocese. Monsignor Roach Giovanni, of the same diocese. Monsignor Grady Thomas, of the Archdiocese of Chicago. 2 October, Monsignor Breitenbeck Joseph, of the Archdiocese of Detroit. Monsignor Flynn Francis, of the same Archdiocese. Monsignor Gannas Maximilian, of the same Archdiocese. Monsignor Hermes William, of the same Archdiocese. Monsignor Jobs Thomas, of the same Archdiocese. Monsignor Maino Hubert, of the same Archdiocese. Monsignor Markey Harold, of the same Archdiocese. Monsignor Me Phillips Francis, of the same Archdiocese. Monsignor Paddock Eugene, of the same Archdiocese. Monsignor Smalarz James, of the same Archdiocese. Monsignor Butkowki Alexander, of the Archdiocese of New York. Monsignor Caldwell John, of the same Archdiocese. Monsignor Oleary John, of the same Archdiocese. Monsignor Conran Philip, of the same Archdiocese. Monsignor Curran John, of the same Archdiocese. Monsignor Farricker William, of the same Archdiocese. Monsignor Forrester Henry, of the same Archdiocese. Monsignor Graham Thomas, of the same Archdiocese. Monsignor Rigo John, of the same Archdiocese. Monsignor Roberts James, of the same Archdiocese. Monsignor Ridola Michelangelo, of the Archdiocese of Taranto. Monsignor Starr John F., of the Archdiocese of Boston. Monsignor Moran Stephen F., of the same Archdiocese. Monsignor Christopher

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Joseph, of the Archdiocese of Washington. Monsignor Stremel Alexis George, of the Diocese of Wichita. Monsignor Clafey James Francis, of the Diocese of Salt Lake City. Monsignor Galowitch Louis, of the Diocese of Bismarck. Monsignor Halloran John, of the same diocese. Monsignor Niebler Joseph, of the same diocese. Monsignor Landazahal Julian, of the Diocese of Bilbao. Monsignor Herraiz Malo Francis, of the Diocese of Tenerife. Monsignor Bruno Francis, of the Diocese of Cassano Ionio. Monsignor Cassin William I., of the Diocese of Springfield, Illinois. Briscoli Michael O., of the same diocese. Monsignor Eagear Robert, of the same diocese. Monsignor Haug William F., of the same diocese. Monsignor Manning Bernard U., of the same diocese. Monsignor Schwarz Louis, of the same diocese. Monsignor Cremin Daniel, of the Archdiocese of Brisbane. 4 December, Monsignor Brunori Vincent, of the Diocese of Imola. Monsignor Joos Desire, of the Diocese of Tournai.

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis - Official Commentary, December 7, 1956. Monsignor Saverio Nassaux, of the same diocese.

12 » » Monsignor Edmondo Quaglia, of the diocese of San Giuseppe di Maggio.

13 » » Monsignor Giuseppe Emmenegger, of the archdiocese of Milwaukee.

» » » Monsignor Francesco Di Costanzo, of the diocese of Nocera dei Pagani.

» » » Monsignor Giuseppe Coffano, of the diocese of Novara.

» » » Monsignor Mario Rosa, of the same diocese.

14 » » Monsignor Abramo Atzori, of the diocese of Ales.

24 • » » Monsignor Umberto Pausillo, of the diocese of Città della Pieve.

» » » Monsignor Arturo Romani, of the diocese of Pescia.

January 2, 1957. Monsignor Alberto Mitterer, of the diocese of Bressanone.

» » » Monsignor Donato Schettini, of the diocese of Conversano.

» » » Monsignor Vittorio Tricase, of the same diocese.

» » » Monsignor Marino Morosini, of the diocese of Lodi.

5 » » Monsignor Tommaso Pazheparambil, of the diocese of Tellicherry.

6 » » Monsignor Giovanni Fallani (Rome).

8 » » Monsignor Giovanni Poloni, of the diocese of Cesena.

» » » Monsignor Cristoforo Borghesi, of the same diocese.

19 » » Monsignor Americo Sioli, of the diocese of Mondo vi.

Extraordinary Secret Chamberlains of His Holiness:

December 11, 1953. Monsignor Giuseppe Bosa, of the patriarchate of

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Venice.

» » » Monsignor Loris Capovilla, of the same patriarchate.

» » » Monsignor Alessandro Gottardi, of the same patriarchate.

» » » Monsignor Giovanni Schiavon, of the same patriarchate.

» » » Monsignor Gino Spavento, of the same patriarchate.

» » » Monsignor Valentino Vecchi, of the same patriarchate.

July 10, 1956. Monsignor Arturo Bacchiani, of the diocese of Pesaro.

» » » Monsignor Pietro Gaudenzi, of the same diocese.

» » » Monsignor Salvatore Scalognini, of the same diocese.

August 28. Monsignor Donato Carabellese, of the diocese of Molfetta.

» » » Monsignor Michele Carabellese, of the same diocese.

» » » Monsignor Leonardo Minervini, of the same diocese.

» » » Monsignor Filippo Sardone, of the diocese of Giovinazzo.

September 10. Monsignor Francesco Pietro Friedl, of the archdiocese of Dubuque.

» » » Monsignor Carmelo Sánchez, of the diocese of Santa Rosa de Copan.

» » » Monsignor Martino Howard, of the archdiocese of Chicago.

October 2. Monsignor Carlo Malloy, of the archdiocese of Detroit.

» » » Monsignor Giovanni Weier, of the same archdiocese.

16 » » Monsignor Giacomo Beltritti, of the Latin Patriarchate of Jerusalem.

17 » » Monsignor Andrea L. Me Donald, of the diocese of Savannah.

[*Latin ed. p. 107*]

Diarium Romanae Curiae 107, November 17, 1956. Monsignor Uribe Jaramillo Alfonso, of the Archdiocese of Medellin.

20. Monsignor Enriquez Merino Carlo Francesco, of the Diocese of Chihuahua.

Monsignor Quiñones Martin, of the same diocese.

Monsignor Ascani Ascanio, of the Diocese of Montepulciano.

27. Monsignor Armani Amadio, of the Diocese of Piacenza.

December 6. Ghizzoni Paolo, of the same diocese.

Monsignor Massari Giuseppe, of the same diocese.

Monsignor Mussi Luigi, of the same diocese.

Monsignor Daubin Venanzio, of the Diocese of Tournai.

7. January 2, 1957. Monsignor Pedone Agostino, of the Diocese of Conversano.

Monsignor Innamorato Luca, of the same diocese.

Monsignor Notarangelo Giuseppe, of the same diocese.

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Monsignor De Leonardis Giuseppe, of the same diocese.

Monsignor Amatulli Anastasio, of the same diocese.

3. Monsignor Chella Guido, of the Diocese of La Spezia.

7. Monsignor Leone Giuseppe (Rome).

Secret honorary chamberlains, with sword and mantle, of His Holiness: November 1, 1951.

Mr. Pye Giovanni Bruce, of the Archdiocese of Sydney.

October 14, 1956. Mr. Folsom Francesco, of the Archdiocese of New York.

Mr. Lynch Giuseppe, of the same Archdiocese.

Honorary chamberlain in peacock blue attire of His Holiness: November 30, 1956.

Monsignor Barone Giuseppe, of the Diocese of Trapani.

Honorary chamberlains, with sword and mantle, of His Holiness: August 24, 1956.

Mr. Benzinger Rodolfo, of the Diocese of San Gallo.

November 17. Mr. Matteucci Mario (Rome).

January 19, 1957. Mr. Mennini Luigi (Rome).

HONORS:

With letters from the Secretariat of State, the Holy Father, Pope Pius XII, of blessed memory, deigned to bestow:

The Grand Cross of the Order of the Holy Sepulchre: February 6, 1957.

Upon His Excellency, Prince Pacelli Don Carlo, General Counselor of the State of Vatican City.

The Commander's Cross with Plaque of the Order of the Holy Sepulchre: January 19, 1957.

Upon Mr. Spada Massimo (Rome).

[*Latin ed. p. 108*]

108 From the Apostolic See - Official Commentary: The Grand Cross of the Order of Saint Gregory the Great, civil class: January 26, 1957. To the Most Reverend Tupini Umberto, Mayor of Rome. To the Count Galeazzi Enrico Pietro, Director General of Technical and Economic Services of the Vatican City State. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: September 5, 1956. To Mr. de Pinedo y de Larrea Luigi, of the diocese of Madrid. To Mr. Muñoz Pomar Vincenzo, of the archdiocese of Valencia. To Mr. Pulcini Guido (Rome). December 20, January 19, 1957. To Mr. Rinaldi Antonio (Rome). To Mr. Butler Guglielmo Benedetto (Ireland). January 23, 1957. To Mr. Corridori Giuseppe (Rome). The Commander's Cross of the Order of Saint Gregory the Great, civil class: 1955. To Mr. de la Puente Candamo Giuseppe, of the archdiocese of Lima. August 30, 1956. To Mr. Duesberg Uberto, of the diocese of Liege. To Mr. Cá-

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tala Luigi, of the diocese of Tournai. September 7, 1956. To Mr. Echeverría Patrizio, of the diocese of Saint Sebastian. October 12, 1956. To Mr. Leclef Uberto, of the same archdiocese. November 9, 1956. To Mr. Leclef Ludovico, of the same archdiocese. To Mr. Vossen Giovanni, of the same archdiocese. To Mr. Van Rymenant Lorenzo Giuseppe, of the same archdiocese. To Mr. Angelozzi Erminio, of the archdiocese of Bologna. October 23, 1956. To Mr. Franchi Giorgio, of the same archdiocese. To Mr. Boverio Ernesto, of the diocese of Casale Monferrato. October 30, 1956. To Mr. Chadar Fuad, of the Patriarchate of Cilicia of the Armenians. December 1, 1956. To Mr. Chader Giuseppe, of the same Patriarchate. To Mr. Meriggi Vittorino, of the diocese of Ivrea. January 5, 1957. To Mr. Stirati Gabriele, of the diocese of Viterbo. To Mr. Giaccone Emilio (Rome). January 19, 1957. To Mr. Petti Ettore (Rome). To Mr. Spada Filippo (Rome). October 24, 1956. The Knighthood of the Order of Saint Gregory the Great, civil class: June 20, 1955. To Mr. Kannappa Luigi, of the diocese of Mangalore. October 24, 1956. To Mr. Navarro Irvine Felice, of the archdiocese of Lima.

[*Latin ed. p. 109*]

Diarium Romanae Curiae, October 10, 1955. To Mr. Robert Thorndike, of the same Archdiocese. April 1956. To Mr. Edward Levy, of the Archdiocese of Guadalajara. To Mr. Giuseppe Martínez Rivas, of the same Archdiocese. To Mr. Luigi Rubies Figuerol, of the Diocese of Urgel. May 12. To Mr. Andrea Capol, of the Diocese of Coira. June. To Mr. Massimiliano Flueler, of the same Diocese. To Mr. Antonio Guillamón Conesa, of the Diocese of Cartagena. To Mr. Henry Windsor, of the Archdiocese of Brisbane. October 6. To Mr. Giulio Morales Gómez, of the Archdiocese of San Cristoforo dell'Avana. To Mr. Matteo Thelfy, of the Diocese of Palai. November 22. To Mr. Giovanni Leone Cosijns, of the Diocese of Gand. November 9. To Mr. Ettore Spitaels, of the Archdiocese of Malines. To Mr. Luigi Weemaes, of the same Archdiocese. To Mr. Renato Matthews, of the Diocese of Tournai. January 1957. To Mr. Michele Borachia, of the Diocese of La Spezia. To Mr. Angelo Dall'Orso, of the same Diocese. To Mr. Mario Bonfanti, of the Diocese of Ripatransone. The Grand Cross of the Order of Saint Sylvester: November 7, 1955. To Mr. Valdemaro Schroeder Mendoza, of the Archdiocese of Lima. January 26, 1957. To Mr. Otto Matteo Loupart, of the Diocese of 's-Hertogenbosch. The Plaque of the Order of Saint Sylvester: June 30, 1956. To Mr. Giovanni Fattal, of the Patriarchate of Antioch of the Syri. The Commendatorship of the Order of Saint Sylvester: 1955. To Mr. Elias Luigi de Idiaquez, of the Archdiocese of Lima. To Mr. Antonio Lulli, of the same Archdiocese. January 1956. To Mr. Giuseppe Mayer, of the Archdiocese of Vienna. To Mr. Antonio Stangelberger, of the same Archdiocese. March 14. To Mr. Carlo Reyntjens, of the Diocese of Gand. March 5. To Mr. Giovanni Mayerhofer, of the Archdiocese of Vienna. April 21. To Mr. Andrea Philippe, of the Archdiocese of Malines. June 16. To Mr. Cesare

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Behlok, of the Patriarchate of Antioch of the Syri. June 30. To Mr. Ernesto de Géradon, of the Diocese of Liegi. July 10. To Mr. Bartolomeo Grigolon, of the Archdiocese of Gorizia. July 14. To Mr. Nazzareno Volpini, of the Diocese of Chiusi. July 20. To Mr. Francesco Salerni, of the Archdiocese of Monreale. August 30. To Mr. Giuseppe De Schuyffeleer, of the Archdiocese of Malines. September 5. October.

[*Latin ed. p. 110*]

No. Aota Apostolicae Sedis - Official Commentary, September 5, 1956: To Mr. Giuseppe Lamsens, of the same archdiocese. To Mr. Francesco Rombout, of the same archdiocese. To Mr. Enrico Hoen, of the diocese of Liegi. To Mr. Domenico Gianni (Rome). To Mr. Raffaele Leone, of the archdiocese of Taranto. October 4. To Mr. Giuseppe Acquaviva, of the same archdiocese. To Mr. Vito Antonio De Palma, of the same archdiocese. To Mr. Luigi Calò, of the same archdiocese. To Mr. Luigi Scarelli, of the diocese of Viterbo. To Mr. Egidio Manganelli (Rome). To Mr. Fermo Meloni (Rome). To Mr. Carlo Peranzoni (Rome). October 14. To Mr. Achille Franchin, of the patriarchate of Venice. October 19. To Mr. Pietro Casula, of the diocese of Bosa. October 22. To Mr. Pietro Ebranati, of the diocese of Brzesc. To Mr. Umberto Gnutti, of the same diocese. To Mr. Vincenzo Perani, of the same diocese. To Mr. Angelo Soracco, of the diocese of Chiavari. To Mr. Rodolfo Perini Perpich, of the patriarchate of Venice. October 24. To Mr. Giovanni Gruyters, of the diocese of Liegi. November 9. To Mr. Raimondo Charles, of the archdiocese of Malines. To Mr. Diego Sartori, of the diocese of Padova. To Mr. Carlo Baldini, of the diocese of Pavia. To Mr. Nullo Dandolo Monti, of the same diocese. To Mr. Domenico Ponzi (Rome). To Mr. Mino Borghi (Rome). To Mr. Renato Cerutti, of the diocese of Tortona. November 22. To Mr. Giorgio Moreno Monti, of the diocese of Treviso. To Mr. Galliano Monti, of the same diocese. To Mr. Carlo Fossati, of the diocese of Vigevano. To Mr. Libero Malfatti, of the archdiocese of Bologna. November 23. To Mr. Giuseppe Zunino, of the diocese of Albenga. December 1. To Mr. Ettore Ayala, of the archdiocese of Milano. To Mr. Silvio Castelli, of the same archdiocese. January 3, 1957. To Mr. Luigi Bernardi, of the diocese of La Spezia. To Mr. Carlo Ganassi, of the diocese of Carpi. January 8. To Mr. Giovanni Frare, of the diocese of Viterbo. January 11. To Mr. Lanciotto Malatesta, of the diocese of Rimini. January 14. To Mr. Costantino Sgubbi, of the same diocese. To Mr. Paolo Cartoni (Rome). To Mr. Sebastiano Della Rossa (Rome). To Mr. Umberto Forattini (Rome). To Mr. Guido Galeotti (Rome). To Mr. Giuseppe Iacobelli (Rome). To Mr. Giovanni Montefusco (Rome). To Mr. Gastone Pacetti (Rome). To Mr. Luigi Girolamo Rossi (Rome). To Mr. Aldo Spada (Rome).

[*Latin ed. p. 111*]

Diarium Romanae Curiae, 111, II. The Knighthood of the Order of Saint

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Sylvester, Pope: May 11th, October, 1955.

To the Most Reverend Mr. Van de Put, Dionysius, of the Apostolic Vicariate of Leopoldville.

To the Most Reverend Mr. Alayza Grandi, George, of the Archdiocese of Lima.

To the Most Reverend Mr. Aramburú Menchaca, Andrew, of the same Archdiocese.

To the Most Reverend Mr. Boggio, Andrew, of the same Archdiocese.

To the Most Reverend Mr. Guzmán Gomero, Peter, of the same Archdiocese.

To the Most Reverend Mr. Pérez del Pozo, Robert, of the same Archdiocese.

May 26th.

To the Most Reverend Mr. Pruvost, Julius, of the Diocese of Arras.

January 10th, 1956.

To the Most Reverend Mr. Kattus, Francis, of the Archdiocese of Vienne.

To the Most Reverend Mr. Kattus, John, of the same Archdiocese.

To the Most Reverend Mr. Kattus, Joseph, of the same Archdiocese.

To the Most Reverend Mr. Galväo Ferrer, Nestore, of the Diocese of Campanha.

February 7th.

To the Most Reverend Mr. Branche, Marcello, of the Archdiocese of Avignon.

March 5th.

To the Most Reverend Mr. Carichon, Joseph, of the same Archdiocese.

To the Most Reverend Mr. Rigot, Robert, of the Archdiocese of Paris.

To the Most Reverend Mr. Pourbaix, Enoch, of the Apostolic Vicariate of Luluabourg.

To the Most Reverend Mr. Grégoire, Andrew, of the Archdiocese of Rouen.

May 8th.

To the Most Reverend Mr. Bendi, Joseph, of the Archdiocese of Vienne.

To the Most Reverend Mr. Täuber, Alfred, of the same Archdiocese.

To the Most Reverend Mr. Busch, Charles, of the Archdiocese of Munich and Freising.

May 30th.

To the Most Reverend Mr. Schnell, Hugo, of the same Archdiocese.

To the Most Reverend Mr. Sollazzo, Sergius (Rome).

August 6th.

To the Most Reverend Mr. Engels, Gerard, of the Apostolic Vicariate of

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Ambovimba.

To the Most Reverend Mr. Fallucchi, Severino, of the Archdiocese of Naples.

September 1st.

To the Most Reverend Mr. Rota, Mario, of the Apostolic Vicariate of Eritrea.

To the Most Reverend Mr. Garcia Sampayo, John Joseph, of the Apostolic Vicariate of Fernando Póo.

To the Most Reverend Mr. Antoniol, Angelo, of the Diocese of Liegi.

To the Most Reverend Mr. Bianchi, Salvatore, of the Diocese of Novara.

September 5th.

To the Most Reverend Mr. Dorma, Francis, of the Diocese of Ivrea.

To the Most Reverend Mr. Badart, Ernest, of the Archdiocese of Malines.

To the Most Reverend Mr. Cootjans, Ferdinand, of the same Archdiocese.

To the Most Reverend Mr. Debaere, Daniel, of the same Archdiocese.

To the Most Reverend Mr. Meeus, Leo, of the same Archdiocese.

September 27th.

To the Most Reverend Mr. Silva, of Naaldwijk, of the Diocese of Bobbio.

To the Most Reverend Mr. Antinori, Livio, of the Diocese of Recanati - Loreto.

October 3rd.

To the Most Reverend Mr. D'Addario, Vincent, of the Archdiocese of Taranto.

To the Most Reverend Mr. Del Pozzo, Ciriacus, of the Archdiocese of Benevento.

October 4th.

To the Most Reverend Mr. Bianco, John, of the Diocese of Bagnoregio.

October 6th.

To the Most Reverend Mr. Moroni, Anthony, of the Diocese of Tortona.

October 14th.

To the Most Reverend Mr. Marini, Adrian (Rome).

[*Latin ed. p. 112*]

Acta, Apostolicae Sedis - Commentarium Officiale 112 1956. To the Reverend Mr. Habraken Guglielmo Cornelio Maria, of the Apostolic Vicariate of Semarang.

To the Reverend Mr. Osgualdo Vincenzo, of the Patriarchate of Venice.

To the Reverend Mr. Moratto Ernesto, of the same Patriarchate.

To the Reverend Mr. Sabbadin Luigi, of the same Patriarchate.

To the Reverend Mr. Bui Gino, of the Diocese of Brzesc.

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To the Reverend Mr. Carli Carlo, of the same Diocese.
To the Reverend Mr. Poisa Angelo, of the same Diocese.
To the Reverend Mr. Luzzi Francesco, of the Diocese of Arezzo.
To the Reverend Mr. Toti Antonio, of the same Diocese.
To the Reverend Mr. Moortgat Alfonso, of the Diocese of Bruges.
November 8.
To the Reverend Mr. Fresta Sebastiano, of the Diocese of Acireale.
To the Reverend Mr. Philippart Angelo, of the Diocese of Liegi.
To the Reverend Mr. Fourcroy Alfredo, of the Archdiocese of Malines.
To the Reverend Mr. Herbosch Oliviero, of the same Archdiocese.
To the Reverend Mr. Zocchia Luigi, of the Diocese of Pavia.
To the Reverend Mr. Fanzini Luigi, of the same Diocese.
To the Reverend Mr. Libotte Leone, of the Diocese of Tournai.
To the Reverend Mr. Allewaert Emilio, of the Diocese of Bruges.
November 16.
To the Reverend Mr. Spagnoletti Mario, of the Diocese of Molfetta.
November 20.
To the Reverend Mr. Vinci Antonio, of the Diocese of Vigevano.
November 22.
To the Reverend Mr. Ferrerò Luigi, of the Diocese of Casale Monferrato.
November 30.
To the Reverend Mr. Caprile Pasquale, of the Diocese of Albenga.
December 1.
To the Reverend Mr. Agnesi Francesco, of the same Diocese.
To the Reverend Mr. Jantoschi Pasquale, of the Diocese of San Severo.
December 21.
January 8, 1957.
To the Reverend Mr. Rustichelli Germano, of the Diocese of Carpi.
To the Reverend Mr. Lugli Mario, of the same Diocese.
October 16.
NECROLOGY
January 5, 1957.
Most Reverend Monsignor Caillot Alessandro, Bishop of Grenoble.
January 6.
Most Reverend Monsignor Meile Giuseppe, Bishop of San Gallo.
January 10.
Most Reverend Monsignor Guerra Felice Ambrogio, Archbishop titular of Verissa.

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January 13.

Most Reverend Monsignor Odendahl Giovanni Paolo, Bishop titular of Latopolis, Apostolic Vicar of Limón.

January 14.

Most Reverend Monsignor Armstrong Roberto Giovanni, Bishop of Sacramento.

January 27.

Most Reverend Monsignor Bonneau Pietro, Bishop of Douala.

January 28.

Most Reverend Monsignor Varouhas Dionisio Leonida, Bishop titular of Grazianopolis, Exarch in Constantinople for Catholics of the Byzantine Rite.

Most Reverend Monsignor Bonefacic Quirino Clemente, Bishop titular of Janina.

February 7.

Most Reverend Monsignor Addeo Felice Agostino, Bishop titular of Traianopolis of Phrygia.

[*Latin ed. p. 113*]

Year; and vol. XXXIX, March 27, 1957 (Series II, vol. XXIV) - No. 3. ACTA APOS- TOLICAE SEDIS, OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTIONS.

I. DALOA (GAGNOA).

B. TO THE DIOCESE OF DALOA, CERTAIN REGIONS ARE TAKEN AWAY, WHEREUPON A NEW DIOCESE IS ESTABLISHED, TO BE CALLED GAGNOA.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

For the perpetual memory of the matter, the most holy and most weighty office of Ours, as supreme governor of the Church, demands not only that we, aided by the Holy Spirit, explain the principles of the Christian faith and propose them to the Christian people for belief, but also that, through a suitable arrangement and description of dioceses, the way to the highest kingdoms may be made easier for that flock amidst the labors of this life.

Therefore, after hearing the opinion of the venerable Brother Marcellus Lefebvre, Archbishop of Dakar, and Apostolic Delegate in French Africa, and of the venerable Brother John Mary Etrillard, Bishop of Daloa, and after it having been considered by Us with the venerable Brothers Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, that the Church of Daloa, being too extensive, should be divided and

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a new diocese established; We, supplementing the agreement of those who have some right in this matter, or who believe themselves to have it, by Our supreme and apostolic authority, decree:

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis - The official record, entirely approving, of our venerable Brothers, we decree and command the following. The regions, commonly known as Gagnoa, Grand-Lahou, Cassandra, and Tabou, are removed from the territory of the Church of Daloa, and from these, a new diocese is established, to be called the Diocese of Gagnoa, and to be entrusted to the Society for the Advancement of Missions in Mahdia: who, with the help of God's grace, will diligently cultivate it, and strive to increase the flock of Christians, thereby deserving well of the Holy Church, even in the future. The seat of the new jurisdiction will be established by the Bishop in the city of Gagnoa, where he will have his own residence; and the cathedral, for the teaching of the truth and the exercise of authority, will be located in the church of Saint Anne, in the same city, which we elevate to the dignity of a cathedral church, granting it the honors appropriate to this rank. The Church which we have founded will be a suffragan of the metropolitan See of Abidjan; therefore, its sacred pastor will be subject to the Archbishop of Abidjan. However, both the diocese and its Prelate shall continue to be subject to the jurisdiction of the Holy Congregation for the Propagation of the Faith. Furthermore, we desire that a College of Canons be established to celebrate the divine service with more solemn ceremonies, to assist the Bishop; we permit, however, that diocesan Consultors be chosen in their place, if the circumstances do not allow for the establishment of the College of Canons; these, however, will cease from their office upon the establishment of the College of Canons. It will also be the duty of the Bishop of Gagnoa to ensure that at least an elementary seminary is built, according to ecclesiastical norms, in which boys may be gathered who aspire to the priestly office. The so-called episcopal fund will be provided, either by a suitable portion of the goods of the Diocese of Daloa, which are to be divided according to Canon 1500 of the Code of Canon Law; or by the revenues of the Curia; or by money which the people spontaneously give, or which the Holy Congregation for the Propagation of the Faith sends. Those matters which pertain to the governance and administration of the diocese, the election of the Capitular Vicars in the event of a vacancy, the rights and obligations of the clergy and the people, and other similar matters, shall be entirely governed by the prescriptions of canon law. Furthermore, that part of the clergy which legitimately resides within the territory of the new diocese shall be considered as the proper clergy of the Church of Gagnoa. We also command that all acts and documents pertaining in any way to the newly established diocese be promptly sent to its Curia, and diligently preserved in the archives of religious matters. Moreover, the venerable

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Brother Marcellus Lefebvre, whom we have mentioned, or whom he may choose, provided that he is a man distinguished by ecclesiastical dignity, will strive to carry out all of these things, granting him all the powers, whether necessary or useful, for this purpose. He who completes this task will be responsible for drawing up the documents and sending true copies thereof promptly to the Holy Congregation for the Propagation of the Faith.

[*Latin ed. p. 115*]

115 The Acts of Pope Pius XII are to be followed. If, at the time when they are to be carried out, another Apostolic Delegation presides in French Africa, this one will execute all of Our mandates. We intend that these letters be and remain effective, so that those to whom they pertain may religiously observe what has been decreed through them, and thus obtain their full effect. No prescriptions of any kind can impede the effectiveness of these letters, since through these letters We annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented in person, as if they were the original. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the fifth and twentieth day of the month of June, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our pontificate.

ÖELSÜS
Card. COSTANTINI

PETRUS Card. FUMASONI BIONDI

8. R. E.
Cancellarius S. Congr. de Propaganda Fide
Praefectus
Hamletus Tondini
Apostolicam Cancellariam Regens
Franciscus
Hannibal Ferretti, Proton. Apost.
Albertus
Serafini, Proton. Apost.
Loco SB Plumbi

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In Ap. Cane, tao., ml. LXXXXIII, n. f>7.

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis - Official Commentary II. PHILADELPHIA (STANFORD). The Apostolic Exarchate of Philadelphia is divided, and a new one is founded, to be called "Stanford." The Most Holy Pope, Servant of the Servants of God, for the perpetual memory of this event, desires that, under the most auspicious auspices of unity and peace, the Holy Church, which is the safe fold of Christ, continues to grow and progress, and that, communicating with souls the heavenly life, it may daily refresh them, strengthen them with its virtues, and direct them towards the eternal homeland. As this occurs everywhere on earth, so too it has happened in the Exarchate of Philadelphia in these times, which the Apostolic See founded many years ago to lovingly care for the Christian faithful of the Byzantine rite, who, in previous generations, immigrated gradually from their homeland of Galicia to the United States of America, in order to faithfully preserve their rites and customs. Indeed, in the course of the years, the sacred undertakings and institutions there have flourished so magnificently that the number of priests has increased, churches have multiplied, and seminaries and other such institutions have been established everywhere; moreover, with the restoration of discipline among the clergy and the strengthening of faith among the people, and with the splendor of divine worship and sacred temples greatly increased, not a few of those whom ancient error had separated from the Church have been received back into its embrace with the sweetest hope. Considering all of this, and furthermore, since after the recent war, new priests and faithful have flocked to those shores of America: We, to whom all these things are a source of great joy and intense concern, have considered it fitting to divide the same Exarchate, which encompasses a vast territory, in a more appropriate manner, so that the care and vigilance of the pastor over the flock may be more readily provided. After hearing what the venerable Brothers, namely, His Eminence John Cicognani, Archbishop with the title of Laodicea in Phrygia and Apostolic Delegate to the United States of America, and His Eminence Constantine Bohachevsky, Archbishop with the title of Beroea and Exarch of Philadelphia, thought about this matter, and after carefully considering the matter, and with the consent of those who have some right in this division; by the counsel of our venerable Brother, His Eminence, Cardinal Prefect of the Sacred Congregation for the Eastern Churches.

[*Latin ed. p. 117*]

By the grace of God, Pope Pius XII, in the eleventh year of Our Pontificate, concerning matters pertaining to Our supreme authority, We have decreed as follows: We divide the Philadelphia Exarchate and, from it, We establish a new Apostolic Exarchate, to be called Stanford, with the city of Stanford

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as its proper episcopal seat, encompassing all the faithful of the Byzantine Rite originating from Galicia and residing in the States of New York and also in New England. Therefore, with regard to its boundaries, the new Exarchate will extend to the north to the borders of Canada, to the east to the Atlantic Ocean, to the west to Erie Lake, and finally to the south to the States commonly known as Pennsylvania and New Jersey. We desire that this new Church be directly subject to Us and to the Holy See; and We entrust to its temporary Prelate the care, governance, and administration, whether of spiritual matters or of temporal goods, and We make all and each of the faithful subject to him, according to the norms of the sacred canons and the proper rights of the Byzantine Rite; to him, moreover, We grant the honors and duties that properly belong to Ordinaries of equal rank. This Prelate will diligently fulfill, within the boundaries of the Exarchate, as do other Bishops in their dioceses, not only the functions of jurisdiction, but also those of order, as is fitting; and therefore he will be worthy of the episcopal dignity and title. Furthermore, We decree that the seat of the Ordinary shall be the city of Stanford, and that the pontifical chair of the teaching ministry be placed in the sacred church of St. Vladimir, located there, which We elevate to the rank of a cathedral church, with all the rights, privileges, and prerogatives that other churches of equal rank enjoy, saving, however, the legitimate customs and the proper norms of the Byzantine Rite. We also decree that the Stanford Exarch shall choose six or at least four Consultors from among the priests who are distinguished by virtue, piety, and learning, who will assist him with counsel and prudence in the administration of the affairs of the Church, and who will make the divine worship more magnificent. We desire that the elementary seminary of the Stanford Exarchate, and the major seminary of the Philadelphia Exarchate, be open to students from both Churches, according to the agreements and conventions between the two Exarchates. The Exarchal table, that is to say, the expenses, until stable revenues are established, will be covered either by funds that are constituted as "contributions in the manner of a cathedral," as is said, established by the Ordinary, to be paid by individual parishes and sodalities, or by offerings made by the faithful, or finally, by a portion of the goods, if any, that, upon the division of the assets of the Philadelphia Exarchate, will pass to the Stanford See. With regard to the administration and governance of the new Exarchate, and to the rights and duties of priests and the faithful, and to other matters of this kind, let those things be observed which the sacred canons and the proper norms of the Churches of the Byzantine Rite prescribe to be done. Finally, We decree that, as soon as these Our Letters have been put into effect, the clergy of that Exarchate shall...

[*Latin ed. p. 118*]

Acts of the Apostolic See 118: The documents pertaining to those le-

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gitimately residing within its territory shall be kept; this also applies to priests dedicated to the care of souls, and those from religious families. Documents pertaining to new exarchates shall be sent from the Curia of the Philadelphia exarchate to this Curia, according to established procedures, and kept in the designated archive. Finally, the decrees contained in these documents will be implemented by the Most Reverend Brother Hamlet John Cicognani, whom we remember, or by him who, at the time when the work is to be carried out, presides over the Apostolic Delegation in the United States of North America, having been granted the necessary authority and the power to delegate to another person, provided that the person possesses sufficient ecclesiastical dignity. Whoever completes the task will be responsible for drafting the documents pertaining to the completed matter, and for sending faithful copies thereof to the Sacred Council for the Oriental Church as soon as possible. We intend that these documents be effective now and in the future, so that those to whom they pertain will religiously observe what has been decreed therein, and thus their force will be maintained. No prescriptions of any kind can contradict the effectiveness of these documents, since through these documents we nullify all others. Therefore, if anyone, with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one is permitted to alter or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a person of ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented with these documents themselves. Let anyone who disobeys or in any way disregards Our decrees know that they will incur the penalties prescribed by law for those who do not obey the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the twentieth day of the month of July, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our pontificate.

OELSUS Cardinal

COSTANTINI Cardinal

TISSERANT, Secretary of the Sacred Congregation for the Oriental Church

Hamletus Tondini, Regent of the Apostolic Chancery

A. Carinci, Archbishop titular of Seleucia

I. Is., Dean of the Protonotaries Apostolic

A. Serafini, Protonotary Apostolic

Loco

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In Ap. Cane, tab., vol. LXXXXIII, n. 86.

[*Latin ed. p. 119*]

Acta, Pontificium, PP. XII, x, 119, III, PATNENSIS (DE BHAGALPUR), from the Patna Diocese, in India, certain territories are separated from which a new Apostolic Prefecture is established (DE BHAGALPUR).

PIUS, Bishop, Servant of the Servants of God, for perpetual memory:

Although at this time sad events are daily announced, since either hostile attacks are launched against the truth, or the minds of many men are deliberately turned away from divine things, nevertheless the Holy Church continually grows, like a flourishing and spreading tree, fruitful with heavenly grace, silently extending itself to the entire world, and confidently raising up men to the goods which, once lost, are never truly perished.

We rejoice that this has also been the case in the Patna Diocese, which is very extensive, of which a certain part of the territory, entrusted to the care of the members of the Third Order Regular of St. Francis, through their efforts, achieves such success and displays such zeal, that it seems entirely fitting that this region should become a territory of its own and be incorporated into the form of an Apostolic Prefecture.

For this reason, after having inquired what the venerable Fathers thought about this matter, namely Martin, the Archbishop with the title of Adulitanus, and the Apostolic Delegate in India, and Augustine Wildermuth, the Bishop of Patna; after having heard the Sacred Congregation for the Propagation of the Faith, and with the consent of those who have some authority in such matters, and after carefully considering the matter, we, by Our supreme and apostolic authority, decree the following:

We separate from the Patna Diocese the territory of the regions commonly called Bhagalpur and Godda, and those which they call "thanas" of Deogarh and Sarawan, and the areas which they call Mandro Bungalow I, Mandro Bungalow II, and Mandro Hill Tract, and we establish a new Apostolic Prefecture, to be called Bhagalpur.

To this Prefecture, we grant all the rights and privileges which the Code of Canon Law grants to churches of this kind; and we also invest its Ordinary with all the honors and privileges, and we burden him with the offices and duties with which other Apostolic Vicars are adorned and burdened.

We add this Prefecture to the ecclesiastical Province of Calcutta; and we entrust it to the same members of the Third Order Regular of St. Francis.

[*Latin ed. p. 120*]

Acts of the Apostolic See - Commentary 120. We entrust this matter to be diligently managed, with the hope that those who have so diligently labored there in seeking souls and fostering works of charity will, in the future as well, apply themselves with even greater zeal to the spreading

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of the Gospel. The decrees of these Letters will be carried out by the venerable Brother Martin, Luke, whom we mentioned above, or by him who, at the time these matters are to be carried out, presides over the Apostolic Delegation in India, with the power to delegate another man to this task, provided that he holds an ecclesiastical office. Whoever undertakes this task will have the responsibility of drawing up the documents pertaining to the division of the territory and of sending, as soon as possible, to the Holy Congregation for the Propagation of the Faith, examples worthy of faith of those who dwell there. We intend these Letters to be effective now and in the future; that is, so that those whose concern it is will religiously observe what has been decreed in them, and thus obtain their full effect. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters we annul all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in an ecclesiastical office and are signed by a public notary, shall have the same validity as if they were presented. Let anyone who, in general, disregards or in any way rejects Our decrees know that he will incur the penalties prescribed by law for those who do not obey the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the third day of the month of August, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our pontificate.

OELSUS
Card.
COSTANTINI
PETRUS
Card.
FUMASONI
BIONDI
S. R. E.
Chancellor
S. Congregation
de Propaganda Fide
Prefect
Hamletus
Tondini
Apostolic
Chancellery

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Regens
Alfonsus
Carinci,
Archbishop
tit. Seleuc,
Dean
Proton.
Apost.
Franciscan
Hannibal
Ferretti,
Proton,
Apost.
Loco
© Plumbi
In Ap.
Cano,
tab.,
LXXXXIII,
n. 45.

[*Latin ed. p. 121*]

Acta of Pope Pius XII, 121, IV. PAMPLONAN DIOCESE. The Pamplonan Church is raised to the rank and dignity of a Metropolitan Church; furthermore, a new ecclesiastical province is established, to be called the PAMPLONAN province. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of our predecessors, the Supreme Pontiffs, knowing that, with a change in boundaries, good and certain hopes arise for the Christian cause and for the benefit and advantage of the faithful, we not only do not refuse to do this, but we accomplish it with the most willing heart. Therefore, when the venerable Prelate Hildebrandus Antoniutti, Archbishop with the title of Synnadensis in Phrygia, and Apostolic Nuncio in Spain, requested from this See of Peter that the Pamplonan episcopal Church be raised to the rank of a Metropolitan Church, and that a new ecclesiastical province be simultaneously established in the region commonly called Navarre; We, after hearing the opinion of the venerable Archbishops and Bishops, and others whose interests are involved: namely, Lucianus Pérez Platero, Archbishop of Burgos; Casimirus Morcillo Gonzalez, Archbishop of Caesaraugusta; and also James Font Andreu, Bishop of San Sebastián; Abilio dei Campo Barcena, Bishop of Calagurita and Calceata; Angelo HL dalgo Ibáñez, Bishop of Jaca; and Henry Delgado et Gómez,

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Bishop of Pamplona, Apostolic Administrator of the diocese of Tudela; having considered all that was appropriate, especially those things which were solemnly agreed upon between the Holy See and Spain on the twenty-seventh day of the month of August in the year nineteen hundred and fifty-three; supplementing the agreement of those who have some right in the matter, or who believe themselves to have such a right, by our supreme and apostolic authority, we decree and order the following. We raise the Pamplonan Church to the rank and dignity of a Metropolitan See, to which we grant all the rights and honors that are properly due to such Churches. Furthermore, we bestow upon the Pamplonan ecclesiastical dignitary the archiepiscopal insignia, and simultaneously, Metro-

[*Latin ed. p. 122*]

122 We honor this official record of the Acts of the Apostolic See with due dignity, granting the rights, privileges, and insignia that belong to it, and imposing the burdens and obligations that are proper to Metropolitans. Among these privileges will be the right to use the pallium within the boundaries of its jurisdiction, provided that this has been requested and obtained in a public Consistory, and to carry the cross before it. Furthermore, we establish a new ecclesiastical province, to be called the Pampilonense. This province will consist of the following churches: the metropolitan See of Pampilona itself; the dioceses of St. Sebastian, Calagurita, and La Calzada, which we exempt from the jurisdiction of the Archbishop of Burgos; and the dioceses of Jaca and Tudela, which we free from the jurisdiction of the Metropolitan Archbishop of Caesaraugusta. We appoint the venerable Brother Henry Delgado and Gómez to govern this new metropolis and the entire province, granting him the archiepiscopal dignity. He was previously the Bishop of Pampilona. Furthermore, the most illustrious and highly honorable man, Francis Franco and Bahamonde, Supreme Moderator of the Nation of Spain, duly presented him to us, according to the agreement initiated on the seventh day of June in the year nineteen hundred and forty-one between the Holy See and Spain. The venerable Brother Hildebrand Antoniutti, whom we have mentioned, will oversee the fulfillment of what we have commanded in these letters, and we grant him all the powers necessary to carry out this task, which he may, if he deems it appropriate, delegate to any other man who is duly constituted in ecclesiastical dignity. Upon completion of this task, he will order the drafting of the documents and will promptly send true copies to the Holy Congregation for the Consistory. If, at the time these letters are to be finalized, another Apostolic Nuncio is presiding in Spain, we impose upon him the obligation to complete everything that we have prescribed. We intend these letters to be effective now and in the future, so that those to whom they pertain will religiously observe what has been decreed therein, and thus obtain their full effect. No prescription of any kind can be contrary to the effectiveness

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of these letters, since through these letters we abolish all that is contrary to them. Therefore, if anyone, with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man duly constituted in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. In general, if anyone should disregard or

[*Latin ed. p. 123*]

Acta Pii PP. XII, 123: In whatsoever manner he may have offended, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the tenth day of the month of August, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our Pontificate. OELSUS Card. COSTANTINI © Fr. ADEODATUS I. Card. PIAZZA S. R. JE. Cancellarius S. Congr. Consistorialis a Secretis Hamletus Tondini Apostolicam Cancellariam Regens Franciscus Hannibal Ferretti, Proton. Apost. Albertus Serafini, Proton. Apost. Loco © Plumbi In Ap. Cane, tab., vol. LXXXXÍII, n. 4ß. APOSTOLIC LETTERS: SAINT BONIFACE, BISHOP AND MARTYR, IS CHOSEN AS THE PRINCIPAL PATRON, BEFORE GOD, OF THE ENTIRE DIOCESE OF GRONINGEN. PIUS PP. XII, For the perpetual memory of the matter. — If Saint Boniface, distinguished by piety and the knowledge of divine and human letters, deeply stirred the hearts of men towards religion, as suitable documents prove, and was especially revered by the people of Holland, and if this most holy man is still observed with great devotion, who, near the Born river, in the village of "Dockomio," on the fifth day of the month of June, in the year of Our Lord seven hundred and fifty-five, testified to Christ through wounds and the shedding of blood. We deem it fitting to briefly recount the things marvelously accomplished by him. Born honorably in England, he was brought to a monastery by his father when he was five years old. This young man, endowed with a sharp mind, quickly applied all diligence to acquire both knowledge and virtue. Later, having become an expert and active teacher among many religious brethren, he was not undeservedly considered worthy, and afterwards, in the Sacer-

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis - The official commentary states that a diligent auxiliary bishop should be appointed to assist in this matter. A zealous soldier of Christ, he traveled to Friesland, then proceeded to Dorestad and Utrecht, cities then ravaged by war and misfortune, from where he returned to the monastery, having refused the dignity of abbot,

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he joined Blessed Gregory PP. XI, our predecessor of happy memory. After leaving Rome, he returned to Germany, having been granted the authority of the same Pontiff, and then went to the Thuringians and Franks, devoting himself entirely to the evangelical work among the Frisian pagans, and he was very effective in speaking of holy things. Later, he was recalled to the City by the same Pontiff, consecrated as a bishop, and, having relinquished the name Winfrid, he was called Boniface. Having set out from the place from which he had returned, he confirmed the minds of the Thuringians, which were doubtful and unstable, in the faith of Christ, and he led a large multitude away from the worship of false idols to embrace it. Then Gregory PP. III, of immortal memory, our predecessor, bestowed the pallium upon this most valiant soldier of Christ, and, having created him an Archbishop, sent him to Germany. But the zeal of the Prelate could not be contained within the boundaries of that region; he reformed Bojaria, as an Apostolic Legate, established four bishoprics, and held several synods. Later, he was elected Archbishop of Mainz by our predecessor Zacharias, and he founded a monastery in the region of Fulda, which had been given to him by Charlemagne and Pepin. After the death of Archbishop Willibrord, he was appointed to the governance of the Church of Utrecht, and, for that Archdiocese, he obtained many privileges and benefits from King Pepin, to whom he himself had bestowed a royal insignia. But, inflamed with zeal to call the Frisians to eternal salvation, and intending to impart the Holy Spirit to them through Baptism, that illustrious prelate, who was already worthy to present trophies to the Lord, was cruelly murdered by wicked barbarians, near the river Born. Thus, he shed his blood for the Lord Jesus. The body of Saint Boniface was transferred to Mainz and buried in the monastery of Fulda, which he himself had taken care to have built. Since Saint Boniface is held in the highest honor in the northern part of Holland, where a town exists commonly called "Dokkum," in the province of Friesland, within the boundaries of the diocese of Groningen, the Venerable Brother Peter Anthony Nierman, Bishop of that recently established diocese, requested that Saint Boniface be established by Us as the principal patron saint of the diocese of Groningen. These requests being gladly received, We, after consulting with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, declare by these letters, forever and perpetually, that Saint Boniface, Bishop and Martyr, is the patron saint of the entire diocese.

[*Latin ed. p. 125*]

Acta Pii PP. XII 125. The Church of Groningensis, in Hollandia, We have established and declare to be the principal Patron before God, with all attached liturgical honors and privileges, rightly belonging to the principal Patrons of dioceses. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall remain forever valid

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and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Romae, at the Vatican, under the Fisherman's Ring, on the fourth day of the month of May, in the year 1906, in the twelveth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, for the public affairs of the Church, the following is issued: A Brief Apostolic concerning the elevation to the dignity and honor of a Minor Basilica of the Parish Church of Saint Mark the Evangelist in the town commonly called "Boretto," in the Guastallensis Diocese. PIUS PP. XII. For the perpetual memory of this event. Within the boundaries of the Guastallensis diocese, recently established, and renowned for its ancient monuments and historical events, there exists a town, commonly called "Boretto," whose greatest glory, since the 13th century, is its ancient Parish. This Parish, dedicated to Saint Mark the Evangelist, seems to recall the very oldest origins of the town, when the Venetian people, often crossing the Padus river, were present there, if we may trust the accounts of history. But the piety of the inhabitants of that town is even more evident, as is their devotion to their Parish, whose Church has been restored, expanded, or even completely rebuilt at their expense, over the course of time. The most recent Parish Church, begun in the year 1874, was solemnly dedicated on the seventh day of the month of October, in the year 1883, by Francisco, Count of Benassi, the Bishop of Guastalla. It was constructed in the Greek style, what they call "composite," and "Ionic," and is quite large.

[*Latin ed. p. 126*]

126 Acta Apostolicae Sedis - The official record, distinguished by its elegance and beauty, is adorned with marbles, with which are embellished six altars, as well as the throne of the Mother of God, the baptistery, the stalls, the thresholds, and the flooring, and with paintings recently completed and decorated with frescoes. This church, to which a large dome has been added, is also decorated with artistic benches, and with precious furnishings, with beautiful sacred objects placed in the cabinets. Finally, the treasures of this church consist of sacred relics, enclosed in precious cases, namely, those of the Holy Cross, of Saint Mark the Evangelist, the patron saint of the town, and of other saints. The piety of the faithful responds vividly to the efforts of the four priests; an example which has been presented in the surrounding areas and which excels above all others, just as, within the boundaries of the diocese, the parish church itself has been promoted to light and fame. For this reason, the Most Reverend James Zaffrani, Bishop of Guastalla, receiving the expenses of the clergy and the wishes of the people, earnestly requested us to raise the parish church of

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the aforementioned town to the dignity of a Minor Basilica. We, wishing to bestow a reward commensurate with the dedication of the priests and the piety of the faithful, so that they may persevere in their good intentions, and having received these requests, have willingly decided to grant them. Therefore, after consultation with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters, and perpetually, we raise the parish church, dedicated to God in honor of Saint Mark the Evangelist, and located in the town commonly called "Boretto," within the boundaries of the diocese of Guastalla, to the dignity of a Minor Basilica, with all the honors and privileges properly belonging to temples of the same name. Notwithstanding any contrary provisions. These decrees are issued, established, and determined; these present letters shall remain forever valid and effective; they shall have and shall obtain their full and complete effect; and those to whom they apply, or who may apply to them, shall fully benefit from them, now and in the future; and it shall be considered and defined as proper; and they shall be declared void from now on, if anything to the contrary should occur, knowingly or unknowingly, by anyone, through any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fifth day of the month of May, in the year 1956, in the twelfth year of Our Pontificate. By special mandate of the Most Holy Cardinal, for the public affairs of the Church, Gildo Brugnola, from Apostolic Briefs.

[*Latin ed. p. 127*]

Acta Pii PP. XII 127 III BEATA MARIA VIRGINIS ASSUMPTIO, vulgo "Nossa Senhora de Lapa" appellata, praecipua patrona dioecesis Arassuahyensis constituitur. PIUS PP. XII Ad perpetuam rei memoriam. – Virgo Maria, in caelos assumpta, quam vulgari sermone "Nossa Senhora de Lapa" appellant, religiosissima esse perhibetur apud fideles dioecesis Arassuahyensis in Brasilia. Cultus Dei Genetricis in eius gentis haeret animis, ex quo Lusitani, regni sui fines in immensa illa locorum spatia propagantes, christiana sacra eo invexerunt. Ad fictile igitur signum Augustae Matris, in rupe quadam ad fluminis litus repertum et in templo urbis, cui nomen "Virgen de Lapa", propositum, Christifideles, quos diximus, globatim accedere consueverunt ut, Caeli Terraeque Regina deprecante, a Summo et Aeterno Rege munera cumulate accipiant. Quod maxime fieri contingit die XV mensis Augusti, Eius Assumptionis sacro, et in novendiali supplicatione, quae ante hoc sollemne magna cum caerimonia fieri solet. Anno autem Mariano vertente, praeclara Imago ad omnes dioecesis paroecias peritata est, summa cum animorum alacritate, ubere cum fructuum copia, non modico cum rei Catholicae profectu. Quibus in piis coetibus christiana plebs Dominam "de Lapa" Patronam ac Tutricem suam, pietatis ardore incensa, renuntiavit. Fidelium

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igitur, ac praesertim sacri ordinis administrorum, vota Nobis significans, Venerabilis Frater Iosephus de Haas, Arassuahyensis Episcopus, Nos rogavit, ut Beatam Mariam Virginem, nomine illo insignem, suae dioecesis caelestem Patronam confirmaremus. Quibus precibus libenter admissis, Nos, ex Sacrae Rituum Congregationis consulto, certa scientia ac matura deliberatione Nostra deque Apostolicae potestatis plenitudine, harum Litterarum vi perpetuumque in modum Beatam Mariam Virginem in Caelum Assumptam, vulgari nomine "Nossa Senhora de Lapa" appellatam, totius Arassuahyensis dioecesis praecipuam apud Deum Patronam confirmamus seu iterum constituimus ac declaramus, omnibus adiectis honoribus et privilegiis liturgicis, principalibus dioecesium Patronis rite competentibus. Contrariis quibusvis nihil obstantibus. Haec edimus, statuimus, decernentes praesentes Litteras firmas, validas atque efficaces iugiter exstare ac permanere; suosque plenos atque integros effectus.

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis - The official record of acts, to be received and possessed; and to those to whom they pertain, or may pertain, to fully and completely attest; and thus it must be duly indicated and defined, and rendered null and void from this moment forward, if anything contrary to these, by anyone, with any authority, knowingly or unknowingly, should occur. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the eighth day of June, in the year 1956, in the twenty-ninth year of Our Pontificate. By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, GILD BRUGNOLA, from the Apostolic Brief: *EPISTULA AD EXCMUM P. D. ALOISIUM CENTOZ, ARCHIEPISCOPUM TIT. EDESSENUM IN OSRHOËNE, NUNTIUM APOSTOLICUM IN CUBANA REPUBLICA, DENA LUSTRA SACERDOTII ET QUINA EPISCOPATUS CELEBRATURUM.*

PIUS PP. XII

To the Venerable Prelate, greetings and Apostolic Benediction.

It has been made known to Us that You have recently completed the fiftieth year since receiving the priesthood, and that the fifth anniversary since the beginning of Your episcopate is soon to be celebrated. This double auspicious event offers Us a most excellent opportunity to publicly confirm Our good will towards You, and to add Our wishes to Your and Your people's joy. For from the very beginning of Your priesthood to this present time, You have devoted Your studies and efforts to the noble service of the Church and to the benefit of the Apostolic See itself. After having, in Your youthful years, been attached to these offices in the Vatican for several years, engaged in ordinary Church affairs, You rendered helpful service to

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Us when We were Apostolic Nuncios in Berlin, the capital city of Germany. Twenty-five years ago, having been raised to the dignity of Archbishop, You served as Apostolic Nuncio previously in Bolivia and in the Military Ordinariate of Venezuela, then for a short time due to the vicissitudes of the raging war in the Military Ordinariate of Lithuania, then in Costa Rica, and finally in the Republic of Cuba, where You still reside. Therefore, Venerable Brother, for the long time that You have diligently performed this sacred and episcopal office...

[*Latin ed. p. 129*]

We joyfully acknowledge, from the heart, the forthcoming events, and we follow their progress with our prayers and good wishes. In the meantime, that public ceremonies may be more beneficial to the Christian people, we readily grant you the faculty, so that, on a day you shall determine, after having performed the Sacred pontifical rite, you may, in Our name and with Our authority, bestow a plenary indulgence upon those present, for the benefit of the Church. As a pledge of Our heavenly assistance and of Our most profound charity, We impart to you, Venerable Brother, and to your colleagues who labor with you, Our Apostolic Blessing in the Lord. Given at Rome, near the Holy Peter, on the second day of the month of February, in the year 1957, in the twelfth year of Our Pontificate. PIUS PP. XII.

ADDRESS. The Supreme Pontiff, before distinguished physicians, surgeons, and scholars, answered questions concerning the Catholic doctrine regarding anesthesia, which were proposed by the Italian Society of Anesthesiology.

Three religious and moral questions concerning analgesia were posed to Us by the IX National Congress of the "Società Italiana di Anestesiología," which was held in Rome from October 15th to 17th, 1956, through the intermediary of the President of the organizing committee, Professor Piero Mazzoni. These questions concern the religious and moral implications of analgesia in relation to natural law, and especially to the Christian doctrine contained in the Gospel and proposed by the Church. These questions, of undeniable interest, do not fail to elicit intellectual and emotional reactions in men today; among Christians in particular, very divergent tendencies are manifested in this regard. Some approve of the practice of analgesia without reservation; others would be inclined to reject it without nuance, because it would contradict the ideal of Christian heroism; still others, without sacrificing this ideal, are prepared to adopt a position of compromise.

Given on the 24th day of the month of February, in the year 1957.

9 - ACTA, vol. XXIV, n. 3. — 27-3-1957.

[*Latin ed. p. 130*]

Acta Apostolicae Sedis - Commentarium Officiale 130. Quocirca, rogatur

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ut sententiam Nostram de his punctis exprimamus:

1. Num existat obligatio moralis generalis recusandi analgaesiam et accipiendi dolorem physicum ex animo fidei?

2. Num privatio conscientiae et usus facultatum superiorum, quae per narcotica producuntur, sit compatibilis cum spiritu Evangelii?

3. Num usus narcoticorum sit licitus pro moribundis vel morbis in periculo mortis, supponendo quod ad id sit indicatio clinica? Num possint illi uti, etiamsi mitigatio doloris probabiliter breviatur vitam?

De Natura, Origine et Evolutione Anesthésie.

Adventus chirurgiae modernae, media saeculi ultimi, notatus est duobus factis decisivis: introductione antisepsis a Lister, postquam Pasteur probavit munus germinum in incipiendis infectionibus, et inventione methodi efficacis anaesthesiae. Antequam Horace Wells cogitaret usum protoxydi azothi ad somnum inducendum patientibus, chirurgi coacti erant operari celeriter et superficialiter, in homine qui pugnabat, affligente horribili dolore. Practica anaesthesiae generalis totam hanc rem mutabat, et operationes longas, delicatas, et interdum mirabiliter audaces, efficebat; nam illa, et medico et patienti, condiciones primordiales quietis, tranquillitatis, et "silentium musculare" indispensabile ad praecisionem et salutem omnium actionum chirurgicarum, praebebat. Sed simul, vigilantiam attentam super actionibus physiologicis essentialibus corporis exigebat. Nam anaestheticum cellulas invadit et metabolismum earum reducit, reflexus defensivos supprimit, et vitam subiecti, iam plus minus gravemente a morbo et a traumatismo operatorio compromissam, lentat. Plene occupatus opere suo, medicus, praeterea, omni momento conditionibus generalibus sui patientis considerare debet: onus grave, praesertim in casibus operationum partimulariter gravium. Quare, ab annis paucis, nova specializatio medica, illa anaesthesistae, evolvitur, quae ad partem crescentem in organizatione hospitali moderna ludere vocatur.

[*Latin ed. p. 131*]

Acta Pii PP. XII 131: The Role of the Anesthesiologist. A role often overshadowed, almost unknown to the general public, less glamorous than that of the surgeon, but essential nonetheless. For it is in his hands that the patient entrusts his life, so that he may safely navigate the painful moment of the surgical intervention. The anesthesiologist must first prepare the patient, both medically and psychologically. He carefully inquires about the particulars of each case, in order to anticipate any potential difficulties that might be caused by the weakness of a particular organ; he inspires confidence in the patient, solicits his cooperation, and administers medication designed to calm him and prepare the organism. It is he who, according to the nature and duration of the operation, chooses the most suitable anes-

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thetic and the method of administration. But above all, during the intervention, it is his duty to closely monitor the patient's condition; he remains, as it were, vigilant for even the slightest symptoms, in order to accurately determine the degree of anesthesia and to observe the nervous reactions, the rhythm of respiration, and the blood pressure, in order to prevent any possible complications, such as laryngeal spasms, convulsions, or cardiac or respiratory disturbances. When the operation is concluded, the most delicate part of his work begins: to help the patient regain his senses, to avoid incidents such as obstruction of the airways and manifestations of shock, and to administer physiological fluids. The anesthesiologist must therefore combine, with a perfect knowledge of the techniques of his art, great qualities of sympathy, understanding, and dedication, not only in order to foster all the psychological dispositions that are beneficial to the patient's well-being, but also through a true and profound sense of human and Christian charity. Variety and Progress of Anesthetics. To accomplish his task, he now has at his disposal a very rich range of products, some of which have been known for a long time and have successfully withstood the test of experience, while others, the fruit of recent research, contribute their particular contribution to the solution of this difficult problem: to eliminate pain without causing harm to the organism. Nitrous oxide, whose merits Horace Wells failed to have recognized during the experiment conducted at the Boston Hospital in 1845, still holds an honorable place among the agents.

[*Latin ed. p. 132*]

132 Acta Apostolicae Sedis - An official commentary, commonly used in general anesthesia. With ether, already used by Crawford Long in 1842, Thomas Morton experimented in 1846, in the same hospital, but with more success than his colleague Wells. Two years later, the Scottish surgeon James Simpson demonstrated the efficacy of chloroform; but it was the Londoner John Snow who contributed most to its widespread use. Once the initial period of enthusiasm had passed, the defects of these three first anesthetics became clearly apparent; but it was necessary to wait until the end of the century for a new product, ethyl chloride, to appear, which, however, was insufficient when a prolonged narcosis was desired. In 1924, Luckhardt and Carter discovered ethylene, the first anesthetic gas that was the result of systematic laboratory research, and, five years later, cyclopropane came into use, due to the work of Henderson, Lucas, and Brown: its rapid and deep action requires from those who use it a perfect knowledge of the closed-circuit method. If inhalation anesthesia possesses a well-established supremacy, it has faced for a quarter of a century the growing competition of intravenous narcosis. Several attempts made previously with chloral hydrate, morphine, ether, and ethyl alcohol yielded only discouraging results, and sometimes even

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disastrous ones. But starting in 1925, barbiturate compounds entered clinical experimentation and clearly asserted themselves, after Evipan had demonstrated the undeniable advantages of this type of anesthetic. With them, the disadvantages of the respiratory route are avoided, the unpleasant sensation of suffocation, the dangers of the induction period, nausea upon awakening, and organic lesions. Sodium pentothal, introduced in 1934 by Lundy, ensured the definitive success and the widest dissemination of this method of anesthesia. Now, barbiturates will be used, either alone for interventions of brief duration, or in "combined anesthesia" with ether and cyclopropane, of which they shorten the induction period and allow the dose and disadvantages to be reduced; sometimes they are used as the primary agent, and their pharmacological defects are compensated for by the use of nitrous oxide and oxygen. Cardiac surgery. Cardiac surgery, which has recorded spectacular progress in recent years, poses particularly difficult problems for the anesthesiologist. It presupposes, as a general condition, the possibility...

[*Latin ed. p. 133*]

The Acts of Pope Pius XII, page 133, discuss the possibility of interrupting the flow of blood for a longer or shorter period. Furthermore, since this involves an extremely sensitive organ, the integrity of which is often seriously compromised, the anesthesiologist must avoid anything that would increase the workload of the heart. In the case of mitral stenosis, for example, he will prevent psychic and neurovegetative reactions in the patient through prior sedative medication. He will avoid tachycardia by using deep pre-anesthesia with a slight parasympathetic blockade; during commissurotomy, he will reduce the risk of anoxia through abundant oxygenation and will closely monitor the pulse and cardiac electrical activity. However, for other procedures to be successfully performed, the surgeon must be able to operate on a bloodless heart and interrupt the circulation for longer than the three minutes that normally mark the onset of irreversible damage to the brain and heart tissue. To correct one of the most common congenital defects, the persistence of the patent foramen ovale, the so-called "open-field" surgical technique was used as early as 1948, which presented the obvious risks of any procedure performed blindly. Now, two new methods, hypothermia and the use of an artificial heart, allow surgery to be performed with direct vision, thus opening up brilliant prospects in this field. It has been observed that hypothermia is accompanied by a decrease in oxygen consumption and carbon dioxide production proportional to the decrease in body temperature. In practice, the temperature is not lowered below 25 degrees, in order to avoid impairing the contractility of the heart muscle, and especially to avoid increasing the excitability of the myocardial fibers and the risk of causing ventricular fibrillation, which is difficult to reverse. The hypothermia method allows for

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the cessation of circulation, which lasts for eight to ten minutes without destroying the nerve cells of the brain. This duration can be further extended by using cardiopulmonary machines, which draw venous blood, purify it, oxygenate it, and return it to the body. The operation of these devices requires careful training of the operators and is accompanied by multiple and meticulous controls. The anesthesiologist then performs a more demanding and complex task, and the perfect execution of which is an indispensable condition for success. However, the results already achieved allow us to hope for a wider application of these new methods in the future. It is natural that, given the varied resources that modern medicine offers to avoid pain, and the very natural desire to take full advantage of them...

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis - Commentarium Officiale, in quantum possibile, quaestiones de conscientia exsurgunt. Voluntate vestra nobis propositae sunt quaedam quaestiones, quae vos praecipue tangunt. Sed, antequam ad eas respondamus, breviter observare volumus quod aliae quaestiones morales etiam attentionem anesthætisti requirunt; praesertim illa de responsabilitate sua erga vitam et salutem aegroti; nam hae, interdum, non minus ab eo pendent quam a chirurgo. De hoc, iam saepe notavimus, et praesertim in oratione diei 30 Septembris 1954, in octava Conventione Associationis Medicae Mundi, hominem non posse esse pro medico simplex obiectum experimentorum, in quo methodi et practicae medicae novae tentantur. 1 Nunc ad examen quaestionum propositarum procedimus. I. De Obligatione Morali Generali Sustinendi Dolorem Physicum.

Primò, interrogatis si sit obligatio morali generalis sustinendi dolorem physicum. Ad questionem vestram accuratiùs respondendi, varios aspectus distinguemus. Primum, manifestum est quod in quibusdam casibus, acceptatio doloris physici obligationem gravem involvit. Sic, omni tempore cum homo poscitur ante alternativam inevitabilem, ut dolorem toleret vel ut debitum morale per actionem vel omissionem violaret, conscientia eum tenet dolorem tolerare. "Martyres" tormenta nec mortem vitare poterunt, sine fide sua renuntiare vel obligationi gravi, eam in aliquo tempore confiteri, elabi. Sed non necesse est ad "martyres" reverti; in tempore nostro inveniuntur exempla magna christanorum, qui, hebdomadas, menses et annos, dolorem et violentiam physicam tolerunt, ut Deo et conscientiae suae fideles maneant. Acceptatio Libera et Quaesitio Doloris.

Questio vestra, attamen, non ad hanc condicionem refertur; sed magis ad acceptationem liberam et ad quaestionem doloris propter sensum et finem suum. Ad exemplum concretum, memoramus orationem quam die 8 Ianuarii pronuntiavimus. 1 Cf. A. A. S., vol. XXXXVI (1954) pag. 587 ss.

[*Latin ed. p. 135*]

Acta Pii PP. XII 135 2 1956, concerning new methods of painless child-

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birth. It was asked whether, in virtue of the text of Scripture: "Thou shalt bring forth in sorrow," the mother was obligated to accept all suffering and to refuse analgesia by natural or artificial means. We responded that there was no such obligation. Man, even after the Fall, retains the right to dominate the forces of nature, to use them for his service, and therefore to take advantage of all the resources that nature offers him to avoid or eliminate physical pain. But We added that, for the Christian, this [suffering] is not purely a negative thing, but is, on the contrary, associated with high religious and moral values, and can therefore be willed and sought, even if there is no moral obligation in any particular case. And We continued: "The life and suffering of the Lord, the pains that so many great men have endured and even sought, through which they matured, grew to the heights of Christian heroism, the daily examples of resigned acceptance of the cross, which We have before our eyes, all this reveals the meaning of suffering, of the patient acceptance of pain in the present economy of salvation, during this earthly life."

On the duty of renunciation and interior purification. Furthermore, the Christian is obligated to mortify his flesh and to strive to purify himself interiorly, because it is not possible, in the long run, to avoid sin and to faithfully fulfill all his duties, if one refuses this effort of purification and mortification. To the extent that self-control and the mastery of disordered tendencies are impossible to achieve without the aid of physical pain, this [pain] becomes a necessity, and must be accepted; but to the extent that it is not required for this purpose, it cannot be said that there is a strict duty in this regard. Therefore, the Christian is never obligated to will it [pain] for itself; he considers it as a means, more or less suitable, depending on the circumstances, to the goal he is pursuing.

On the invitation to a higher perfection. Instead of considering the point of view of strict obligation, one can also consider that of the demands posed by the Christian faith, the invitation to a greater perfection which does not impose itself under pain of sin.

[*Latin ed. p. 136*]

136 Acta Apostolicae Sedis - Commentarium Officiale. Estne Christianus obligatus accipere dolorem physicum, ut non contradicatur ideali quem fides eius ei proponit? Refutare eum non significatne carere fidei spiritu? Si inconestabile est Christianum desiderium habere accipiendi, et etiam quaerendi dolorem physicum, ut melius participet passionibus Christi, mundum et voluptates sensuales relinquendo, et carnem mortificando, tamen oportet hanc inclinationem recte interpretari. Qui eam exterioremodo manifestant, non necessario possedunt verum heroismus Christianum; sed etiam erratum esset affirmare eos, qui eam non manifestant, eodem carent. Hic heroismus enim aliter etiam exprimi potest. Quando Christianus, diebus continuis, ab aurora usque ad

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vesperam, omnia officia quae ei imponit status, professionem, mandata Dei et hominum, exsequitur; quando orat recolente mente, omni vi laborat, passionibus malis resistit, proximo caritatem et devotium manifestat quae ei debentur, et, sine querela, omnia quae Deus ei mittit, viriliter tolerat; vita eius semper sub signo Crucis Christi est, sitne dolor physicus praesens, sitne eum tolerat, sitne eum licitis modis vitat. Etiam si tantum obligationes quae sub peccati poena incumbunt considerantur, homo non potest vivere nec laborem suum cotidiano exsequi ut Christianus, nisi semper paratus sit ad sacrificium, et, ita loquendo, semper se sacrificet. Acceptio doloris physici est solum unum genus, inter multa alia, significationis eius quae essentiam constituunt: voluntas Deum amare et illum in omnibus rebus servire. In perfectione huius dispositionis voluntariae consistit prae omnis alio qualitas vitae Christianae et eius heroismus. Motiva quae permittunt vitare dolorem physicum. Quae sunt motiva quae, in eiusmodi casibus, permittunt vitare dolorem physicum, sine conflictu cum obligatione gravi aut cum ideali vitae Christianae? Numerare possumus multa; sed, quamquam diversa, tandem ad hoc rediguntur: quod, longo tempore, dolor impedit obtinendum bona et res superiores. Possit esse quod pro aliquo determinato et in tali concreta situation melius sit; sed, generalmente, damna quae provocat homines ad se defendendum contra eum cogunt; dubium est quin umquam dolore totaliter ab hominitate auferatur; sed effectus eius nocivi in angustioribus limitibus contineri possunt. Sic, ut...

[*Latin ed. p. 137*]

Acta PU Pp. XII 137: Quoniam, ut Christianus, qui habet vires naturales ad utendum, dolorem ut stimulum in effortu suo ad ascensum spiritualem et purificationem, ad melius adimplendum officia sua et ad melius respondendum ad vocationem perfectionis superioris, utat. Hoc est, cuique incumbit ut solutiones aptas ad casum suum personalem adopteat, secundum aptitudines vel dispositiones supra dictas, inquantum – sine impedimento aliorum interest et bonorum superiorum – ea sint via progressus in vita interiori, purificationis perfectioris, adimplendi fideliorem muneris, promptitudinis maioris ad sequendum impulsus divinos. Ut hoc sit ita, regulas prudentiae Christianae et opiniones directoris conscientiae experimentati consulere oportet.

Conclusiones et responsiones ad primam quaestionem: Ex his responsionibus facile directiones utiles ad actionem practicam vestram eruturi estis.

1. Principia fundamentalia anesthesiologiae, tam ut scientia quam ut ars, et finis quem persequitur, nulla objectione afficitur. Contra vim pugnat quae, multis modis, effectus nocivos producit et magnum beneficium impedit.

2. Medicus, qui methodos has accipit, nec cum ordine morali naturali,

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nec cum ideale specifico Christiano contradicit. Secundum ordinem Creatoris, dolorem ad potestatem hominis subicere quaerit, et ad hoc usus est acquisitionibus scientiae et technologiae, secundum principia quae enuntiavimus et quae decisiones suas in casibus particularibus dirigent.

3. Patiens qui dolorem vitare vel mitigare desiderat, sine timore conscientiae, medios quos scientia invenit uti potest, qui, in seipsis, non sunt immoraes. Circumstantiae particulares aliam lineam conductionis imponere possunt; sed officium renuntiationis et purificationis interioris quod Christianis incumbit, non est obstaculum ad usum anesthesiae, quia alio modo adimpleri potest. Eadem regula etiam ad exigendas supererogationes idealis Christiani applicatur.

* Cfr. Gen. 1, 28.

[*Latin ed. p. 138*]

Acta Apostolicae Sedis - 138 Commentarium Officiale II Concerning Narcosis and the Total or Partial Deprivation of Self-Awareness.

Your second question concerned narcosis and the total or partial deprivation of self-awareness in light of Christian morality. You stated it as follows: "The complete abolition of sensation in all its forms (general anesthesia), or the more or less significant diminution of painful sensation (hypo- and analgesia), are always accompanied by the disappearance or diminution of consciousness and the highest intellectual faculties (memory, associative processes, critical faculties, etc.): are these phenomena, which fall within the usual framework of surgical narcosis and pre- and post-operative analgesia, compatible with the spirit of the Gospel?"

The Gospel recounts that immediately before the crucifixion, the Lord was offered wine mixed with gall, presumably to alleviate His sufferings. After tasting it, He refused to drink, because He wished to suffer fully consciously, thus fulfilling what He had said to Peter during the arrest: "Shall I not drink the chalice which my Father hath prepared for Me?" This chalice was so bitter, that Jesus, in the anguish of His soul, had implored: "Father, if Thou art willing, remove this chalice from Me; nevertheless, not My will, but Thine be done." The attitude of Christ towards His Passion, as revealed by this account and other passages of the Gospel, does it allow the Christian to accept total or partial narcosis? Since you consider the question from two aspects, We shall examine successively the suppression of pain, and the diminution or total suppression of consciousness and the use of higher faculties.

Disappearance of Pain.

The disappearance of pain, as you say, depends either on the suppression of general sensation (general anesthesia), or on a more or less marked reduction in the capacity to suffer (hypo- and analgesia). We have already said the essential things regarding the moral aspect of the suppression of

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pain.

6 Cf. John 18:11.

7 Cf. Matthew 27:34.

8 Cf. Matthew 26:38, 39; Luke 12:50; Luke 22:42-44.

[*Latin ed. p. 139*]

Acta Pontificii Pauli XII, 139, et moralis, sive ea causa sit narcosis vel alii modi: intra limites indicatas, nulla objectionem afficit et compatibilis manet cum spiritu Evangelii. Aliter, non oportet negare nec subestimas factum quod acceptio voluntaria (obliqua vel non) doloris physici, etiam occasione operationum chirurgicarum, virtutem heroicam ostendere possit et saepe in veritate imitationem heroicam passionis Christi testatur. Hoc autem non significat quod ea sit elementum indispensabile; in operationibus maioribus, saepe anaesthesia se imponit ex aliis causis, et medicus vel patiens eam non possunt omitti sine praesumptionis christianae praetermissione. Hoc idem valet de analgesia prae- et post-operatoria. Suppressio vel diminutionis conscientiae et usus facultatum superiorum. Deinde de diminutione vel suppressione conscientiae, usus facultatum superiorum, ut de phaenomenis quae adhibentur cum sensibilitas amittitur, locutus es. Solito, quod vos cupitis est eadem haec amissionem sensibilitatis; sed saepe impossibile est eam provocare sine simul producendi inconstantiam totalem vel partialem. Extra ambitum chirurgicum, haec relatio saepe invertitur, non solum in medicina, sed etiam in psychologia et in investigationibus criminalibus. Hic conatur determinari decessus conscientiae, et per hoc, facultatum superiorum, ut paralizentur mechanism psychici imperii, quos homo constanter adhibet ad se ipsum moderari et dirigere; tum ille se sine resistentia tradit ludis associationum idearum, sentimentorum et impulsionum volitivarum. Pericula huius status manifesta sunt; et potest evenire ut ita impetus instinctivos immundos liberentur. Hae manifestationes secundae stationis narcosis bene notae sunt, et nunc conatur impediri per administrationem praecedentem narcoticorum. Cessatio instrumentorum imperii praesertim periculosa est, cum provocat revelationem secretorum vitae privatae, personalis vel familiae, et vitae socialis. Non sufficit quod medicus et omnes auxilia eius teneantur non solum ad secretum naturale, sed etiam ad secretum professionale, erga omnia quae in aula operationis geruntur. Sunt quaedam secreta, quae nemini revelari debent, neque ipsi.

[*Latin ed. p. 140*]

Acts of the Apostolic See 140. – Official Commentary, as a technical formula states: ”to one truly prudent and steadfast in silence.” We have already emphasized this in Our address of April 15, 1953, on clinical psychology and psychoanalysis. 10 Therefore, one can only approve of the use of narcotics in pre-operative medication, in order to avoid these inconve-

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niences. Let us first note that, in sleep, nature itself more or less completely interrupts intellectual activity. If, in a sleep that is not too deep, the use of reason ("usus rationis") is not entirely abolished, and the individual can still enjoy his higher faculties – as St. Thomas had already noted – 11, nevertheless, sleep excludes the "<(dominium rationis>," the power by which reason freely commands human activity. It does not follow that, if a man surrenders to sleep, he acts against the moral order by depriving himself of consciousness and self-control through the use of higher faculties. But it is also certain that there are cases (and they often occur) in which a man cannot surrender to sleep, but must remain in possession of his higher faculties, in order to fulfill a moral duty incumbent upon him. Sometimes, without being bound by a strict duty, a man renounces sleep in order to perform non-obligatory services, or in order to impose upon himself a renunciation for the sake of higher moral interests. The suppression of consciousness by natural sleep, therefore, presents no difficulty in itself; however, it is illicit to accept it when it hinders the fulfillment of a moral duty. The renunciation of natural sleep can also, in the moral order, be an expression and a manifestation of a non-obligatory tendency towards moral perfection. On Hypnosis. But self-awareness can also be altered by artificial means. Whether this result is achieved through the administration of narcotics or through hypnosis (which can be called a psychic analgesic), there is no essential difference from a moral point of view. However, hypnosis, even considered only in itself, is subject to certain rules. May we be permitted, in this regard, to recall the brief allusion to the medical use of hypnosis that We made on 10. Cf. A. A. S., vol. XXXXVI (1953) pp. 278 ff. 11 S. T. H., p. 1 q. 84 a. 8.

[*Latin ed. p. 141*]

Acts of Pope Pius XII, 141, beginning of the Address of January 8, 1956, on painless natural childbirth.

12. In the matter which now occupies Our attention, we are dealing with hypnosis practiced by a physician, for the sake of a clinical purpose, while observing the precautions that both medical science and medical ethics require, both of the physician who employs it and of the patient who submits to it. To this specific use of hypnosis, the moral judgment which We are about to formulate regarding the suppression of consciousness applies. But We do not wish that what We say about hypnosis in the service of the physician should be simply and directly extended to hypnosis in general. Indeed, hypnosis, as an object of scientific research, cannot be studied by anyone, but only by a serious scholar, within the moral limits valid for all scientific activity. This is not the case for any random group of laymen or clergy, who would treat it as an interesting subject, merely as a matter of pure experimentation, or even as a simple pastime.

On the Lawfulness of the Suppression and Diminution of Conscious-

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ness.

To assess the lawfulness of the suppression and diminution of consciousness, it must be considered that a rational and freely willed action directed towards an end constitutes the characteristic of human beings. An individual, for example, cannot perform his daily work if he remains constantly in a twilight state. Moreover, he is obligated to conform all his actions to the requirements of the moral order. Since natural drives and blind instincts are powerless to ensure an ordered activity by themselves, the use of reason and higher faculties proves indispensable, both to perceive the precise norms of obligation, and to apply them to particular cases. From this follows the moral obligation not to deprive oneself of this self-awareness without a true necessity.

11. It follows that one cannot disturb or suppress consciousness solely for the purpose of obtaining pleasurable sensations, by indulging in intoxication and by ingesting poisons intended to produce such a state, even if one seeks only a certain euphoria. Beyond a certain dose, these poisons cause a more or less pronounced disturbance of consciousness, and even its complete obscuration. Facts demonstrate that the abuse of narcotics leads to the complete forgetting of the most important requirements.

12. See A.A.S., vol. XXXVIII (1956), pages 82 and following.

[*Latin ed. p. 142*]

142 Acta Apostolicae Sedis - Commentarium Officiale: Concerning fundamental aspects of personal and family life. Therefore, it is not without reason that public authorities intervene to regulate the sale and use of these drugs, in order to prevent serious physical and moral harm to society. Does surgery practically necessitate the reduction, and even the complete suppression, of consciousness through anesthesia? From a technical standpoint, the answer to this question falls within your area of expertise. From a moral standpoint, the principles previously formulated in response to your first question apply essentially both to anesthesia and to the suppression of pain. Indeed, what is most important for the surgeon is the suppression of the sensation of pain, not the suppression of consciousness. When consciousness remains, violent painful sensations easily provoke reactions, often involuntary and reflexive, which can lead to undesirable complications and even to a fatal cardiac collapse. Preserving the psychological and organic balance, and avoiding its violent disruption, constitutes an important objective for both the surgeon and the patient, an objective that only anesthesia can achieve. It is scarcely necessary to point out that, if one were to anticipate that others might intervene in an immoral manner while the patient is unconscious, anesthesia would present serious difficulties, which would require appropriate measures. The teachings of the Gospel: Does the Gospel add any further clarifications or requirements to these rules of natural morality? If Jesus Christ on Calvary refused the

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wine mixed with myrrh, because He wished to drink, fully conscious, to the very dregs the chalice that the Father presented to Him, it follows that man must accept and drink the chalice of pain whenever God desires it. But it should not be believed that God desires this whenever suffering arises, whatever its causes and circumstances may be. The words of the Gospel and the behavior of Jesus do not indicate that God desires this of all men and at all times, and the Church has not given this interpretation to them. But the deeds and gestures of the Lord retain a profound significance for all men. Countless are those in this world who are oppressed by suffering (illnesses, accidents, wars, natural disasters), the bitterness of which they cannot alleviate. The example of Christ on Calvary, His refusal...

[*Latin ed. p. 143*]

Acts of Pope Pius XII, 143: To alleviate their pains, they are a source of consolation and strength. Moreover, the Lord forewarned His followers that this chalice awaits them all. The Apostles, and after them the martyrs by the thousands, have testified to this, and continue to testify gloriously to this day. However, the acceptance of suffering without alleviation does not always represent an obligation, nor does it conform to a standard of perfection. This is often the case when there are serious reasons for it, and when circumstances do not dictate otherwise. In such cases, pain can be avoided without contradicting the doctrine of the Gospel in any way.

Conclusion and answer to the second question: Therefore, the conclusion of the preceding discussion can be formulated as follows: within the limits indicated, and if the required conditions are met, anesthesia, which diminishes or suppresses consciousness, is permitted by natural morality and is compatible with the spirit of the Gospel.

III. Regarding the use of analgesics in the dying... We now have to examine your third question: "Is the use of analgesics, the use of which always dulls consciousness, generally permitted, and in particular during the post-operative period, even in the dying and in patients in danger of death, when there is a clinical indication? Is it permitted even in certain cases (such as those suffering from inoperable cancers, or incurable diseases), where the alleviation of intolerable pain will probably come at the expense of the duration of life, which is thereby shortened?"

This third question is essentially an application of the first two to the special case of the dying and to the particular effect of shortening life. It does not follow from the nature of things, nor from the sources of revelation, that the dying have more than others the moral obligation, whether natural or Christian, to accept pain or to refuse its alleviation. However, since, according to the spirit of the Gospel, suffering contributes to the expiation of personal sins and to the acquisition of greater merits, those whose lives are in danger certainly have a special reason to accept it, for

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with death so near, this opportunity to gain merit is...

[*Latin ed. p. 144*]

The Acts of the Apostolic See - Official Commentary: One hundred and forty-four new merits risk disappearing soon. But this motive directly concerns the patient, not the physician who practices analgesia, assuming that the patient consents to it or even requests it explicitly. It would obviously be illicit to administer anesthesia against the express will of the dying person (when he is "sui iuris"). Some clarifications are necessary here, as it is not uncommon for this motive to be presented in an incorrect manner. Sometimes, it is attempted to prove that the sick and the dying are obligated to endure physical pain in order to acquire more merits, based on the invitation to perfection that the Lord addresses to all: "Be you therefore perfect, as also your heavenly Father is perfect." or on the words of the Apostle: "For this is the will of God, your sanctification." Sometimes, a principle of reason is advanced, according to which no indifference is permitted with regard to the attainment (even gradual and progressive) of the ultimate end, towards which man tends; or the precept of well-ordered self-love, which would impose seeking eternal goods to the extent that the circumstances of daily life allow them to be attained; or even the first and greatest commandment, that of loving God above all things, which would leave no room for choice in taking advantage of the concrete opportunities offered by Providence. However, the growth of love for God and abandonment to His will does not proceed from the sufferings themselves, which are accepted, but from the voluntary intention supported by grace; this intention, in many dying people, can become stronger and more intense if their suffering is alleviated, because suffering worsens the state of physical weakness and exhaustion, hinders the impulse of the soul, and undermines moral strength, rather than supporting it. On the other hand, the suppression of pain provides organic and psychological relaxation, facilitates prayer, and makes a more generous self-offering possible. If dying people consent to suffering, as a means of expiation and a source of merits to progress in love for God and abandonment to His will, let them not be forced to undergo anesthesia; rather, help them to follow their own path. In the contrary case, it would not be appropriate to suggest to the dying people the ascetic considerations mentioned above, and it should be remembered that, instead of contributing to expiation and merit, pain can also provide an opportunity for new faults. Let us add a few words about the suppression of self-awareness in dying people, to the extent that it is not motivated by pain. "MATTH. 5:48. 1 Thess. 4:3."

[*Latin ed. p. 145*]

Acta PU Pp. XU 145. Quoniam Dominus voluit mortem in plena conscientia accipere, Christianus desiderat in hoc etiam eum imitari. Ecclesia,

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aliter, sacerdotibus et fidelibus praebet "Ordo commendationis animae," seriem orationum, quae morientes adiuvant ut hanc terram relinquunt et in aeternitatem intrant. Sed si hae orationes suam vim et sensum conservant, etiam cum proximo moribundo inconscio dicuntur, solent qui participant lucem, consolationem et fortitudinem afferre. Sic Ecclesia indicat quod non oportet, sine grave causis, moribundo conscientiam privare. Si natura hoc facit, homines hoc accipere debent; sed non hoc ex propria voluntate facient, nisi si gravem rationem habeant. Hoc est, aliter, votum ipsorum interessatorum, cum fidem habent; desiderant praesentiam suorum, amici, sacerdotis, ut eos ad bene moriendum adiuvet. Volunt facultatem habere ultimas dispositiones facere, orationem ultimam dicere, verba ultima ad presentes. Hoc abnegare, repugnat sentienti christiano, et etiam simpliciter humano. Anesthesia adhibita prope mortem, solum ut moribundo finem conscientem evitare, non esset iam praeclara inventio medicinae modernae, sed practica vere deploranda. Quaesio vestra potius posita est in hypothesi causae clinicae gravis (exempli gratia, dolores violenti, status morbi depressionis et angustiae). Moribundus non potest permittere, et minus demandare, medico ut ei in conscientiam inducat, si per hoc se statum tale faciat ut non possit adimplere officia moralia gravia, exempli gratia, res graves solvendi, testamentum facendi, sacram confessionem. Iam diximus quod motivum acquisitionis maioris meriti non sufficit ad illicitum faciendum usum narcoticorum. Ad iudicandum de hac licetate, etiam interrogandum est si narcotica brevis erit (pro nocte vel paene horis), an prolixior (cum vel sine interruptione), et considerare si usus facultatum superiorum ad aliquid temporis, ad momenta minima vel paene horis, revertetur, et moribundo facultatem reddet ad faciendum quod officium illi imponit (exempli gratia, ad reconciliandum se cum Deo). Praeterea, medicus consciens, etiam si non Christianus est, numquam cedit pressuris qui volunt, contra voluntatem moribundi, illum lucem suam amittere, ut eum impediant ab aliquibus decisionibus. Cum malis obligationibus quae ei incumbunt, moribundus narcotica postulat, pro qua sunt causae graves, medicus consciens, praesertim si Christianus est, non ad hoc consentiet, nisi si illum invitavit.

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis – An official commentary, either by himself or, even better, through the agency of another, must be prepared, after fulfilling his duties. If the patient obstinately refuses and persists in requesting anesthesia, the physician may consent to it without becoming guilty of formal complicity in the fault committed. Indeed, the fault does not depend on the anesthesia itself, but on the immoral will of the patient; whether or not analgesia is provided, his behavior will be the same: he will not fulfill his duty. If the possibility of repentance is not excluded, there is, however, no serious probability of it; and who knows whether he will not harden

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himself in evil? But if the dying man has fulfilled all his duties and received the sacraments, if clear medical indications suggest anesthesia, if the dosage does not exceed the permitted amount, if the intensity and duration have been carefully measured, and if the patient consents, then nothing stands in the way: anesthesia is morally permissible. ... and in the case of incurable or hopelessly ill patients. Should one renounce it if the very action of the narcotic shortens the duration of life? First of all, any direct form of euthanasia, that is, the administration of a narcotic in order to cause or hasten death, is illicit, because one then intends to directly dispose of life. This is one of the fundamental principles of natural and Christian morality, that man is not the master and possessor, but only the usufructuary of his body and his existence. One claims a right of direct disposal whenever one desires the shortening of life as an end or as a means. In the case you are considering, it is only a matter of avoiding unbearable pain for the patient, for example, in the case of inoperable cancers or incurable diseases. If there is no direct causal link between the anesthesia and the shortening of life, established by the will of those involved or by the nature of things (which would be the case if the relief of pain could only be obtained by shortening life), and if, on the contrary, the administration of narcotics itself produces two distinct effects, namely the relief of pain and the shortening of life, then it is licit; it must still be considered whether there is a reasonable proportion between these two effects, and whether the advantages of one outweigh the disadvantages of the other. It is also important to first ask whether the current state of science does not allow the same result to be achieved by using other means, and then to not exceed, in the use of the narcotic, the limits of what is practically necessary.

[*Latin ed. p. 147*]

147. Conclusion and response to the third question. In summary, you ask us: "Is the suppression of pain and consciousness by means of narcotics (when requested by a medical indication) permitted by religion and morality to the physician and the patient (even at the approach of death, and if it is foreseen that the use of narcotics will shorten life)?" The answer is: "If there are no other means, and if, in the given circumstances, it does not prevent the fulfillment of other religious and moral duties: Yes." As we have already explained, the ideal of Christian heroism does not, at least in a general way, impose the refusal of anesthesia justified by other reasons, not even at the approach of death; everything depends on the specific circumstances. The more perfect and more heroic resolution may be found both in acceptance and in refusal.

Final Exhortation. We dare to hope that these considerations on analgesia, considered from the moral and religious point of view, will help you to fulfill your professional duties with an even more acute sense of your responsibilities. You desire to remain entirely faithful to the demands of your

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Christian faith and to conform all your activity to it. But far from conceiving these demands as restrictions or obstacles to your freedom and initiative, see them rather as a call to a life infinitely higher and more beautiful, which cannot be attained without effort and sacrifice, but whose fullness and joy are already perceptible here below for those who know how to enter into communion with the person of the living Christ within His Church, animating it with His Spirit, spreading in all its members His redeeming love, which alone will definitively triumph over suffering and death.

That the Lord may fill you with His gifts, We implore Him for yourselves, for your families and your colleagues, and, with all our heart, We impart to you Our paternal Apostolic Blessing.

[*Latin ed. p. 148*]

Acts of the Apostolic See - Commentary 148. Official Acts of the Sacred Congregations. SACRED CONSISTORY. I. PROVISIONS CONCERNING CHURCHES. His Most Holy Lord Pope Pius X, by successive decrees of the Sacred Consistory, has, through Divine Providence, provided for the following churches, each with a new pastor, namely on the following days in the year 1951.

— To the Cathedral Church of Afogadense da Ingazeira, newly erected, the Reverend Father John da Mota and Albuquerque, a canon of the cathedral chapter in the diocese of Nazaré in Brazil. on January 1st.

— To the Metropolitan Church of Albi, His Excellency Most Reverend John Emmanuel Marqués, formerly the titular Bishop of Sigüita. on January 8th.

— To the Cathedral Church of Volterra, His Excellency Most Reverend Manuel Bergonzini, formerly the titular Bishop of Mediolanum. on January 12th.

— To the Cathedral Church of Berlin, His Excellency Most Reverend Julius Döpfner, formerly the Bishop of Herbipolis. on January 15th.

— To the Cathedral Church of Goiás, newly erected, His Excellency Most Reverend Candid Penso, formerly the titular Bishop of Coele.

— To the Cathedral Church of Jataí, newly erected, His Excellency Most Reverend Abel Ribeiro Camelo, formerly the titular Bishop of Curia.

— To the Cathedral Church of Uruaçu, newly erected, His Excellency Most Reverend Francis Prada Carrera, formerly the titular Bishop of Bisica. on January 19th.

— To the Cathedral Church of Saint John the Baptist for Missions, newly erected, His Excellency Most Reverend Raymond Bogarín Árgana, formerly the titular Bishop of Bagenum. on January 21st.

— To the Prefecture Nullius of the Most Holy Incarnation and Superior Paranã, newly erected, the Reverend Father John Wiesen, of the Society of the Divine Word. on January 22nd.

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— To the Cathedral Church of Camden, His Excellency Most Reverend Justin Joseph McCarthy, formerly the titular Bishop of Doberita. on January 25th.

— To the Cathedral Church of Anglonense-Tursi.

[*Latin ed. p. 149*]

The Sacred Consistorial Congregation, 149. According to Tagliabile, the canon of the Church of Saint Bartholomew in the town commonly called "Trino Vercellese," on January 29th. — To the Cathedral Church of Valadares, newly erected, the Reverend Father Herminio Malzone Hugo, Vicar General of the diocese of Guaxupé, on February 2nd. — To the titular episcopal Church of Limata, the Reverend Father William Bolatti, Vicar General of the archdiocese of Buenos Aires and canon of the Chapter of that metropolitan Church, whom he appointed as an Auxiliary Bishop — for the archdiocese of Buenos Aires — His Excellency Father Firmin Bautte, Archbishop of Córdoba in Argentina and Apostolic Administrator *sede plena* of the aforementioned archdiocese of Buenos Aires, on February 3rd. — To the Cathedral Church of Cesena, His Excellency Father August Gianfranceschi, hitherto titular Bishop of Hemeria, on February 3rd. — To the Cathedral Church of Hildesheim, the Reverend Father Henry Janssen, parish priest and dean of the sanctuary commonly called "Kevelaer" in the diocese of Münster, on February 5th. — To the titular episcopal Church of Diocletianopolis in Palestine, the Reverend Father Annibal Marisevich Pleitas, parish priest of the parish commonly called "Las Mercedes" in the city of the Most Holy Assumption in Paraguay, whom he appointed as an Auxiliary Bishop, His Excellency Father John Joseph Annibale Mena Porta, Archbishop of the Most Holy Assumption, on February 10th. — To the titular episcopal Church of Samos, the Reverend Father Joseph Olivotti, Urban Bishop, President of the diocesan work for the Assistance of Venice, whom he appointed as an Auxiliary Bishop, His Eminence and Reverend Father Angel Joseph S.R.E. Cardinal Roncalli, Patriarch of Venice, on February 16th. — To the Cathedral Church of Cuneo, His Excellency Father Guido Tonetti, hitherto titular Archbishop of Chalcedon and Prelate of Saint Lucy, to whom he retained the archiepiscopal title *ad personam*. — To the Cathedral Church of Ascoli in Piceno, the Reverend Father Marcell Morgante, Urban Bishop, Archdeacon of the Chapter of the Metropolitan Church of Ravenna and Vicar General of the same Archdiocese of Ravenna and the diocese of Cervia, on February 16th.

[*Latin ed. p. 150*]

Acts 150 of the Apostolic See - Official Commentary

II. FORMULA TO BE FOLLOWED IN PREPARING A REPORT ON THE STATUS OF THE CASTRENSIAN VICARIATE

* By the Instruction "Concerning the Castrensians," solemnly published

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by this Sacred Consistorial Congregation on April 23, 1951, Article IX established that: The Castrensis Vicar shall present a report to this Sacred Congregation every third year regarding the activities and the status of the Castrensis Vicariate.

In order to facilitate the fulfillment of this mandate for the Castrensis Vicars, this Sacred Consistorial Congregation has taken care to draft the following formula, which, having been approved by the Most Holy Pope Pius XII, Divine Providence, shall be used by all Castrensis Vicars in preparing their reports. The triennia are fixed and common, and are calculated from January 1, 1952. If the year assigned for presenting the report falls entirely or partially within the first year of the Vicar's term of office, the Castrensis Vicar may, for that occasion, abstain from preparing and presenting the report.

CHAPTER I. Concerning the Castrensis Vicariate

1. When was it established; by what law is it governed; and with what privileges is it endowed?

2. What is its organic constitution?

3. Who, in the event of the office of Castrensis Vicar being vacant, shall, by law, assume the administration of the Castrensis Vicariate?

4. How many military personnel are there, specifying the number of men; and also the number of women.

5. How many civilian subjects are there?

6. How many Catholics are there in the military?

7. In which jurisdictions do the subjects reside?

* The report shall be written in Latin and signed by the Castrensis Vicar himself, with the date, month, and year on which it was submitted. In the first report of each Castrensis Vicar, accurate and complete answers must be given to each of the questions listed below. In subsequent reports, the Castrensis Vicar may omit all those items that have remained unchanged.

1 A. A. S., XXXII, page 562 and following.

[*Latin ed. p. 151*]

Sacred Congregational Congregation, item 8. Whether and which religious orders of women are attached to the military service. 9. In what manner are chaplains assigned to the soldiers: whether by reason of territory, or by reason of divisions or units of the army. 10. By whom, when, and by what Apostolic Letters was the heavenly Patron of the Vicariate of Castrum established before God. 11. Whether the Vicar of Castrum has established a proper order for the recitation of the Divine Office and the performance of the sacred rites, for the use of the military chaplains (Instruction: Concerning Vicars of Castrum, V, VII). 12. What tribunal is designated and approved for the causes of the subjects of the Vicariate of Castrum; (ibid., III). 13. Whether the Vicariate of Castrum is confirmed by the civil govern-

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ment; by what law. 14. Whether the civil law deviates from the norms given by the Apostolic See concerning this matter. 15. Whether this deviation, if it exists, has in any way hindered the exercise of the sacred ministry.

CHAPTER II: Concerning the Military Curia.

16. Where is the seat of the Military Curia?

17. Does it have its own buildings; to whom does the ownership of these buildings belong?

18. Let a list be presented of those who provide assistance in the Military Curia.

19. Does a council of advisors exist?

20. Does the Curia have an archive established and maintained according to canon 375-377 of the Code of Canon Law, and containing documents and books concerning which reference is made in canon 470, § 3, and in the Instruction, V, VI.

21. Does the Curia also have a secret archive, or at least a locked cabinet, in which secret writings are safely kept?

22. Does the Military Curia possess real or movable property?

23. What are the revenues of the Military Curia, whether from taxes or from other sources?

CHAPTER III: Concerning the Vicar of Castrum.

24. The Vicar of Castrum shall indicate his first name and surname, his age, the place of his origin, the diocese to which he belongs, or the religious institute to which he may belong, the date of his sacred ordination, and, if he is a Bishop, the date of his consecration.

[*Latin ed. p. 152*]

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25. When he is elected to the office.

26. Whether he performs another office.

27. What degree of military rank he holds.

28. What is his place of residence (city, street, and house number), and with whom does he associate?

29. Whether he receives a salary from the civil government sufficient for his honest sustenance.

30. What faculties he possesses: he shall make a list of all faculties, indicating the Sacred Dicastery granting them, the date of the concession, and the number of the Rescript.

31. By what means does he instruct the subjects in the Catholic Religion, and how does he ensure that ecclesiastical laws are known and faithfully observed?

32. Whether, besides places and things, he has also visited the archives

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and books, and also the persons of chaplains and military clergy, in order to learn about the manner of each person's life, the frequency of sacramental confession, etc.

33. Whether he has perhaps attended meetings of Bishops.

34. How does he conduct himself: with the Ordinaries of the places, with the Superiors of Religious Orders or Congregations, with civil and military officials?

35. Whether the sacred jurisdiction has always been observed and protected.

36. Whether he reserves cases to himself (can. 893 s).

37. Whether and what taxes he has imposed.

38. Whether he is burdened with foreign debts.

39. Whether and with what result he has imposed penalties on the subjects. He shall report more serious cases.

40. The Military Ordinary shall indicate the most important ceremonies and special feasts that have been promoted for the spiritual benefit of the subjects during the three-year period.

CHAPTER IV

I - Concerning Military Chaplains

41. How many chaplains are there, either major or directors; what is the name and function of these; what degree of military rank is assigned to them by civil law; in which city do they habitually reside?

42. How many are there as effective chaplains for the various branches of the military; how many are auxiliary; how many are from the secular clergy; how many are from the regular clergy; whether their number is sufficient for the needs.

[*Latin ed. p. 153*]

Sacred Consistorial Congregation, 153, 43. Concerning in which jurisdictions and dioceses they exercise their ministry.

44. Whether they have the means to live honorably.

45. How provision is made for themselves, especially for the elderly or infirm.

46. What is their status under civil law?

47. What qualifications are required for someone to be admitted into the number of chaplains (age, curriculum of studies, etc.)?

48. Whether each chaplain has professed the faith according to a formula approved by the Apostolic See, together with an anti-modernist oath, before assuming their office (Decree of the Holy Congregation of the Holy Office, March 22, 1918).

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49. Whether military chaplains offer the Mass for the people (Instruction, XI).

50. Whether they reside habitually in military locations or in their own homes.

51. Whether the Castrensis Vicar has revealed anything worthy of lamentation in this matter.

52. What efforts has the Castrensis Vicar made to ensure that military chaplains fulfill what is prescribed: canon 125, concerning sacramental confession and exercises of piety; canon 126, concerning periodic retreats and spiritual exercises; (ibid., XV); canon 131, concerning meetings of the clergy; (ibid., XVII); canon 133, concerning cohabitation with women; canon 135, concerning the recitation of the Divine Office; whether they enjoy certain privileges or indulgences; canon 136, concerning the wearing of ecclesiastical attire and the tonsure; (ibid., XIV); canon 137, concerning guarantees to be provided; canon 138, 140, 142, concerning abstinence from all that would disgrace the ecclesiastical state, from theaters and worldly spectacles, and from the management of secular affairs.

53. Whether they demonstrate the obedience and reverence prescribed by canon 127 towards the Ordinary and towards the Apostolic See; and if there are those who are seriously deficient, whether the Castrensis Vicar will report them.

54. Whether there are military chaplains who, with scandal, read newspapers and ephemerides.

2 A. A. S., X, page 136.

3 "Military chaplains, like the Castrensis Vicar, are not strictly obligated to offer the Mass for the people; however, if they receive a salary or a significant emolument from their office, the Castrensis Vicar can require them to offer the Sacrifice of the Mass, at least on the days established by canon 306 of the Code of Canon Law; and this should also be their norm."

[*Latin ed. p. 154*]

Acts of the Apostolic See - Official Commentary 154: Let them read books that are fitting; let them not improperly involve themselves in political factions. What remedies are provided for these matters. 55. Has the Vicar of Castrum imposed any of the canonical penalties (can. 2298) on military chaplains? Report more serious cases. 56. Do the military chaplains fulfill what is prescribed: can. 463, § 4, concerning the gratuitous ministry to those who are not able to pay; can. 467, concerning the administration of the sacraments and the care of souls; can. 468, concerning the care of the sick; can. 469, concerning vigilance to prevent errors against the faith and vices, and concerning works of charity, faith, and piety to be established and fostered. How are the forms of the apostolate promoted in these matters? Describe in more detail the actions taken in this regard;

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can. 735, concerning the Holy Oils to be kept by the military chaplains in a suitable and safe place. 57. Concerning the Most Holy Eucharist: Is it the care and concern of the military chaplains that, according to can. 863, the soldiers be nourished more frequently, and even daily, with the Eucharistic bread; that, according to can. 865, the sick, when fully reconciled, receive the Sacred Viaticum. 58. Concerning Extreme Unction: Is it the concern that this sacrament be administered to the sick when they are fully reconciled? 59. Concerning catechetical instruction: How is it imparted? 60. Concerning the explanation of the Gospel: Is the law observed, according to can. 1344, regarding the statutes? 61. Concerning sacred sermons: Are extraordinary sacred sermons held? 62. Have the military chaplains had any disagreements with the parish priests in the exercise of the sacred ministry? Or with the military commanders? 63. How were these matters resolved? 64. Is spiritual care also provided to the soldiers by non-Catholic ministers? And on equal terms with the Catholic military chaplains? II — Concerning Religious Military Chaplains 65. Are there religious military chaplains? Of which Order or Religious Congregation are they? 66. Are the norms established in the Instruction "Concerning Chaplains" observed?

[*Latin ed. p. 155*]

The Sacred Congregational Constitution "Concerning 155 Religious Soldiers," promulgated by the Holy Congregation for Religious Orders on February 2, 1955: concerning the appointment of superiors; (ibid. I, II, V, 2); concerning the performance of duties; (ibid. III); concerning the assignment of personnel; (ibid. V, 6, a, b, and Instr. De Vicar. Castr., XIII); concerning the absence of women due to menstruation in a religious house; concerning spiritual exercises and concerning holidays. (Instr. "De Capp. mil. relig.", V, 9 c. b. et d.). 67. If the Military Vicar has any disagreements with the Religious Superiors.

CHAPTER V Concerning Religious Women

68. What are their duties and in which institutions, besides hospitals, do they serve?

69. Are the canonical laws observed concerning confessors?

70. Do they enjoy suitable accommodations or a house that is in accordance with the regulations of their religious order? Are the established norms for enclosure strictly observed?

71. Is care taken to avoid the dangers that may arise in the performance of their duties, and has anything regrettable occurred?

CHAPTER VI Concerning Soldiers

72. Are there priests, clerics, whether engaged in sacred or secular duties, and religious individuals who deserve stipends? Is it permissible for priests to celebrate Mass?

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73. What is their conduct and reputation?

74. Do the priests attend meetings held in the place of residence by the clergy?

75. Has anything regrettable occurred that has been reported to the proper priest in charge?

76. What care does the Military Vicar provide for the other clerics, whether secular or regular?

4 A. A. S., XXXVII, page 93, s.

[*Latin ed. p. 156*]

156 Acta Apostolicae Sedis - Official Commentary 77. Whether the prescription regarding the granting of testimonial letters (Instruction "De Vicar. Castr." XVIII) is observed.

78. Let it be stated what are generally the morals of Catholic soldiers, what are the conditions of their religious life, and what are their practices.

79. Whether grave errors against the faith are prevalent among the soldiers, or whether any superstitious practices or practices foreign to Catholic institutions are widespread.

80. With what reverence do the soldiers regard the Supreme Pontiff, the Military Vicar, and the chaplains of the soldiers?

81. What is the observance of: canon 1248 concerning the precept of hearing Holy Mass and abstaining from servile works on holy days; canon 859 concerning the Paschal Communion; how many are there, even though they profess the Catholic religion, who nevertheless neglect it, in proportion to each hundred of the faithful; canon 863 concerning frequent reception of the Eucharist; canon 865 and 944 concerning Holy Viaticum and Extreme Unction: are there, among those who are considered Catholics, those who postpone, neglect, or even refuse these sacraments, and what is their number, in proportion to each hundred?

82. Whether recreational halls or places of amusement have been established for the soldiers.

83. What moral benefits are provided to the soldiers there.

84. Whether care is taken to ensure that everything proceeds properly and honorably there.

85. Whether and to what extent scandalous, irreligious, materialistic, or liberal publications are disseminated among the soldiers.

86. What is being done to restrain this great evil, and with what results?

87. Whether there are women who are deserving of pay or who are attached to the troops.

88. Whether they live in their own quarters or camps, and what are their duties in the army; whether anything improper arises from this; whether abuses have occurred.

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CHAPTER V I I

In regions subject to the Holy Congregations for the Eastern Church and for the Propagation of the Faith.

89. Whether the norms which the Holy Congregation for the Eastern Church and the Holy Congregation for the Propagation of the Faith have established for their territory concerning the celebration of marriage and the administration of other sacraments have been duly observed.

90. Whether difficulties have arisen in the exercise of the military ministry, and how they have been resolved.

[*Latin ed. p. 157*]

Sacred Congregation, 157 Consistorial Decrees, CHAPTER VIII, On the Sacraments, On Baptism: 91. How many times has baptism been administered: to boys, to adults, to the unfaithful, to non-Catholics? 92. Do military chaplains fulfill what is prescribed: canon 773 concerning the place where baptism is to be administered; canon 766 concerning godparents, and the Decree of the Holy Congregation of the Holy Office of July 1, 1949; canons 470 and 777 concerning the books of baptisms (cf. canon 2383); canon 778 concerning the transmission of knowledge of the baptism received to the proper parish, by reason of domicile, to the military parish priest. 6 93. Is the vernacular language used in the administration of baptism by apostolic indult? Concerning Confirmation. 94. How many of those subject to the Castrensi Vicar have been confirmed, boys, adults, and how many by military chaplains, according to the norms of the Decree of the Holy Congregation concerning the discipline of the Sacraments, "The Gifts of the Holy Spirit," of September 14, 1946, and where it is in force, according to the norms of the Decree of the Holy Congregation, "Notable Privileges," of March 26, 1949, n. 3. 8 95. Have the norms of the Instruction of the Holy Congregation concerning the discipline of the Sacraments, published on the feast of Pentecost of the year 1934, "Concerning the Sacrament of Confirmation," been observed? 96. Have abuses occurred? A. A. S., XXXXI, page 334. 6 Furthermore, they must ensure that baptism, perhaps administered outside the parish of origin, is also recorded in writing in the parish or church registry, in the baptismal font, with cumulative effect according to canon 774 § 1, where someone has actually received it. For the matter of the baptism received, as soon as possible, a written notice must be sent to the pastor of the parish of origin by the parish priest or rector of the church, which faithfully includes all and each element required for the proper execution of the act of baptism (canon 777). (Instruction of the Holy Congregation concerning the discipline of the Sacraments, "Sacrosanctum," of June 29, 1941, A. A. S., XXXIII, page 297 ff.). 7 A. A. S., XXXVIII,

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page 349 ff. 8 A. A. S., XXXXI, page 189. 9 A. A. S., XXVII, page 11 ff.

[*Latin ed. p. 158*]

Acts of the Apostolic See, Official Commentary 97. Whether the prescribed regulations have been observed: canon 795 concerning godparents, and the Decree of the Holy Congregation of the Holy Office of July 1, 1949; 10, canons 798 and 799 concerning the notation of the sacrament conferred, whether in a special book or in the book of baptisms, as mentioned in canon 470 § 2, and concerning the information to be given to the proper parish priest regarding the confirmation. Concerning Marriage 98. Whether the prescriptions of canons 1019-1034 of the Code of Canon Law concerning those things which must precede the celebration of marriage have always been observed, and the Instruction of the Holy Congregation concerning the discipline of the Sacraments, entitled "Sacrosanctum," published on June 29, 1941, "Concerning the norms to be observed by the parish priest in carrying out canonical investigations." 99. How and where the publications of marriages are carried out. 100. How many marriages have been celebrated before military chaplains; whether in churches, in chapels, or in military camps or quarters (canon 1109). 101. How many mixed marriages have been celebrated; whether the spouses observe the clauses of canon 1061. 102. Whether the prescriptions of canon 1103 are observed concerning the description in the book of marriages and the notation in the book of baptisms, as well as concerning the transmission of information to the parish priest regarding the baptisms of the spouses, and, if the circumstances warrant, to the civil registry office, in accordance with the provisions of the Concordat in force in the nation. 103. What conflicts of any nature have arisen with the local parish priests. 104. What dispensations, by virtue of quinquennial faculties or an apostolic indult, have been granted for the celebration of marriages. CHAPTER IX Concerning Parochial Books 105. Whether the military chaplains are instructed in the books which are called parochial, namely: the book of baptisms, the book of confirmations, the book of marriages, and the book of the dead; whether they also prepare a book concerning the state of souls, namely, of the faithful who are subject for several years to the jurisdiction of the military establishment. *● A. A. S., XXXXI, page 334. 11 A. A. S., XXXIII, page 297.

[*Latin ed. p. 159*]

Sacred Congregational Congregation 159 106. Whether the parish books are to be kept and described according to the norms of the sacred canons. 107. Where they are to be kept. 108. Whether authentic copies of these books are sent annually to the Curia of Castrum. 109. A sample page of each book shall be presented to this Sacred Congregational Congregation, at least once. CHAPTER X Concerning sacred buildings 110. Whether there exist churches or chapels constructed by the civil government and reserved

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for the soldiers, either within or outside the military fortifications. 111. Whether they are exclusively reserved for Catholic worship. 112. Whether certain military chaplains exclusively use churches granted to them by the local Ordinaries; whether the Vicariate of Castrum has its own. 113. Whether, in the divine worship, in the veneration of saints, sacred images, and relics, as well as in the sacred functions, both with regard to the rites, and with regard to the language and singing, the canonical and liturgical laws are observed. 114. Whether the churches and chapels are properly guarded so as not to be exposed to theft and profanation. 115. Whether the Most Holy Eucharist is reserved in those chapels. 116. Whether they are open to the faithful according to canon 1266. 117. How canons 1268 concerning the decoration and adornment of the altar on which the Eucharist is reserved, as well as canon 1269, § 4 concerning the custody of the key of the tabernacle, are observed. 118. Whether the tabernacle has been constructed according to the norms of the Instruction of the Sacred Congregation concerning the discipline of the sacraments ("De Sanctissima Eucharistia sedulo custodienda," given on the feast of the Ascension of the Lord in the year 1938). 119. Whether there have been any profanations, and whether a process has been instituted according to the aforementioned Instruction. 120. Whether the prescription of canon 1271 concerning the light before the Most Holy Sacrament is observed. 12 A. A. S., XXX, page 198.

[*Latin ed. p. 160*]

160 Acta Apostolicae Sedis - Official Commentary "121. Are the norms of the Holy See regarding the use of a portable altar observed? Instructions of the Holy Congregation for the Discipline of the Sacraments of March 26, 1929, and of October 1, 1949, especially concerning the celebration of Mass outdoors. 14 CHAPTER XI Concerning the Administration of Temporal Goods 122. Do military chaplains observe the synodal tax of the diocese of their residence in collecting offerings for Masses? 123. Do military chaplains observe the prescriptions: canon 835 concerning not collecting offerings for Masses which they are unable to fulfill; canon 843, 844 § 2 concerning the book, both personal and pertaining to the churches, for recording Masses? 124. Does the Military Vicariate of Castrum possess the faculty, according to civil laws, of owning temporal, immovable goods? 125. Are the goods possessed, and the documents and instruments by which property rights are established, duly safeguarded? 126. Are inventories of immovable and movable goods, as well as of sacred furnishings entrusted to the military chaplain, made in duplicate, one for the chaplain and one for the Military Curia, according to canon 1522? Cf. also canon 1296. 127. Have pious foundations been accepted and established, and by whom are they administered? 128. Do those who have received fiduciary goods for pious causes observe [the regulations]? «Another reason for dispersing

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Eucharistic fragments can easily arise when Mass is celebrated outdoors, sometimes with strong winds. To prevent the dispersion of fragments, it must be ensured that the altar, where Mass will be celebrated, is covered on three sides; or that a tent is placed over the altar, extending down on three sides in the form of a small structure, to protect the altar from the winds, or that some other arrangement is made, consistent with the reverence due to this sacred mystery." (A. A. S., XXI, page 636). «It is necessary that the place where the portable altar is to be placed be suitable and fitting, or opportune and honorable, so that through filth and indecency, grave injury and irreverence are not brought to the divine Mysteries. A suitable place requires security and spaciousness, so that Mass may be offered safely and conveniently, and without any danger of profanation and spilling of the Holy Species from the chalice; a fitting place refers to the quality of the place, namely, that Mass should not be celebrated in bedrooms in which someone is accustomed to sleep, or in any other place incongruent with the dignity of this Sacrifice." (A. S., XXXI, page 503, n. 7).

[*Latin ed. p. 161*]

The Sacred Congregational Consistory, canon 161, paragraph 1516, establishes, especially concerning the account to be rendered to the Vicarius Castrensis. 129. Whether collections are made among the soldiers; whether they are entirely free, and how they are administered and disbursed; whether an account of their administration is rendered to the Vicarius Castrensis. 130. Whether the prescriptions of canon 1523 are observed, especially concerning the record of receipts and expenditures. The Vicarius Castrensis, who has charge of parishes and the families of soldiers, shall answer the following questions: CHAPTER XI 131. It should be stated what the general character of the people is: what Christian life is practiced in the families: whether it consists more in external pomp and solemnities than in the true spirit of piety. What should be done so that the profession of the Christian life, if it should somewhat falter or deviate from the right path, may gradually be restored. 132. With what reverence does the people regard the clergy, the Bishop, and especially the Supreme Pontiff? 133. What is the observance of: canon 1248 concerning the precept of hearing Mass and abstaining from servile works on holy days; canons 1252, 1254 concerning abstinence and fasting; canon 770 concerning the diligent administration of baptism to infants; canon 859 concerning the Paschal Communion: how many are there of men and women who, although of the Catholic profession, nevertheless neglect it, in proportion to each hundred of the faithful; canon 863 concerning frequent Communion; canons 865 and 944 concerning the Holy Eucharist and Extreme Unction: are there those who, professing the Catholic religion, postpone, neglect, or even refuse these sacraments: and the number of such persons should be stated, in proportion to each hundred; canons

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1203, 1239 and following concerning the reprobation of cremation and funerals: it should be stated, maintaining the proportion as above, how many of those who are called Catholics are buried with merely civil or irreligious funerals. 134. Concerning marriage: are there merely civil marriages, concubinage, and divorces, and in what proportion; are there vices contrary to the sanctity of marriage; what should be done to remove these evils. 11 - ACTA, vol. XXIV, n. 3. — 27-3-1957.

[*Latin ed. p. 162*]

162. Acta Apostolicae Sedis - Official Commentary 135. Where Catholics and non-Catholics live together, and mixed marriages occur, it should be stated the number of such marriages, both absolutely and relatively to non-mixed marriages; what harm results to religion from this; whether the contracting parties observe the clauses of canon 1061.

136. Concerning the Christian education of children: how parents and those who are in loco parentis fulfill the most serious obligation, as treated in canons 1113 and 1372; and what care should be taken to prevent the faithful from failing in this duty.

137. Concerning schools: whether in public schools, especially elementary schools, the prescription of canon 1373 regarding the religious instruction of children is observed. And if not, for what reason; whether it is the duty of the faithful and the Vicar of Castrum to establish denominational schools for Catholic children, and to prevent them from attending non-Catholic, neutral, or mixed schools, according to canon 1374.

138. Concerning the condition and status of denominational schools, especially elementary schools, a detailed report should be given: how they are supported, how many students they have, and what progress they make. And if denominational schools cannot be established, the reason should be indicated, and it should be stated whether, through various post-school activities, that is, festive orations, Marian Congregations, catechetical schools, or other means, every effort is made to safeguard the faith of children and young people.

139. Concerning religious and pious lay associations: whether there are Third Secular Orders and confraternities, especially of the Most Holy Sacrament and of Christian Doctrine, and other pious Unions, especially for young people: in what number and with what religious benefit.

140. Whether these associations observe all the prescriptions: canon 690 concerning their subordination to the Ordinary; canon 691 concerning the manner of administration.

141. Whether among Catholics there are those associations which are called social, of farmers, workers, women, for this or that charitable purpose, or mutual aid; whether there are orphanages, patronage for young people, for emigrants, etc.; associations for young people, workshops for

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artisans, or for girls, etc.: what benefits, whether moral or temporal, they provide.

142. Whether care should be taken that those who are enrolled in these associations are instructed in the doctrines of the faith and lead a Christian life.

143. Whether and to what extent newspapers or journals containing obscene, irreligious, materialistic, or liberal content spread among the faithful; whether books of this kind are also widespread; what is being done to restrain this great evil, and with what result.

[*Latin ed. p. 163*]

Sacred Congregational Congregation 163 144. Whether Masonic sects exist, or even Masonic lodges; to what extent and with what diligence they strive against religion: what should be done to counteract this evil. 145. Whether societies of socialism or communism exist: how many in number, of what importance, and to what extent they harm religion: and what should be done to avert this. 146. Whether, in the exercise of political and civil rights, the faithful Catholics consult for the good of religion and the liberty of the Church, according to their abilities. Given at Rome, from the offices of the Sacred Congregational Congregation, on the twentieth day of the month of October, in the year 1956. Signed: Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mantenola, Secretary; L. S. Iosephus Ferretto, Assistant. SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS. DECREE CONCERNING THE ESTABLISHMENT OF ECCLESIASTICAL TRIBUNALS IN THE PHILIPPINE ISLANDS FOR DECIDING CASES OF NULLITY OF MARRIAGE IN THE FIRST AND SECOND INSTANCES. To the Most Reverend Ordinaries of the Philippine Islands, assembled in Plenary Council, it was requested that those matters which this Sacred Congregation had decreed concerning the establishment of tribunals for cases of nullity of marriage on December 20, 1940 (A. A. S. vol. XXXIII, p. 363 ss.), be carried out appropriately, as experience of these years and the flourishing growth of the Catholic Church in the Philippine Islands have suggested. After this Sacred Congregation for the Discipline of the Sacraments duly considered these requests, and also taking into account the vote of the Most Reverend Apostolic Nuncio, they were presented to His Holiness Pope Pius XII in an audience on December 31, 1956. His Holiness, after consideration, decreed the following: I. In the Philippine Islands, with regard to the handling of cases of nullity of marriage...

[*Latin ed. p. 164*]

Acts of the Apostolic See - Official Commentary 164. Concerning the initial examination of marriages, the competent tribunal for causes pertaining to all the dioceses of each ecclesiastical province is the provincial tribunal established in the Metropolitan See.

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II. For the examination of the same causes in the appellate instance, always with the possibility of appeal to the Sacred Roman Rota, according to canon 1599 § 1 of the Code of Canon Law, the competent forum is the Superior Tribunal for examining matrimonial causes in the second instance for the entire Republic, established in Manila under the authority of this Sacred Congregation, which is represented by the Most Reverend Apostolic Nuncio for the time being.

III. Officials, vice-officials, judges, promoters of justice, and defenders of the bond, and other administrators of the provincial tribunals, are to be chosen and appointed for a definite term by the Ordinaries of the dioceses of each ecclesiastical province in the Provincial Assembly.

IV. Candidates for the offices of official (and, if it is deemed appropriate, vice-official), judge, promoter of justice, and defender of the bond (and, if they exist, substitutes) of the Superior Appellate Tribunal are to be proposed to this Sacred Congregation by the Ordinaries of the entire Republic of the Philippine Islands in the General Assembly under the presidency of the Most Reverend Apostolic Nuncio; and they are to be chosen for each office by this Sacred Congregation. The other administrators of the Tribunal will be named by the aforementioned General Assembly.

V. In the examination of such causes, in addition to the instructions issued by this Sacred Congregation on August 15, 1936 (A. A. S., vol. XXVIII, p. 313), other instructions and norms issued or to be issued by the same Sacred Dicastery, either for all dioceses or specifically for the Philippine Islands, are to be observed.

VI. The Sacred Congregation for the Discipline of the Sacraments, with vigilance and diligence, and especially through the Most Reverend Nuncio, will take care to ensure that the officials, judges, and, above all, the promoters of justice and defenders of the bond, properly and faithfully perform their duties.

Our Holy Father Pope Pius Divine Providence XII has decreed these things, notwithstanding anything to the contrary, and with special mention worthy of note.

Given in Rome, from the offices of the Sacred Congregation for the Discipline of the Sacraments, on December 31, in the year of Our Lord 1956.

[Signature]

His Eminence, Cardinal Aloisi Masella, Bishop of Praenestinus, Prefect.

[Signature]

F. Bracci, Secretary.

[*Latin ed. p. 165*]

The Sacred Congregation for the Discipline of the Sacraments, 165. RULES FOR CARRYING OUT THE DECREE OF DECEMBER 31, 1956, CONCERNING THE ESTABLISHMENT OF ECCLESIASTICAL TRI-

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BUNALS IN THE PHILIPPINE ISLANDS. In order that what is prescribed by the Decree of December 31, 1956, may be brought to effect, this Sacred Congregation has established the following:

CHAPTER I. Concerning the Moderator, Judges, and Officials of the Tribunals.

Article 1. The provincial tribunal is under the authority of the Archbishop of the place in which it is located, who, therefore, governs and directs it in the name of all the Bishops of the province, and to whom all rights and offices are attributed which, according to the sacred canons and the Instructions of this Sacred Congregation for the Discipline of the Sacraments of August 15, 1936, pertain to the Ordinary of the place, unless otherwise provided herein, or unless the subject matter requires it. In the event of a vacancy in the Metropolitan See, the provincial tribunal is governed according to the law and the Instructions of August 15, 1936; and the nominations or appointments of persons, concerning whom mention is made below in articles 5 and 7, shall be made in the Provincial College of Bishops, presided over by the senior Bishop.

The Superior Court of Appeal is under the authority of this Sacred Congregation, which is represented by the Most Reverend Apostolic Nuncio for the time being; and in his absence, by the one who legitimately holds the offices of the Apostolic Nuncio.

Article 2. The judges and officials of the provincial tribunal are constituted in the Provincial College of Eminent Ordinaries of the province. The names of those who have been elected to official positions (as well as, if they exist, vice-officials or vice-officials), of the judges, the promoter of justice, the defensor vinculi (and, if they are present, their substitutes), of the provincial tribunals of first instance, shall be communicated to the Most Reverend Apostolic Nuncio for the Philippine Islands as soon as possible by the Most Reverend President of the Provincial College, together with an indication of their age, studies, curriculum vitae, and also with a testimony concerning their priestly virtues, for this reason also that the Nuncio may be given the opportunity to indicate whether anything hinders the nomination of any of those elected.

[*Latin ed. p. 166*]

Acta Apostolicae Sedis - Official Commentary 166, Article 3. Candidates for the offices of official (and, if it seems opportune, vice-official or vice-officials), judge, promoter of justice, and defensor vinculi (and, if they exist, their substitutes) of the Superior Court of Appeal are to be proposed to this Holy Congregation by the Ordinaries of the entire Republic of the Philippine Islands, in a General Assembly under the presidency of the Most Reverend Apostolic Nuncio; and they shall be chosen for each office by this Holy Congregation. The remaining administrators of the Tribunal will be appointed by the aforementioned General Assembly. Along with the

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names of the candidates, the following information must be transmitted to this Holy Congregation for each individual: age, studies, curriculum vitae, as well as testimonies regarding their priestly virtues, as mentioned above in Article 2. If it seems opportune, this Holy Congregation may choose individuals other than those proposed. Article 4. Care must be taken to ensure that the candidates not only possess integrity of morals and are endowed with a degree or at least a license in Canon Law, but also that they truly possess legal knowledge and experience, and that they are also able to dedicate sufficient time to properly performing the duties assigned to them. Article 5. The nominations mentioned above shall generally be made for a period of three years, with the reservation of the faculty to confirm them for successive three-year periods. Article 6. All those who constitute or assist the provincial tribunal must take an oath, before the Archbishop of the seat of the provincial tribunal, if it concerns the official; or, if it concerns others, before the Ordinary of that same seat, or before the judge by whom they were chosen, or before an ecclesiastical person delegated by either of them, to faithfully and duly perform their office; and this must be done from the beginning of their term of office, if they are permanent; or before the cause is begun, if they are appointed for a specific cause; or before they begin to perform their duties, if they are appointed during the pendency of a cause, in accordance with Article 19 of the Instructions. The judges and administrators of the Superior Court of Appeal shall take the oath before the Apostolic Nuncio for the time being. Article 7. The official, vice-officials, judges, promoters of justice, and defensor vinculi (and, if they exist, their substitutes), unless they are appointed by a delegated act, cannot be removed by the Archbishop of the seat of the provincial tribunal, during their term of office, except for a serious reason and after having previously obtained the votes of all the Bishops of the province, and after having heard the Most Reverend Apostolic Nuncio. The aforementioned administrators of the Superior Court of Appeal can only be removed by this Holy Congregation.

[*Latin ed. p. 167*]

Sacred Congregation for the Discipline of the Sacraments, 167, Article 8. No one shall be able to exercise the office of judge in a case who actively performs the function of advocate or procurator in matrimonial causes, either directly or through an interposed person, even if he does so before other tribunals, including the Holy See; the same applies to the promoter of justice and the defender of the bond. All of these are also strictly forbidden from interfering in any way in matrimonial causes outside of their official duties. Article 9. The Archbishop of the seat of the provincial tribunal, after consulting with the other Bishops of the province, shall prepare a list of procurators and advocates for the tribunal, according to articles 47-53 of the aforementioned Instruction; the same shall be done by the Most

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Reverend Apostolic Nuncio for the Superior Tribunal of Appeal, with the prior approval of this Sacred Congregation. CHAPTER II Concerning the Procedure in the Handling of Matrimonial Causes. Article 10. In order that proceedings may be conducted safely in matrimonial causes before the provincial tribunals, the aforementioned Instruction must be strictly observed, with only the additions or modifications noted below. Article 11. With regard to the jurisdiction of the provincial tribunal, articles 1-12 of the aforementioned Instruction shall be observed, noting that the provincial tribunal, with respect to matrimonial causes, is common for the dioceses of the province, as well as being proper to each diocese of the province. Article 12. Causes shall be entered as follows: first, the name of the provincial tribunal shall be stated, then the diocese where the marriage was celebrated or the diocese of the party involved, and finally the title of the cause, for example, "Tribunal of Manila-Lucena. Nullity of marriage (N.N.)." In the Superior Tribunal of Appeal, the title of the cause shall be: "(Superior Tribunal of Appeal-Lucena. Nullity of marriage (N.N.)." Article 13. It is the duty of the Bishop of the domicile of the spouses to render judgment on the existence of impediments, as mentioned in articles 38, § 2, and 39, 6) of the Instruction; however, before rendering such judgment, he shall appropriately consult with the Archbishop of the seat of the provincial tribunal. Article 14. The Archbishop of the seat of the provincial tribunal shall admit or designate a guardian or curator, according to article 78 of the Instruction, after consulting with the Ordinary of the party to whom the guardian or curator is to be appointed. Article 15. In excepted cases, as mentioned in canons 1990-1992, any petition shall be referred to the Archbishop of the provincial tribunal, who, beforehand—

[*Latin ed. p. 168*]

168. *Acta Apostolicae Sedis* – Official Commentary: Regarding the vow taken by the Bishop of the diocese concerning marriages, see the corresponding section in Title XV of the aforementioned Instruction. The "official" mentioned in article 228 of the Instruction refers to the official of the provincial tribunal. Article 16. The defender of the bond should readily consider the possibility of an appeal, as mentioned in article 229 of the Instruction, and should present it to the Superior Court of Appeal, especially when dealing with impediments for which dispensations are commonly granted.

CHAPTER III: Concerning the salaries and remuneration of judges and court officials to be assigned.

Article 17. The Most Reverend Ordinaries shall determine, in the Provincial Assemblies, the salaries or remuneration and fees of the judges and officials of the provincial tribunal, taking into account the needs of the province and, in particular, the number of cases to be handled; so that they may be given a suitable compensation, adequate to the actual work

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performed for the tribunal. The same shall be proposed by the General Assembly of Ordinaries to this Holy Congregation for the Superior Court of Appeal.

Article 18. These emoluments must generally be moderate, considering also that the judges and officials of the tribunal are often already provided with some ecclesiastical benefit; nevertheless, these emoluments must be sufficient, so that they are not compelled to seek other means of support and are thus able to diligently perform their duties for the tribunal.

Article 19. The Most Reverend Ordinaries, in the Provincial Assemblies, shall determine (if they deem it necessary) a contribution from the individual dioceses of the province for the expenses of the provincial tribunal, proportional to the number of cases in each diocese; the same shall be done in the General Assembly for the Superior Court of Appeal.

CHAPTER IV: Concerning taxes and judicial expenses, as well as the remuneration of procurators and advocates.

Article 20. The Most Reverend Ordinaries, in the Provincial Assemblies, after carefully considering the circumstances of the place and time, shall approve the schedule of taxes and judicial expenses, as well as the remuneration for procurators and advocates, for cases to be handled in the provincial tribunal. The same shall be done by this Holy Congregation, upon proposal from the General Assembly of Ordinaries, for the Superior Court of Appeal.

[*Latin ed. p. 169*]

The Sacred Congregation for the Discipline of the Sacraments, Article 21. A record of expenses and revenues, concerning which mention is made in the preceding article, shall be notified to all parties involved in the litigation. Furthermore, the Most Reverend Ordinary and the tribunals shall diligently observe the prescriptions of Article 54 of the aforementioned Instruction. Temporary and Transitional Regulations. The foregoing regulations shall be put into effect on the day established by the Most Reverend Apostolic Nuncio of the Philippine Islands. Causes which, on that day, are pending in the second instance in the tribunals of appeal, shall be duly concluded by the judgments of those same tribunals. After that day, all appeals from the judgments of the provincial tribunals of the first instance shall be brought before the Superior Tribunal, always preserving the faculty mentioned in canon 1599, § 1, of the Code of Canon Law. Our Most Holy Lord Pope Pius, by Divine Providence, in an audience granted to the Pro-Secretary of State on December 31, 1956, has deigned to confirm and ratify these regulations. Given at Rome, from the offices of the Sacred Congregation for the Discipline of the Sacraments, on December 31, 1956.

[Signature] B. Card. ALOISI MASELLA, Bishop of Praenestinus, Prefect.

[Signature] S. F. Bracci, Secretary.

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SACRED CONGREGATION FOR RITES OF PARIS.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARIA, FOUNDRESS OF THE CONGREGATION OF SISTERS OF THE MOST HOLY AUXILIARY, WHO IS IN PURGATORY.

ON THE QUESTION OF WHETHER AND OF WHAT MIRACLES THERE ARE EVIDENCE IN THE CASE AND TO THE EFFECT OF WHICH THEY ARE CONCERNED: "Blessed be the Lord, the God of Israel, who alone doth wonderful things" (Ps. 71:18). Furthermore, a miracle, which is a sensible event divinely brought about, is also a seal of the divine, by which God confirms the truth. For God confirms only the true.

[*Latin ed. p. 170*]

The Acts of the Apostolic See – Official Commentary – serve this purpose, and for the sake of demonstrating it. Therefore, it is the established practice in the Church that, when considering the honors of the Blessed, for Servants of God who have practiced Christian virtues in such a manner that human testimony, along with the testimony of God Himself through miracles, may suitably be added, that these miracles, occurring through the intercession of these same Servants of God, are made manifest. Indeed, the Servant of God, Mary of Providence (in the world, Eugenia Smet), Foundress of the Sisters of the Helpers of Souls in Purgatory, having attained the highest degree of virtues, was solemnly declared by His Holiness, Pope Pius XII, through a Decree of the Holy Congregation of Rites, on the 22nd day of February of the year 1955. Furthermore, Divine Providence adds its own will, which, through miracles, confirms the desire of the Church to honor the Servant of God with the honors of the Blessed, as is fitting. For, of the many graces or miracles that are said to have been received by the faithful through the intercession of the Servant of God, two remarkable healings were presented to this Sacred Congregation by those involved, which, having been recognized as true miracles, are, through this Decree, referred to and promulgated for the purpose of obtaining Beatification.

I. Sister Mary of Saint Second (in the world, Adeles Bianco) began to suffer from a gastric ailment in the year 1903, which gradually became very serious, to the point that, according to the judgment of the doctors, she could not recover without a surgical operation; this operation was performed on February 22, 1934. However, at the beginning of the following year, as the illness worsened, a new X-ray was taken, which revealed, according to the radiologist, Professor Buisson, the presence of a gastric carcinoma, and he gave a completely unfavorable prognosis. Thus, having lost all hope of natural healing, her prayers were intensified, first to the

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intercession of Saint Bernard of Soubirous, but shortly thereafter, solely to the Venerable Mary of Providence. On February 11, 1935, the illness, having become very severe, persisted until late at night. The following morning, Sister Mary of Saint Second realized that she was perfectly healed, which was shortly thereafter recognized by the Superior, and confirmed by the attending physician after about three days. This instantaneous, perfect, and lasting healing, which was beyond the powers of nature, was acknowledged by both the attending physicians, as well as by two expert officials, and by our College of Physicians, with one member dissenting, and by all the witnesses.

II. The second healing concerns Maria Iosepha Fong, a young woman of Annamese nationality, who was still a catechumen in the orphanage of the Sisters of the Helpers of Souls in Purgatory in the city of Shanghai. She fell from the first floor of the building on July 13, 1925, and struck her head. Six doctors gave a diagnosis, using almost the same words, namely:

[*Latin ed. p. 171*]

The Sacred Congregation of Rites: Regarding the fracture of the skull and the dislocation of two cervical vertebrae. This diagnosis was unanimously approved, both by the two experts by office, and by our medical college. Therefore, the same consensus was reached regarding the unfavorable prognosis concerning the preservation of life, and indeed, a very imminent one. Since, therefore, there was no hope of natural healing, the baptism, which she had previously desired, was administered to her, and fervent prayers were offered to God for her healing; novendial supplications were also performed by the Sisters and the girls of the schools, for the same purpose, imploring the patronage of the Venerable Mary of Providence. The girl remained in a lethargic state for almost six days. However, on the morning of July 20th, she awoke and felt completely healed. The attending physicians and those who witnessed the event confirm the healing, and with unanimous agreement, the two experts by office, and the entire medical college of our Congregation, declare that this healing occurred instantaneously and beyond the laws of nature. Regarding both healings, processes were initiated with apostolic authority, in the Archiepiscopal Curia of Turin for the first, and in Shanghai for the second; and by virtue of their legal force, a decree was issued on October 26th, 1956. Therefore, with all legal requirements observed, after the study of the Medical College, and the opinion of the entire Congregation, the Preparatory Commission was convened on April 17th of the past year, and on January 22nd of this year, before His Most Holy Name, Pope Pius XII, in which the Reverend Cardinal Clemens Micara, Bishop of Velletri and General Vicar to His Holiness, as Relator of the Cause, proposed a question for discussion: Whether and concerning which miracles there exists evidence in this case, and to what effect. The Reverend Cardinals, Official Prelates, and Consultor Fathers gave their

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favorable support; and the Most Blessed Father, considering this vote valid, gave his judgment: That there exists evidence of the instantaneous and perfect healing of Sister Mary of the Second Order from gastric carcinoma, and of the healing of the girl Mary Joseph Fong from a skull fracture with dislocation of two cervical vertebrae, and with severe concussion and brain contusion. This decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on January 22nd, A.D. 1957. C. Card. CICOGNANI, Prefect. L. hB s. f. A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 172*]

Acta Apostolicae Sedis - Official Commentary 172. SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES. Decree: The Catholic University of Campinas in Brazil is canonically erected. The eager youth of this great Brazilian nation ardently desire to be imbued with higher studies, so that, supported by these, they may become increasingly useful to both the nation and the entire human community, both in word and in deed. Recognizing this, the ecclesiastical superiors of the Province of São Paulo in Brazil, under the Most Reverend Father Cardinal Carmelo Carlo de Vasconcelos Mota, Metropolitan Archbishop, founded the Catholic University of São Paulo, which the Apostolic See, by a Decree from the Sacred Congregation for Seminaries and Catholic Universities, canonically erected on January 28th, in the year 1947. From its very beginnings, it flourished, and the new Athenaeum of São Paulo extended itself to neighboring regions, opening affiliated faculties, especially in the episcopal suffragan see commonly called Campinas. When these Campinas faculties had grown considerably, it was deemed opportune to establish a new university, entirely separate from the Alma Mater of São Paulo, and fully possessing its own jurisdiction. Therefore, the Bishop of Campinas, Paul Tarsen Campos, at his request, the aforementioned Sacred Congregation for Seminaries and Catholic Universities, considering that nothing would be more beneficial for freeing souls from the countless errors of our times than providing young people with a secure refuge so that they may avoid, with God's grace, the miserable loss of religious faith and good morals, for the glory of God and the honor of the Holy Church, erects the Catholic University of Campinas according to canon 1376 of the Code of Canon Law, and declares it erected, which includes the Faculties of Philosophy, Sciences, and Literature, Law, Economic Sciences, and Dentistry, in addition to Schools and Courses.

[*Latin ed. p. 173*]

The Sacred Congregation for Seminaries and Universities, having considered certain matters, and in accordance with the statutes for instructing and governing them, duly approved by the same Sacred Congrega-

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tion, to which rights, privileges, and honors have been granted, customary for such universities. Given in Rome, from the halls of Saint Callistus, on the eighth day of the month of September, in the year of Our Lord 1956. v .... £g I- Cardinal PIZZARDO, Bishop of Alba, Prefect of the Sacred Congregation. f C. CONFALONIERI, Archbishop of Nicopolis, Secretary. II DECREE: THE FACULTY OF MEDICINE IS ESTABLISHED IN THE CATHOLIC UNIVERSITY OF PERU. There have never been lacking outstanding men who, with all their minds, sought the most wholesome method of healing wounds and illnesses, moved by mercy, as Our Savior passed through this valley of tears, "doing good and healing all." The Church has always favored the cultivation and propagation of the medical arts, having founded or promoted numerous religious families of pious men and women who dedicated themselves to alleviating the sorrows of the sick, so that, through these bodies, the immortal soul might be reached to some extent. And the Catholic University has undertaken with the utmost diligence the task of cultivating and teaching the art of medicine, in order to free man, "born of a woman, filled with much misery," from the infirmities of mind and body, and to lead him to the Creator. Therefore, the Archbishop of Lima, with all the Bishops of the Peruvian Nation, strongly urged by the Apostolic Nuncio, humbly requested that a Faculty of Medicine be added to the Catholic University of Peru, so that it might more fully respond to its highest purpose in the future. Gladly complying with these requests, and after carefully ascertaining that all had been properly and diligently prepared by the Supreme Council of the aforementioned University, in accordance with the statutes of existing universities, the Sacred Congregation for Seminaries and Universities, for the promotion of the glory of God and the salvation of souls, hereby establishes the Faculty of Medicine in the Pontifical Catholic University of Peru.

[*Latin ed. p. 174*]

Acts of the Apostolic See – Official Commentary 174, and declares that it shall be established, and that it shall be governed according to special rules, primarily suitable for safeguarding the scientific method, with all other legally binding matters remaining in force. Given in Rome, from the Halls of Saint Callistus, in the month of October, on the day of the Holy Angels, in the year of Our Lord 1956. I. Card. PIZZARDO, Bishop of Alba, Prefect; L. B. S. f C. CONFALONIERI, Archbishop of Nicopolis, from the Secretariate III. DECREES: His Most Holy Lord, Our Pope Pius XII, by the Divine Providence, decrees concerning the Sacred Congregation for Seminaries and Universities: on December 7, 1956. – He declared the Theological Quadrennium of the Monastery of the Order of Saint Benedict at Locogiacensis (Ligugé), in the Diocese of Pictaviensis (Poitiers), affiliated to the Faculty of Theology of the Catholic University of Andegavensis (Angers), for a period of five years. On December 7, 1956. – He declared the Theolog-

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ical Quadrennium of the Scholasticate of the Congregation of the Sons of Mary Immaculate at Chavagnes-en-Paillers, in the Diocese of Lucionensis (Luçon), affiliated to the Faculty of Theology of the Catholic University of Andegavensis (Angers), for a period of five years. On December 10, 1956. – He approved and ratified the Statutes of the Institute of Social Sciences of the Faculty of Philosophy of the Pontifical Athenaeum Angelicum in the City.

[*Latin ed. p. 175*]

175 Acta of the Sacred Roman Rota. Sacred Roman Rota. Citatory edict concerning GOANA and DAMANEN. Matter of the nullity of marriage (PERNANDES - FERNANDES). Since the actual place of residence of the Lady Mary Victoria Margaret Decotana Fernandes, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria in Lers) on April 29, 1957, at the hour of 12, to resolve the doubt in question, or to subscribe to the following, and to designate a day for the hearing concerning the determination of the cause. Whether the marriage is null and void in this case. The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Mary Victoria Margaret Decotana Fernandes, ought to take care to inform her of this citatory edict.

* Emmanuel Bonet, Prelate. From the Chancery of the Tribunal of the Sacred Roman Rota, March 2, 1957. C. Pezzicara, Notary.

* The place of current residence of Madame Marie Victoire Marguerite Decotana Fernandes, defendant in this cause, being unknown, we summon her to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria in Lers) on April 29, 1957, at 12 o'clock, to resolve the doubt mentioned below, and to set the date for the decision of the cause before the Rota. Whether the marriage is null and void in this case. The ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Marie Victoire Marguerite Decotana Fernandes, should, as far as possible, inform her of this citation.

[*Latin ed. p. 176*]

Acts of the Apostolic See - Official Commentary of the DIARY OF THE ROMAN CURIA. Friday, March 1, 1957, the Holy Father Pius XII received in audience Her Majesty Queen Mother Zein of Jordan. Monday, March 11, 1957, the Holy Father Pius XII received in audience His Excellency the Honorable Doctor Sean T. O'Ceallaigh, President of Ireland, together with his consort. Thursday, March 21, 1957, the Holy Father Pius XII received in a solemn audience His Excellency Dr. Rafael León Larrea, Extraordinary

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and Plenipotentiary Ambassador of Ecuador, for the presentation of his credentials.

SECRETARY OF STATE

APPOINTMENTS

By Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to appoint:

August 18, 1956. The Most Reverend and Illustrious Cardinal Léger, Paul Émile, Protector of the Sisters of Our Lady of the Good Counsel (Montreal).

December 15. The Most Reverend Monsignor Bejan, Ovidio, Prelate Auditor of the Sacred Roman Rota.

December 17. The Most Reverend Monsignor Vitale, Salvatore, Prelate Referendary of the Supreme Tribunal of the Apostolic Signature.

December 18. The Most Reverend Monsignor Mauro, Anthony, Prelate Referendary of the Supreme Tribunal of the Apostolic Signature.

January 1, 1957. His Excellency, Most Reverend Monsignor Oddi, Silvio, titular Archbishop of Mesembria, Apostolic Nuncio in Egypt.

January 14. His Excellency, Most Reverend Monsignor Sensi, Giuseppe, titular Archbishop of Sardi, Apostolic Delegate in Jerusalem and Palestine (Israel, Jordan, Cyprus).

January 25. The Most Reverend and Illustrious Cardinal Ciriaci, Peter, Protector of the Pontifical Portuguese College in Rome.

January 29. The Most Reverend and Illustrious Cardinal Siri, Joseph, Protector of the Sisters of Saint Joseph (Cuneo).

February 25. His Excellency, Most Reverend Monsignor Verolino, Gennaro, titular Archbishop of Corinth, Apostolic Nuncio in Costa Rica.

[*Latin ed. p. 177*]

Ann. et vol. XXXXIX, 17 Aprilis 1957 (Ser. II, v. XXIV) - N. 4

ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE

ACTA PII PP. XII

MOTU PROPRIO

INDULTA A CONSTITUTIONE APOSTOLICA

((CHRISTUS DOMINUS))

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PIUS PP. XII

Ut fideles Christifideles frequentius Sacram Communionem acciperent, et ut facilius praeceptum de audiendo Sacro diebus festis adimplerent, ineunte anno MCMXXXIII, Constitutionem Apostolicam *Christus Dominus* promulgavimus, qua disciplinam ieiunii eucharisticae mitigavimus; Ordinariis autem locorum facultatem tribuiimus permittendi Missae celebrationem et sacrae Communionis receptionem horis postmeridianis, certis sub conditionibus. Tempus vero servandi ieiunii ante Missam vel sacram Communionem, quae horis postmeridianis celebraretur vel reciperetur, coarctavimus ad tres horas quoad cibum solidum et ad unam horam quoad potum non alcoholicum.

Motis fructibus ex hac concessione, Episcopi maximas nobis gratias aguerunt, et plures eorum, ad maius fidelium bonum, instantibus et iteratis precibus, postulavunt facultatem permittendi quotidie Missae celebrationem horis postmeridianis.

Postularunt insuper ut idem statueremus tempus ieiunii servandi ante Missam vel sacram Communionem, quae horis antemeridianis celebraretur vel reciperetur.

Nos, attendentes ad notabiles mutationes, quas ordinatio laborum ac munerum publicorum, necnon universae vitae societatis, passae est.

[*Latin ed. p. 178*]

Acts of the Apostolic See - 178. Having considered the requests of the Sacred Ordinaries, we have decided to decree the following:

1. Ordinary pastors may permit the celebration of the Mass at hours after midday daily, if the spiritual good of a notable part of the Christian faithful requires it.

2. The time of fasting for the Eucharist, to be observed by priests before Mass and by the faithful before receiving the Holy Communion, whether at morning or afternoon hours, is limited to three hours with regard to solid food and alcoholic beverages, and to one hour with regard to non-alcoholic beverages: the consumption of water does not break the fast.

3. Those who celebrate Mass or receive the Holy Communion at midnight or in the early hours of the day are also bound to observe the aforementioned period of fasting.

4. The sick, even if they do not lie in bed, may take non-alcoholic beverages and true and proper medicines, whether liquid or solid, before the celebration of Mass or the reception of the Eucharist, without any time limit. However, we earnestly urge priests and the faithful, who are able to do so, to observe the venerable and ancient form of fasting for the Eucharist before Mass or the Holy Communion.

Finally, all who avail themselves of these concessions should strive to

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repay the benefit conferred upon them by offering more brilliant examples of Christian life, especially through works of penance and charity.

The prescriptions contained in these Apostolic Letters, granted by Our own initiative, shall have effect from the twenty-fifth day of the month of March, on the feast of the Annunciation of the Blessed Virgin Mary. Contrary provisions, even those specially mentioned, are of no force.

Given at Rome, near the Holy Peter, on the nineteenth day of the month of March, on the feast of Saint Joseph, Patron of the entire Church, in the year 1787, in the twenty-ninth year of Our Pontificate.

PIUS PP. XII

[*Latin ed. p. 179*]

Acta Pii PP. XII 179 APOSTOLIC CONSTITUTIONS I. GOIÁS – BANANAL. (GOIÁS) CERTAIN TERRITORIES ARE SEPARATED FROM THE ARCHDIOCESE OF GOIÁS AND FROM THE TERRITORIAL PRELATURE OF BANANAL (OF NO ONE), AND A NEW DIOCESE IS ESTABLISHED, TO BE CALLED GOIÁS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT: With what joy were the Apostles of Christ filled when they saw the Churches they had founded flourishing, like trees with beautiful foliage and abundant fruit? And we, too, who have undertaken to feed and govern the entire flock of Christ, rejoice when we see the Holy Church, as it were, extending its tents further, reaching more distant places, embracing larger gatherings of people, and illuminating nations with the truth of Christ. This has happily occurred also in the region commonly called Goiás, and the venerable Primate Armandus Lombardi, Archbishop with the title of Caesarea Philippi and Apostolic Nuncio in Brazil, has judged that great good would result if a new diocese were established there, within the varied territory. After hearing the opinions of our Venerable Brothers, the Cardinals of the Holy Roman Church, and after consulting with the Superiors of the Sacred Congregation Consistorial, and after having heard the Ordinary Prelates of the entire province, and after obtaining the consent of those who have some right in this matter, we, with our supreme authority, decree and order the following: From that territory which was formerly the Archdiocese of Goias, we separate the part which contains the municipalities commonly called: Goiás, Uruana, Itaberaí, Firminópolis, Cachoeira de Goiás, Ivolândia, Iporá, Fazenda Nova; also the municipalities of: Aurilândia, Carmo do Rio Verde, Ceres, Córrego do Ouro, Crixás, Itapuranga, Mossâmedes, Rubiataba, São Luís de Montes Belos, which are taken from the territorial Prelature of Bananal (of no one); and we establish a new diocese from all these territories, to be

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called Goias, whose boundaries...

[*Latin ed. p. 180*]

180 Acta Apostolicae Sedis - Official Commentary: These [territories] will be the same as those of the municipalities from which this Church is formed, as defined by civil law. The seat of the diocese and the Bishop's residence will be the city of Goiás; the cathedral will be that temple which has been begun to be built, dedicated to Saint Anne, to which we grant all the rights and privileges that are usually granted to such a building. To the Bishop, to whom the care of the diocese is entrusted, we impose not only rights and honors, but also burdens and obligations, by which other prelates throughout the world are burdened. Furthermore, it is to be determined by the Venerable Brother Armandus Lombardi of Lombardy, in what temple the sacred ceremonies must be performed by the Bishop with solemn rite, while the temple of Saint Anne is being constructed. We also decree that this new Church shall be a suffragan of the metropolitan See of Goiânia, which was established on this very day by apostolic letters bearing the papal seal; that is to say, its Bishop shall obey the metropolitan Archbishop of that same See. A College of Canons shall be established, according to the norms to be set forth in other letters bearing the papal seal; however, if this cannot be done immediately, diocesan consultants shall be chosen in its place, who will assist the Bishop with counsel and work. Furthermore, once the College of Canons is established, they will cease from their duties. The Ordinary of the Goiasensis archdiocese shall see to it that a seminary, at least in its elementary form, is built as soon as possible, according to the laws of the Holy Congregation for Seminaries and Universities, and of common law. When young men are to be instructed in philosophy and sacred theology, those who are distinguished by their intelligence and piety shall be sent to Rome to be educated at the Pontifical Brazilian College. The episcopal table, as it is called, shall be provided with the goods that come either from the revenues of the Curia, or from offerings of money from the faithful, or finally, from the possessions of the extinct archdiocese of Goiasensis and the "nullius" Territorial Prelature of Bananal, in proportion, according to canon 1500 of the Code of Canon Law. With regard to the administration of the Goiasensis diocese, and also to the election of a Capitular Vicar when the Church is vacant, and other matters of this kind, all the prescriptions of ecclesiastical law shall be observed. Concerning the clergy, we decree that those who, at the time these letters are promulgated, legitimately reside in the territory of the Goiasensis diocese, shall be considered as belonging to this Church. Finally, the documents and records pertaining to the new ecclesiastical circumscription shall be sent by the Territorial Prelature of Bananal to its Curia, where they shall be kept with due reverence. The execution of what we have ordered in these letters shall be overseen by the Venerable Brother Armandus Lombardi,

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whom we remember, or by he who at that time presides over the Apostolic Nunciature in Brazil, when these matters must be brought to fruition. To him who undertakes this task, we grant all the faculties that he may need, and if he deems it advisable, he may also delegate these to others, provided that they are men of ecclesiastical standing. Furthermore, when...

[*Latin ed. p. 181*]

Let it be recorded in the acts of Pope Pius XII, page 181, that the aforementioned venerable Brother shall cause these documents to be written, and shall promptly send true copies thereof to the Sacred Congregation of the Consistory. We will and desire that these letters be effective now and in the future; indeed, that those for whose benefit they are issued shall religiously observe what has been decreed therein, and thus obtain their full effect. No prescriptions of any kind whatsoever shall be able to oppose the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or written by hand, which bear the seal of a person holding a position of prominence in the ecclesiastical hierarchy, and which have been signed by a public notary, shall be held to be entirely valid, as if they were the original documents, if it should be demonstrated. Whoever shall despise or in any way disregard Our decrees in general, let him know that he shall incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-sixth day of the month of March, in the year of Our Lord one thousand nine hundred and fifty-six, in the twenty-ninth year of Our pontificate.

CELSUS Card.

COSTANTINI %

Fr. ADEODATUS I.

Card. PIAZZA 8.
R. E. Cancellarius S. Congr. Consistorialis
a Secretis
Hamletus Tondini
Apostolic Chancery
Bernardus De Felicis,
Proton. Apost.
Caesar Federici,

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Proton. Apost.
Loco ©
Plumbi
In Ap. Cano, vol. LXXXXIY, n. 15.

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis - Official Commentary II

IATAIENSIS PRELATURE ((OF NO ONE))

The Iataienis Prelature, of no one, is raised to the rank of a diocese.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

for the more fitting governance of the faithful and for their greater benefit, the Roman Pontiffs sometimes divide dioceses that extend too widely, and from them establish new circumscripions, which, when it seems opportune due to the circumstances of the times, they raise to a higher rank.

Therefore, when the venerable Prater Armandus Lombardi, Archbishop with the title of Caesarea Philippi and Apostolic Nuncio in the Brazilian Republic, requested from this Roman See that the Iataienis Prelature, of no one, be raised to the rank of a diocese, We gladly assented to these requests.

Having heard the venerable Brothers Bishops, whose concern it is, and having obtained the consent of those who deem themselves to have some right in this matter, and after careful consideration with the advice of the venerable Brothers, Our Cardinals, Prefects of the Consistorial Affairs, We, with Our supreme and apostolic authority, have decreed the following:

We raise the Iataienis Prelature, of no one, with the same boundaries and name, to the dignity of a diocese, and on this very day We constitute it a suffragan of the Metropolitan Church of Goiania; and We likewise subject the Iataienis sacred ministers, who are at the time Archbishops, to it.

These sacred prelates will have their seat and residence in the principal city of Jatai, from which the new diocese takes its name; and they will place the episcopal cathedra in the temple dedicated to the Holy Spirit, which We hereby raise to the rank of a cathedral.

For this reason, We grant it all the rights and honors proper to buildings of the same rank; and the same Bishop and his successors will enjoy the same honors and privileges, and will be subject to the same burdens, as other Bishops throughout the world, by common law.

In order that the divine worship may be celebrated in the Iataienis cathe-

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dral...

[*Latin ed. p. 183*]

With due regard for the magnificence of the matter, and in order that the Bishop may be aided by counsel and works of outstanding men, we decree that, as soon as possible, a College of Canons be established according to the norms which We shall set forth in other documents under the seal. And, should this not be possible, We grant that, in place of the Canons, diocesan Consultors be chosen and employed. As for the episcopal table, it shall consist either of the fruits of the Curia, or of goods and monies freely offered by the faithful, or, furthermore, of goods still belonging to the "nullius" Prefecture of Iataiensem. We further decree that the greatest care be given to those young men whom God has called to the priesthood in the Iataiensem Prefecture; therefore, he will take care to erect a seminary, at least in its elementary form, as soon as possible, according to the norms of common law and according to the laws issued by the Holy Congregation for Seminaries and Universities; from whose students he will choose the best and send them to this venerable City, to be instructed in philosophical and theological disciplines at the Pontifical Major Seminary of Latin America in Brazil. Furthermore, with regard to governance, administration, the election of the Capitular Vicar in the event of a vacancy, and other matters which the sacred canons prescribe, all must be observed scrupulously. The venerable Prater Armandus Lombardi, whom We have appointed, or those who, at the time these matters are carried out, will be in charge of the Apostolic Nunciature in the Brazilian Republic, will see to the execution of all that We have described above; and We grant to whomever undertakes this work all the necessary powers, delegating them, if necessary, to men of standing in ecclesiastical dignity; and We impose the obligation of drawing up a record of the work accomplished and of sending a faithful account of it to the Sacred Consistory without delay. We will and order that these documents be effective now and in the future; so that those to whom it pertains may observe religiously what has been decreed herein, and thus obtain its full effect. No prescriptions of any kind shall be able to be contrary to the effectiveness of these documents, since by these documents We annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared utterly void and of no effect. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a man of standing in ecclesiastical dignity and are signed by a public notary, shall have the same full force and effect as if these documents themselves were presented. If anyone should in any way despise or disregard Our

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decrees in general,

[*Latin ed. p. 184*]

Acts of the Apostolic See, 184. Let him who has considered this, know that he will incur the penalties prescribed by law, those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the sixth and twentieth day of the month of March, in the year of Our Lord one thousand nine hundred and fifty-six, in the twelfth year of Our Pontificate.

CELSUS Cardinal COSTANTINI

* Fr. ADEODATUS I. Cardinal PIAZZA

K S. R. E.

Chancellor of the Sacred Congregation Consistorial,
Secretariat
Hamletus Tondini,
Regent of the Apostolic Chancery
Alfonsus Carinci,
Archbishop titular of Seleucia,
Protonotary Apostolic
Bernardus De Felicis,
Protonotary Apostolic
Loco
ÇB
Plumbi
Tn
Ap.
Cane,
Vol. LXXXXIV, n. 16.
III

GOIASENSIS (GOIANIENSIS)

THE GOIASENSIS METROPOLIS, HAVING CEASED TO EXIST, IS MADE A NEW ARCHDIOCESE, TO BE CALLED ((GOIANIENSIS)), WHICH WILL BE THE SEAT OF THE NEW PROVINCE OF THE SAME NAME.

PIUS,
BISHOP,

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SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT,

The most holy will of Christ, who, showing to His Apostles "regions already white for harvest," urged them with divine power to strive for the salvation of men, also impels us to diligently and without delay attend to the Churches, so that their faithful may abundantly enjoy the fruits of sanctity, as if flourishing.

For this reason, we gladly approve the opinion of the venerable Brother Armand, Archbishop titular of Caesarea Philippi and Apostolic Nuncio in Brazil, who, having heard the Ordinary Prelates of the ecclesiastical province of Goiasensis, requested from this Roman See that it be more suitably organized, and that the archdiocese be clearly and completely divided, and a new one established.

[*Latin ed. p. 185*]

From the Acts of Pope Pius XII, 185: concerning the metropolitan see: for it is the case that that which is now the capital of the region, commonly called Goiás, is expanding greatly, and indeed, both in the number of the faithful and in the magnitude of its works, it is growing daily. Therefore, considering that these measures will be beneficial to the souls and will conveniently serve their interests; and in order to satisfy those who, in this change of affairs, have some right in some way; by the counsel of the venerable Fathers, Our Brothers, the Cardinals, Prefects of the Consistorial Affairs, and by Our supreme authority, We decree as follows. We abolish the Metropolitan See of Goiás, which, by other letters sealed with lead, We have this very day separated for the appropriate time; and from a part of the territory, which We shall describe, We establish a new metropolis, to be called Goianiense, from the city of Goiânia, and We shall include within it these municipalities, as they are currently defined by civil law: Goiânia, Anicuns, Aloândia, Abadiânia, Anápolis, Bela Vista de Goiás, Burití Alegre, Caldas Novas, Campo Alegre de Goiás, Catalão, Corumbá de Goiás, Corumbaíba, Cristalina, Cristianópolis, Crominia, Cumarí, Edéia, Goiatuba, Guapo, Goiandira, Hidrolândia, Ipamerí, Itaussú, Itumbiara, Inhumas, Jaraguá, Jandaia, Leopoldo de Bolhöes, Luziânia, Marzagâo, Mairipotaba, Morrinhos, Nazário, Nerópolis, Nova Aurora, Orizona, Ouvidor, Palmeira de Goiás, Pálmelo, Panamá, Paranaíba de Goiás, Paraúna, Petrolina de Goiás, Piracanjuba, Pires do Rio, Pontalina, Santa Cruz de Goiás, São Francisco de Goiás, Silvánia, Trindade, Urutaí, Vianópolis; also a part of the town of Pirenópolis, which extends from the south of the river Forquilhas to where it flows into the river Patos, and which extends south of the same river Patos to its entrance into the stream Maranhão; then a part of the municipality commonly called Planaltina,

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which will be included in the area to be established as the Federal District; and finally, a part of the town commonly called Formosa, which extends south of the same Federal District, and a part which will be assigned to it. The city of Goiânia will be the seat and residence of the Metropolitan, and the chair of pontifical power will be located in the church dedicated to the Blessed Virgin Mary, Help of Christians, which, being nearly completed, We elevate to the rank of a metropolitan church, and We grant to it the rights, honors, insignia, privileges, and prerogatives, equal to those pertaining to other churches of the same rank. The Archbishop, for the time being the Metropolitan, will likewise enjoy these rights, but will also be subject to the burdens and obligations with which all men of the same rank are lawfully endowed and bound; moreover, he will enjoy the right to carry the cross before him, within the limits of his ecclesiastical province, and to wear the pallium, after it has been presented and received in a public Consistory. To the new metropolis of Goianiense,

[*Latin ed. p. 186*]

Acta Apostolicae Sedis - Official Commentary 186: The suffragan sees of Portus Nationalis and the dioceses of Goiasensis, Iataiensis, and Uruassuensis will be established on this very day; and the prelatures of "nullius" status, namely Tocantinopolitana, Cristalandiensis, and Formosensis, both of which are being established today; both their bishops and their ordinary prelates will be subject to the jurisdiction of the Metropolitan of Goianiensis. The boundaries of this new province will be the same as those that encompass all the sees of which we have spoken, and which are united into one, and which, in every respect, correspond to the boundaries of the civil region of Goiás. Furthermore, concerning the archdiocese, we decree that a Chapter of Canons be established in it as soon as possible, which will assist the Archbishop in carrying out matters of greater importance, and will adorn the divine worship with the splendor of ceremonies; to which Chapter, however, we shall refer in other Apostolic Letters for its establishment. We grant, however, that, insofar as a gathering of such distinguished men cannot be formed in the metropolis, diocesan consultors shall perform the duties of the Chapter of Canons. The Archbishop's table, as it were, will consist of the fruits of the Curia, of the goods and money offered by the faithful, and of those goods which, after the division of the archdiocesan table of Goiasensis, according to canon 1500 of the Code of Canon Law, pertain to this new province in proportion. We also command that the seminary, located in the city of Silvânia, henceforth be the property of the new archdiocese; that, furthermore, clerics who legitimately reside within the territory of the Goianiensis See be considered as belonging to it; and finally, that documents and records pertaining to the new metropolis and its clergy, faithful, and temporal goods, be sent from the Goiasensis Curia to it, to be carefully preserved in its archives. All those sacred canons

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which prescribe regarding the governance and administration of churches, the election of capitular vicars, and other matters of this kind, must be diligently observed. Finally, we wish that our venerable brother Armandus Lombardi, whom we mentioned, or he who at the time when this matter must be carried out, presides over the Apostolic Nunciature in Brazil, take care to carry out these our orders. Whoever completes this task will have all the powers of the Goiasensis Church delegated to him, and, if necessary, to another person, provided that he is a man of outstanding ecclesiastical dignity, and we impose upon him the duty of drawing up documents of the completed work and of sending faithful copies thereof to the Sacred Congregation of the Consistory as soon as possible. We wish these Letters to be efficacious now and in the future; so that those things which are decreed by them may be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, contrary to the prescriptions of these Letters, shall be able to be effective, since by these Letters we derogate from all others. Therefore, if anyone, in any way,

[*Latin ed. p. 187*]

The Acts of Pope Pius XII, number 187, endowed with authority, whether knowingly or unknowingly, if anyone acts contrary to it, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full force and effect as if they were presented in person, as would be the case if they were shown. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the sixth day of the month of March, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our pontificate.

CELSUS Card.
COSTANTINI
©
Fr. ADEODATUS I. Card.
PIAZZA
S. R. E.
Cancellarius
S. Congr. Consistorialis
a Secretis
Hamletus Tondini
Apostolic Chancery

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Regens
Alfonsus Carinci,
Archbishop titular of Seleucia,
Protonotary Apostolic
Bernardus De Felicis,
Protonotary Apostolic
Loco
©
Plumbi
In Ap. Cane, tab., vol. LXXXXIV, n. Vf.

[*Latin ed. p. 188*]

Acts of the Apostolic See - Official Commentary 188 IV GOIASENSIS - Saint Joseph of Alto Tocantins (URUASSUENSIS), EXTINCTION of the GOIASENSIS Archdiocese and the ((nullius)) Prefecture of Saint Joseph of Alto Tocantins. A new diocese, to be called ((URUASSUENSIS)), is established.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter:

Since the territory of the ((nullius)) Prefecture of Saint Joseph of Alto Tocantins is very extensive, and Christianity has greatly increased there, especially in the western region, the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi, and also Apostolic Nuncio in Brazil, after hearing the venerable Ordinary Brothers, Bishops of the ecclesiastical province of Goiasensis, considered it fitting that a new diocese be established in that region, with varying boundaries, and he earnestly requested this from the Apostolic See.

After carefully considering this proposal, and after seeking the advice of our venerable Brothers, the Most Reverend Cardinals presiding over the Consistorial Affairs, and obtaining the consent of those who have a right to be heard in this matter, we, with our supreme and apostolic authority, establish and decree the following:

The ((nullius)) Prefecture of Saint Joseph of Alto Tocantins shall henceforth no longer exist; and the municipalities commonly known as Uruassu, Niquelândia, Amaro Leite, Pilar de Goiás, Itapací, as they are defined by civil law, and a part of the municipality of Porangatu, which is located to the east of the rivers Ouro and Saint Theresa, are separated from its territory.

Furthermore, from the Archdiocese of Goiasensis, which is extinguished on this very day, we separate the regions commonly known as Rialma and Goianésia, and a part of the territory of Pirenópolis, which extends to the north of the river Forquilhas up to its confluence with the river Patos, and to

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the north of the river Patos up to the place where it flows into the Maranhão river.

From these territories, we establish a new diocese, to be called the Uruassuensis diocese, which shall, of course, be contained within the same boundaries and territories from which it is formed. The seat of this diocese and the Bishop's residence will be the city of Uruassú; and the cathedral will be that temple located there, dedicated in honor of the Immaculate Heart of the Blessed Virgin Mary, without any blemish.

[*Latin ed. p. 189*]

Acta of Pope Pius XII, numbered 189, are established. For the sake of his dignity, we grant to the Church of Uruaçu and to its sacred Ordinary all the rights, privileges, and honors that pertain to Churches and Bishops of the same rank. To the sacred Prelate, to whom it is now and in the future believed that he will govern and administer, we also impose the duties that are incumbent upon other Bishops. We establish a new suffragan diocese, subordinate to the metropolitan See of Goiânia, which we found today, and we place the Ordinary, or Bishop, of that diocese under the authority of the Prelate of that metropolis. In the diocese of Uruaçu, a College of Canons shall be established, according to the norms set forth in other documents issued under the papal seal. While the matter is being brought to completion, we allow that, in place of the Canons, diocesan Consultors may be chosen, who will assist the Bishop in carrying out important matters and in performing sacred ceremonies. The episcopal table, which is called the mensal pension, shall be provided from the contributions of the Christian faithful, given freely; from the revenues of the Curia; and finally, from a suitable portion of the property of the Churches from which the new See originated. The distribution shall be made according to the prescriptions of canon 1500 of the Code of Canon Law. A seminary, at least of the elementary level, shall also be built, for the fostering and education of boys of Buena Esperanza who are moved by the desire to attain the priesthood; in which, either the norms of common law shall be observed, or the laws issued by the Holy Congregation for Seminaries and Universities shall be followed. When the students have reached the point where they must devote themselves to sacred philosophy and theology, then those who are the best shall be sent to Rome, to the Pontifical College of the Brazilian Piana, to be received there. As for the governance and administration of the diocese, the election of a Capitular Vicar in the event of a vacancy, and other matters of this kind, all the sacred canons shall be scrupulously observed. Concerning the clergy, we decree that as soon as these documents are put into effect, that part of the clergy which has a legitimate domicile within the territory of the new diocese shall be considered as the proper clergy of that Church. Finally, we wish that the documents and records pertaining to the diocese of Uruaçu be sent as soon as possible to its episcopal Curia, to

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be preserved with great diligence in its archives. Furthermore, all things which we have commanded in these documents, the venerable Brother Armandus Lombardi shall strive to carry out, to whom we grant the necessary powers for this purpose, and also to another person delegated, if it should be deemed advisable, provided that he possesses ecclesiastical dignity. When the matter is completed, the same venerable Brother shall cause the documents to be drawn up, and he shall order that true copies of them be sent to the Sacred Consistorial Congregation. If, at that time, another person is presiding over the Apostolic Nunciature in Brazil, he shall carry out these commands of Ours. We wish these documents to be effective now and in the future; in such a way that those things which have been decreed in them shall be religiously observed by those to whom they pertain.

[*Latin ed. p. 190*]

The Acts of the Apostolic See, numbered 190, must be observed, and therefore, they shall retain their force. No prescriptions of any kind can be contrary to the efficacy of these documents, since through these very documents we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were the original documents. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the sixth day of the month of March, in the year of Our Lord one thousand nine hundred and fifty-six, in the twenty-ninth year of Our pontificate.

OELSUS Cardinal,

COSTANTINI &

Fr. ADEODATUS I. Cardinal,
PIA
S. R. E.
Chancellor of the Sacred Congregation of the Consistory,
a Secretis
Hamletus Tondini,
Apostolic Chancery,
Regens

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Alfonsus Carinci,
Archbishop titular of Seleucia,
Deo.
Protonotary Apostolic,
Bernardus De Felicis,
Protonotary Apostolic,
Loco
£8 Plumbi
In Ap. Cane,
tab., vol. LXXXXIV, n. 17.

[*Latin ed. p. 191*]

Acta Pii PP. XII 191 V BANANALENSIS PORTUS NATIONALIS - S. IOSEPHI DE ALTO TOCANTINS (CRISTALANDIENSIS) The Territorial Prelature of Bananal (of the Diocese of nullius) is suppressed, and from its territory, and from the territory of other churches, a new Prelature of Cristalândia (of the Diocese of nullius) is established. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter: Lest anything be lacking which may contribute to the safer benefit of our sons, whom we alone love, and which may strengthen them in the custom of the Christian life, we do not hesitate, when circumstances require it, to alter the status of a certain Church and to arrange it more suitably. Therefore, the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi and Apostolic Nuncio in Brazil, having requested, for the proper completion of affairs that are beginning to be carried out in the region commonly called Goiás, after having heard the venerable Brothers Ordinaries of the ecclesiastical province of Goiasensis, from this Roman See, that the Prelature of "nullius" Bananal be suppressed, and that a new Prelature be established from certain territories belonging to it and to other churches, we, having offered prayers, readily grant it. After deliberation with our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for Consistorial Affairs; having carefully considered the matter, and with the consent of all those who have a right in this matter, we, using our supreme authority, decree the following. We completely abolish and extinguish the Prelature of "nullius" Bananal, and we divide its territory into a region to the north, which includes the municipality commonly called Christalândia, a part of the town of Pium, not subject to the Diocese of Porto Nacional, and a part of the town of Peixe, located to the west, where the rivers Tocantins and Araguaia are separated; and also, either from the Diocese of Porto Nacional, the entire municipality commonly called Araguacema, and a part of the municipality commonly called Pium, which it includes, or from the Prelature of "nullius" S. Iosephi

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de.

[*Latin ed. p. 192*]

192 Acta Apostolicae Sedis - Commentarium. We delineate the territory of the Alto Tocantins, which is suppressed today, as follows: we separate the region of the town of Porongatu, except for the extreme part located to the south and east, on the right bank of the Rio do Ouro; and from these delineated regions, we establish a new "nullius" pre-latitancy, which will be named after the capital city of the principality of Cristalândia. Therefore, we decree that the city of Cristalândia shall henceforth be the seat and residence of the Prelate, and that the sacred edifice there, dedicated to the Blessed Virgin Mary, Help of Christians, shall be raised to the rank of a cathedral of the pre-latitancy, with the rights and privileges pertaining to that rank, as well as the corresponding obligations. We likewise adorn the Prelate with the privileges and rights, and impose upon him the obligations, that are proper to this dignity and authority, in accordance with the common law. This new suffragan pre-latitancy is placed under the Goianiense metropolitan see, which we establish on this very day; therefore, the Prelate of Cristalândia will be subject to the Archbishop of Goianiense. Since it is most dear to Us those young men whom divine grace calls to the priesthood, We command the same Prelate to take care as soon as possible to establish at least an elementary seminary, in accordance with the norms of law and according to the regulations for Seminaries and Universities issued by the Sacred Congregation for Seminaries and Studies. From this seminary, when they have grown older, he will select the best of them and send them to this venerable city to be instructed in philosophy and theology, and to be received into the Pontifical College of Pian in Brazil. The financial resources of the pre-latitancy, which are called the "mensa," or the fruits of the curia, consist of the revenues, gifts, and monies offered by the inhabitants, as well as the goods, all of which shall be divided in accordance with canon 1500 of the Code of Canon Law, and which will come from the suppressed dioceses of Porto Nacional, São José de Alto Tocantins, and Bananalensi. As for the clergy, We decree that as soon as the constitution of the pre-latitancy of Cristalândia has been implemented, all priests and seminarians who legitimately reside therein shall be considered to belong to it. We also decree that the laws contained in the same Code regarding the governance and administration of churches, and other matters of this kind, shall be religiously observed; and that all acts and documents pertaining in any way to the new pre-latitancy shall be promptly sent to it, to be carefully preserved in its archives. Finally, We decree that the Most Reverend Brother Armandus Lombardi shall endeavor to carry out these Our letters, to whom We grant all the powers necessary for this purpose, and to whom We may delegate any person, provided that he is endowed with ecclesiastical dignity, and We command him to take care not

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only to record the transactions, but also to send to the Sacred Consistorial Council, as soon as possible, faithful copies of the documents pertaining to them. And if, at the time when these matters are being carried out, another Apostolic...

[*Latin ed. p. 193*]

The Acts of Pope Pius XII, page 193, concerning the Apostolic Nunciature in Brazil: Here, he will hold the same offices and powers. We desire that these Letters be effective now and in the future; in such a way that those things which are decreed through them be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever shall be able to oppose the efficacy of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity and are signed by a public notary, shall be held to be entirely valid, just as if they were the original, if they are presented. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the sixth day of the month of March, in the year of Our Lord nineteen hundred and fifty-six, in the twelveth year of Our Pontificate.

OELSUS Card.

COSTANTINI ©

Fr. ADEODATUS I.

Card. PIAZZA
S. R. E.
Cancellarius
8. Congr. Consistorialis
a Secretis
Hamletus Tondini
Apostolic Cancellariam Regens
Bernardus De Felicis, Proton. Apost.
Caesar Federici, Proton. Apost.
Loco
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In Ap. Conc. tao., vol. LXXXXIV, n. 18.

13 - ACTA, vol. XXIV, n. 4. — 17-4-1957.

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis - Official Commentary VI. OF SAINT JOSEPH OF ALTO TOCANTINS - GOIASENSIS (FORMOSENSIS) DISTRICTS SEPARATED FROM THE ARCHDIOCESE OF GOIAS AND FROM THE PRELATURE ((OF NIL)) OF SAINT JOSEPH OF ALTO TOCANTINS, A NEW PRELATURE ((OF NIL)) IS ESTABLISHED, TO BE CALLED ((FORMOSENSIS)). PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY.

To spread the Catholic faith more easily and fruitfully throughout the world, it seems most beneficial to sometimes divide diocesan territories that are too extensive, and to establish new churches, entrusting them to the care of other sacred pastors. For this reason, when the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi and Apostolic Nuncio in Brazil, requested that a new "nullius" prelature be established in the Brazilian region, we considered his requests worthy of being heard. After hearing the venerable Brothers Bishops and ecclesiastical Ordinaries of the Goias province, and after deliberation with our venerable Brothers Cardinals presiding over the Consistorial Affairs, and after obtaining their consent, which some hold or believe they hold in this matter, we, with all our authority and apostolic power, decree the following.

We separate the entire territory of the municipalities, which are commonly called: Cavalcante, Veadéiros, Sâo Domingos, Sitio da Abadía, Säo Ioão da Aliança, and Posse, as they are currently defined by civil law; and we detach from the Archdiocese of Goias, and from that same Archdiocese, which is also being suppressed this day, the municipalities commonly called Formosa and Planaltina, which are located in the northern and eastern part of the territory in which the region commonly called Distrito Federal will soon be established. From these detached municipalities, we establish a new "nullius" prelature, to be called Formosense, from the principal city of that region, and we define its boundaries and territory to be those from which it is formed. We also establish the new Formosense prelature as a suffragan of the new metropolitan see of Goianiensi, and also...

[*Latin ed. p. 195*]

Acta Pii PP. XII, 195. We decree that the Prelate shall be subject to the jurisdiction of the Archbishop of Goiânia. Furthermore, the Prelate shall establish the seat of his jurisdiction and his residence in the city of Formosa, and he shall place the cathedral of his diocese in the curial temple, dedicated to the honor of the Most Holy Virgin Mary, whose original stain was experienced; and therefore we elevate this house to the rank of a prelate's residence, granting it all the rights and honors proper to such a dignity.

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Likewise, whether the Ordinary Prelate for the time being of Formosa or his successors, they shall enjoy the same rights and privileges, and shall be subject to the same obligations, as other Prelates "nullius" throughout the world, according to the common law. As for the prelate's sustenance, which they call the "mensa," it shall consist of the revenues of the curia, or of donations of money given by the Christian faithful, or of all other goods that now belong to the episcopal mensa of Goiânia and the prelate's residence of São José de Alto Tocantins, and also of such a proportionate share as shall accrue to the new See, according to canon 1500 of the Code of Canon Law. We further decree that the Prelate of Formosa shall take care to erect, as soon as possible, an elementary seminary, according to the laws issued by the Holy Congregation for Seminaries and Universities, so that young men who are called by God to the priestly ministry may be received; and from among these, he shall choose the best, whom he shall send to the Pontifical Juvenile Seminary of Piana in the city, for philosophical and theological studies. The governance, administration, rights, and obligations, both of the clergy and of the people, and all other matters pertaining to the new "nullius" Prelature of Formosa, shall be contained within the prescriptions of Canon Law. Finally, we decree that as soon as the Prelature of Formosa is established, those members of the clergy who have a legitimate domicile within the territory of the newly erected Prelature shall be considered as belonging to it. We also decree that all documents and records pertaining to the new Prelature shall be diligently sent from the curias of the Sees of Goiânia and the Prelature of São José de Alto Tocantins to the curia of Formosa, and shall be religiously kept in its archives. All that we have said above shall be carried out by the venerable Brother Armandus Lombardi, whom we remember, or by those who, at the time when these matters are brought forward, preside over the Apostolic Nunciature in Brazil; and to whomever it may fall to carry out this work, we grant all the necessary faculties for it, delegating, if necessary, to any person of ecclesiastical standing; and we impose the obligation of drawing up a document of the work accomplished and of sending a faithful copy of it to the Sacred Consistory. We will and order that these letters be effective now and in the future; so that those things which have been decreed in them may be religiously observed by those to whom they pertain.

[*Latin ed. p. 196*]

The Acts of the Apostolic See, number 196, must be observed, and therefore, they shall have full force. The efficacy of these documents will not be hindered by any regulations of any kind, since through these documents we abolish all [such regulations]. Therefore, if anyone, with whatever authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will;

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rather, the copies of these documents, whether printed or handwritten, which bear the seal of a person holding a position of ecclesiastical dignity, and which have been signed by a public notary, shall be considered entirely valid, just as if the original documents were presented. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the sixth day of March, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our pontificate.

CELSUS Cardinal,

COSTANTINI &

Fr. ADEODATUS I. Cardinal,
PIAZZA
S. R. E.
Chancellor of the Sacred Congregation of the Consistory,
Secretariat
Hamletus Tondini,
Apostolic Chancery,
Albertus Serafini,
Protonotary Apostolic,
Silvius Sericano,
Protonotary Apostolic.
In the Apostolic Cane, table, volume LXXXIV, 19.

APOSTOLIC LETTERS

TO THE CHURCH OF SAINT FRANCIS XAVIER IN THE CITY OF DYERSVILLE, IN THE ARCHDIOCESE OF DUBUQUE, WHICH IS ENHANCED WITH THE TITLE AND HONORS OF A BASILICA MINOR.

PIUS PP. XII

For the perpetual memory of this event.

The Church of Saint Francis Xavier, by which the city commonly called "Dyersville," located within the territory of the Archdiocese of Dubuque, is distinguished, is richly adorned. This magnificent house of God was begun to be built in the year 1888, according to the Gothic style, and, as can now be seen, it is...

[*Latin ed. p. 197*]

Acta Pii PP. XII 197: It is commended for its splendor, with such magnif-

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icence that it inspires admiration in all who behold it. Twin sacred towers stand, their pointed spires reaching towards the heavens. The interior of the temple, notable for its spaciousness, exhibits the elegance characteristic of Gothic architecture, to which beauty is added by images, rendered with exquisite skill and vibrant colors. Therefore, experts do not hesitate to consider this Xaverian edifice among the most beautiful temples in North America. It is not only adorned with decorations crafted by stonemasons, artisans, and painters, but also with elements that pertain to the life of the soul and religion, and which are certainly more important. It is a sign of piety, a place where many young men are drawn to embrace the sacred ministry and to dedicate themselves to the devoted service of God. Furthermore, a Sodality flourishes there, which derives its name and purpose from the Catholic Action, and from which so many benefits are brought to the Christian people. It is also a temple where gatherings are held, and a seat of meetings for those engaged in religious affairs. Moved by all of this, the Venerable Brother Leo Binz, Archbishop of Dubuque, requested that We bestow upon this sacred edifice, whose merits are evident, the title and rights of a Minor Basilica. Having readily granted these requests, after consultation with the Sacred Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters, perpetually and forever, We elevate the Church, dedicated to God in honor of Saint Francis Xavier, Confessor, in the city called "Dyersville," within the boundaries of the Archidiocese of Dubuque, to the dignity and honor of a Minor Basilica, with all the rights and liturgical privileges that rightfully belong to temples of the same name. Notwithstanding any objections, We decree, establish, and ordain that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be duly judged and defined; and that they shall be declared void from this moment and forever, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the eleventh day of the month of May, in the year 1956, in the twelveth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Affairs of the Church.

[*Latin ed. p. 198*]

198 Acta Apostolicae Sedis - Official Commentary II. BASILICA MINOR, adorned with honors, dedicated to Christ the Patient, and commonly known as "El Señor de Monserrate," located in the Bogota Archdiocese. PIUS PP. XII. For the perpetual memory of this event. — The venerable mysteries of Christ's dominion always attract the minds of the faithful

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and convert them to good. For they are the way to salvation for sinners, a stimulus to the lukewarm to strive for better things, and a cause of sanctity for the fervent. Nor were there lacking sacred missions, which, impelled by a profound love for God and intent on the spiritual welfare of souls, taught the peoples who had strayed from the light of the Gospel, demonstrating the mysteries of Jesus and Mary with knowledge and understanding. In a similar manner, as We have learned, through Spanish evangelizers, in the Colombian territory, and indeed on the highest mountain, commonly called "Monserrate," near Bogota, the principal city, things transpired. In the 16th century, sacred missionaries brought an ancient image of the Passion of Christ, subsequently called in the vernacular "El Señor de Monserrate," and placed it in a small chapel, which, as the piety of the faithful increased, was transformed into a larger temple. This temple, surpassing all others in size and beauty, is adorned with marble works, especially in the grand altar, and is visible from afar due to its towering sacred tower. Countless faithful, from the Bogota Archdiocese and throughout Colombia, gather there to venerate the image of Christ the Patient, properly admitted after due confession, humbly and piously. On May 10, 1955, it was solemnly dedicated, and the sacred furnishings were abundant, and administrators were present to serve the faithful and perform the necessary functions. Furthermore, in order that this recent dedication of the Church might be enriched with new praise and new adornment, Our beloved son, Chrysanthus, Cardinal Priest of the Holy Roman Church, Luque, Archbishop of Bogota, seized the auspicious occasion of the third centenary since the sacred image was publicly presented for the veneration of the faithful, and, in his own name, as well as in the name of both the clergy and the people, expressed to Us his wishes that the Church, which We have praised, be raised to the dignity of a Minor Basilica by Us. And We, so that this ancient devotion to the Passion of Christ might not diminish, but rather increase from day to day, readily deemed it fitting to receive such requests. Therefore, "after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation..."

[*Latin ed. p. 199*]

By Our liberation and by the fullness of Our Apostolic authority, We elevate the Church, situated at "Monserrate" near the city of Bogota in Colombia, within the boundaries of the Archidiocese of the same name, dedicated to the Patient Christ, to the dignity of a Minor Basilica, granting it all the liturgical rights and privileges that properly belong to churches of that designation. Notwithstanding any contrary provisions. We decree, We establish, We declare that these present Letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future,

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shall fully observe them; and that, accordingly, it shall be considered and defined as proper; and that anything to the contrary, attempted by anyone, with any authority, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the twenty-fifth day of the month of May, in the year 1956, in the ninth year of Our Pontificate. By special mandate of the Most Holy Father, to the Cardinal Gildo Brugnola, Prefect for Public Affairs of the Church, the following Apostolic Brief: SAINT DOMINIC SAVIO, CONFESSOR, PATRON OF THE CELESTIAL CHOIR OF CHILDREN, IS CHOSEN. PIUS PP. XII For the perpetual memory of this event. — With voices skillfully modulating sacred hymns, the boys cause it to be so that, as Christian temples resound with their festive songs, the minds of the listeners are moved and raised up to heavenly things. For this reason, the Apostolic See has always greatly favored such choirs, and We Ourselves have embraced them with particular affection, as when, a few years ago, in the Basilica of Saint Peter, they offered most pleasing sounds in the Bonarroti dome. The Presidents of these choirs, representing twenty-six nations, who recently held a meeting, requested that Saint Dominic Savio, who, having been instructed by the Divine John Bosco, sang divine praises with great devotion, be established as their heavenly Patron.

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis - Official Commentary. With the prayers, beloved sons, Maurice, Presbyter of the Holy Roman Church, Cardinal Feltin, Archbishop of Parisiensis, having supported us, We, who have presented that young man, most pleasing and fragrant like a white lily, to the entire youth as an example to be imitated, in order to promote the honor of the Blessed Saints, willingly decide to grant our approval. Since these things are so, We, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these Letters, perpetually and in every respect, We choose and establish Dominic Savio, Confessor, as the heavenly Patron of "The Boys' Choir," with all the honors and liturgical privileges that properly belong to the Patrons of congregations or orders. Notwithstanding any contrary provisions. These things We decree, We establish, We determine, that these present Letters shall forever remain firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and henceforth fully avail themselves of them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Romae, at the Holy See of Peter, under the Fisherman's Ring, on the eighth day of the month of June, in the year 1856,

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in the ninth year of Our Pontificate. By special mandate of the Most Holy, to the Cardinal Gildo Brugnola, Prefect for the public affairs of the Church, for Apostolic Briefs.

[*Latin ed. p. 201*]

Acts of Pope Pius XII, 201. CONVENTION BETWEEN THE HOLY SEE AND NORTH RHINE-WESTPHALIA. AGREEMENT. BETWEEN THE HOLY SEE, represented by the HOLY SEE, its plenipotentiary, His Excellency, the Most Reverend Monsignor Dr. Luigi Muench, Apostolic Nuncio in Germany, Archbishop, Bishop of Fargo, and Apostolic Delegate in Germany, residing in Bad Godesberg, and the LAND OF NORTH RHINE-WESTPHALIA, represented by its Government, and, as plenipotentiaries of the same, by the Gentlemen Fritz Steinhoff, President of the State Ministry of North Rhine-Westphalia, and Professor Dr. Paul Luchtenberg, Minister of Cults, residing in Düsseldorf, the following Convention is concluded. It constitutes a supplementary agreement stipulated according to the following Article 2.

[*Latin ed. p. 202*]

202 Acta Apostolicae Sedis - Official Commentary on Article 2, Chapter -.9, of the Solemn Agreement No. 9 of the Convention concluded on June 14, 1929, between the Holy See and the Free State of Prussia, recognized for this purpose as the legal predecessor of the State of North Rhine-Westphalia.

§ 1

A new Diocese is erected with a Bishop's See and a Cathedral Chapter in the city of Essen; the Bishop and Cathedral Chapter shall establish their seat at the church of St. John the Baptist (Münsterkirche) in Essen.

The Diocese, the Bishop's See, and the Cathedral Chapter possess legal personality for the purposes of civil law, according to the provisions of state law, and enjoy the rights of corporations of public law.

§ 2

The future Diocese of Essen comprises the territories hereinafter named, which are separated from the Archdioceses of Cologne and Paderborn, and from the Diocese of Münster.

It encompasses the territories of the cities of Bochum, Bottrop, Duisburg, Essen, Gelsenkirchen, Gladbeck, Lüdenscheid, Mülheim (Ruhr), Oberhausen, Wattenscheid, as well as the rural districts of Altena and the district of Ennepe.

[*Latin ed. p. 203*]

Acta, Pii Pp. XII 203 Ennepe-Ruhrkreis (with the exception, however, of the Ruhrkreis [but with the exception of the municipality of Herdecke and the city of Wetter [Ruhr]]). § 3 The Diocese of Essen is assigned to the ecclesiastical province of Colonia. § 3 Das Bistum Essen wird der Köl-

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ner Kirchenprovinz zugeteilt. Colonia. § 4 § 4 The Cathedral Chapter of Essen is formed from the Provisor, six canons in actual residence, and four honorary canons, as well as six vicars. Das Kathedralkapitel in Essen wird gebildet aus dem Propste, sechs Kanoniken in voller Wirkungsstätte und vier nicht residierenden Kapitularen sowie sechs Vikaren. § 5 § 5 For the assistance of the diocesan Bishop, an Auxiliary Bishop is assigned to the Episcopal See of Essen. Zur Unterstützung des Diözesanbischofs wird dem Bischöflichen Stuhl von Essen ein Weihbischof zugeteilt. § 6 § 6 The Bishop of Essen has the right to have in his Diocese a seminary for the scientific formation of clerics. Der Bischof von Essen ist berechtigt, in seinem Bistum ein Seminar zur wissenschaftlichen Vorbildung der Geistlichen zu besitzen. Art. 12 Article 12, chapter 2, paragraphs 2-3-4, of the Solemn Agreement between the Holy See and the Free State of Prussia also applies to this seminary. L'art. 12, capov. 2, proposizioni 2-3-4, della Solenne Convenzione fra zwischen dem Heiligen Stuhl und la Santa Sede ed il Libero Stato di dem Freistaat Preussen gilt auch für dieses Seminar. The right derived from article 16, paragraph 2, of the Constitution for the State of North Rhine-Das Recht aus Art. 16 Abs. 2 der Verfassung für das Land Nordrhein-

[*Latin ed. p. 204*]

Acta Apostolicae Sedis - Commentarium Officiale 204

Land Nordrhein-Westfalen del 28 Giugno 1950 rimane invariato anche per il resto.

§ 7

Per sopperire alle spese personali e reali della Diocesi di Essen, il Land Nordrhein-Westfalen versa annualmente un contributo di DM (marchi tedeschi) 258.500, e cioè: come dotazione personale per il Vescovo, il Vescovo Ausiliare, il Preposto della Cattedrale, sei residenti Domkapitulare, quattro Canonici effettivi, annualmente un contributo di DM 178.200 e come sei Canonici onorari e sei Vicari della somma di DM 178.200 e come dotazione reale (parte personale e parte reale) la somma di DM 80.300.

(personeller Domkapitulare und sächlicher und Teil) einen Betrag von 80300 D M.

Si è d'accordo che vale anche per la presente Convenzione quanto stabilisce circa l'articolo 4, capov. 1, proposizione 1, del Protocollo Finale al contratto del Freistaat Preussen con il Sacro Stato, del 14 Giugno 1929.

Il contratto vale anche per il presente.

§ 8

Le divergenze di opinione, che sorgeranno eventualmente in avvenire fra le Alte Parti contraenti circa l'interpretazione di qualche disposto del presente Accordo, saranno eliminate a norma dell'articolo 13 della Solenne Convenzione del 14 Giugno 1929.

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Bestimmung.

[*Latin ed. p. 205*]

205 Acta Pii PP. XII § 9 § 9. This Convention, whose Italian and German texts have the same force and validity, shall be ratified, and the instruments of ratification shall be exchanged as soon as possible in Düsseldorf. This agreement shall come into effect on the day of the exchange of said instruments. In witness whereof, the plenipotentiaries have signed this Convention. Made in duplicate. Bad Godesberg, 19 December 1956. LUIGI G. MUENCH, Archbishop-Bishop of Fargo, Apostolic Nuncio. STEINHOPF, Minister-President of the State of North Rhine-Westphalia. Prof. Dr. PAUL LUCHTENBERG, Minister of Culture of the State of North Rhine-Westphalia. Convention between the Apostolic See and North Rhine-Westphalia, ratified, the instruments of ratification were received and exchanged mutually on the 26th of February in the year 1957. Consequently, i.e., from the 26th of February in the year 1957, this Convention between the Apostolic See and North Rhine-Westphalia came into effect, according to the terms of paragraph IX of the same agreement.

[*Latin ed. p. 206*]

Acts of the Apostolic See - Commentary, Official 206. LETTER I TO THE Reverend Father Renato ZIGGIOTTI, General Moderator of the Society of St. Francis de Sales: AT THE BEGINNING OF THE CENTURY FOLLOWING THE DEATH OF St. Dominic Savio. POPE PIUS XII. Beloved son, I grant you health and the Apostolic Blessing. — As the Marian year draws to a close, a year which We have decreed should be celebrated throughout the nations, and as we enter the first century since the dogma of the Immaculate Conception of the Blessed Virgin Mary was defined, We are most pleased that We were able, in the majesty of the Roman Forum, before a vast multitude, to honor the innocent young man, Dominic Savio, and now, as we enter the first century since his passage to the heavens, it pleases Us greatly to participate in your celebrations, and We encourage all the faithful, especially those who, enjoying their youth, are rightly and diligently instructed and educated by you, with paternal encouragement, to consider this most beloved disciple of John Bosco as an example. Indeed, there is nothing more beautiful, nothing more pleasing than a young generation that shines with the ornaments of the mind and soul, and especially with the splendor of holiness, as We are pleased to have observed in this, the student of your esteemed Father. For those who consider his life, God seems to have wished to offer a most excellent example of that correct youthful upbringing and education which the Founder of the Salesian Society so greatly valued. Scarcely had he entered your Religious Family when, readily and willingly obeying the exhortations and instructions of his Master, he did nothing but strive to reach the summit of holiness with ever-increasing

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daily progress. This is evidenced by his firm will, which preferred to endure any hardship and even death itself rather than stain his soul with any blemish of sin; this is evidenced by his boundless piety towards the Divine Redeemer, veiled in the Eucharistic mysteries, and towards His most Holy Mother; and finally, this is evidenced by the fervent zeal for the apostolate, with which he sought to lead his peers from their youthful errors.

[*Latin ed. p. 207*]

The Acts of Pope Pius XII, page 207, state that he endeavored with all his might to draw young people away from worldly pleasures and to lead them back to Christian virtue. And it is particularly pleasing to us that this young man possesses the purity of heart, and that his firm intention is to preserve the flower of untarnished chastity throughout the course of his life, so that it may serve as a salutary example to our youth, which is so beset by dangers and temptations today. Therefore, we earnestly desire that young people, especially those entrusted to your care for their education, may venerate and emulate him; in this way, with God's help, a chaste, serene, joyful, and strong youth may flourish, bringing hope to the Catholic Church and to civil society. To this end, we desire that secular celebrations, which will soon be held, be conducive to this purpose; and in the meantime, as a pledge of heavenly blessings and a witness to Our special benevolence, We impart Our Apostolic Blessing to you, dear son, and to all the directors, members, and students of the Salesian Society, in the Lord. Given in Rome, at St. Peter's, on the thirty-first day of the month of January, in the feast of St. John Bosco, in the year 1957, in the ninth year of Our pontificate.

PIUS PP. XII

To the Reverend Father Richard Lombardi, of the Society of Jesus.

PIUS PP. XII

We have had more than one opportunity to express the comfort we feel for the good accomplished by the "For a Better World" movement, due primarily to your fervent zeal for the conversion of souls to Christ. The remarkable work accomplished thus far – which has brought together in fraternal union of prayer and purpose qualified individuals of the clergy and laity, in ever-increasing numbers, so that a larger venue must be considered – offers us now a welcome opportunity to renew our paternal interest. There is no doubt that an effective action "for a better world" presupposes that spiritual progress begins with the clergy and the laity called to the apostolate. Formation for a profound inner life...

[*Latin ed. p. 208*]

The *Acta Apostolicae Sedis*, volume 208, is, indeed, a necessary con-

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dition for truly being "the salt of the earth and the light of the world" (Matthew 5:13-14). Only from the holiness of the Priests and the faithful to whom the Church entrusts, in various ways, a mission of apostolate, can the hoped-for work for the integrity of the family, honesty in profession, and, in public life, greater social justice, and a generous effort for the peace of Christ in the kingdom of Christ, begin. Therefore, I encourage you, beloved son, to continue in your activity with such a spirit. With all my heart, I impart to you and to all your collaborators a special Apostolic Blessing, a pledge of every heavenly favor. From the Vatican, March 12, 1957.

PIUS PP. XII

ADDRESS To the Parish Priests of Rome and the Preachers of the Sacred Lenten Season.

We welcome you with paternal affection, beloved sons, Parish Priests of Rome and preachers of the Lenten season, who, guided by Our Venerable Brother, the most beloved Cardinal Vicar, and by the diligent Vicars, have come to visit the common Father, to make Him a participant in your anxieties, your sorrows, your joys, and your hopes. To this filial gesture of yours, We are accustomed each year to respond with words of approval for the work accomplished, of comfort, and of encouragement for the works that await you. The "solicitude of all the churches" (1 Corinthians 1:28) does not prevent Us from looking upon Rome as the Church that the Lord has particularly entrusted to Us; it is at the forefront of Our thoughts, as it is at the center of Our affections, of Our concerns. Therefore, We personally follow your work, rejoicing in the abundant fruits gathered, examining the difficulties you have encountered, and pointing out to you – as far as possible – the goals to be achieved and the means to be used.

*Given on the 5th day of March in the year 1957.

[*Latin ed. p. 209*]

Acts of Pope Pius XII, 209. This year marks the first five years since We addressed a fervent exhortation to the faithful of Rome, and indeed, of the entire world. Rome – as you know – is a city unique in the world, not only because it is the seat of the Papacy and the center of Christendom, but also because of the problems it presents, for their variety, vastness, and above all, their complexity. But We did not doubt that you, Our beloved children, would respond promptly to Our invitation and would set to work with generous dedication. We were certain that Our "cry of awakening" would not be in vain, and that every light kindled in Rome would shine upon the world, and every example originating from the City would draw other cities and other dioceses throughout the world. Today, five years later, We must express to all of you Our heartfelt satisfaction, Our paternal gratitude. For it is impossible to count the tears you have dried, the hopes

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you have rekindled, the harmonies you have restored; nor is it easy to know the obstacles that each of you has had to overcome, when despair sought to overcome you; the insensitivity of many good people oppressed you, the attacks of the wicked wearied you. Yet, much has been accomplished, beloved children. The number of churches and parishes has increased; numerous chapels have been built where the faithful do not yet have a pastor, but who nevertheless wish to gather for catechism, for attendance at Holy Mass on Sundays, and to approach the Sacraments. Numerous sports fields have been established, and the number of elementary and secondary schools has increased; religious cultural centers operate in various parts of Rome, and there is, promising and dynamic, the work of those who dedicate their care to the Roman student youth, both in and out of school. It has given Us immense joy to learn, for example, the number and the zeal with which young people participate in the "Veritas" competition; a sign that the religion teachers, carefully chosen and diligently supervised, have been able to achieve from the young people what was once quite unpredictable. Of course, Our particular recognition goes to those who have provided the guidelines for the work, to those who have given the impetus for its execution, and to those who have paternally guided you, so that, with respect for obedience, you may undertake all endeavors for the good of Rome. And just as it would be unjust to ignore the good effects achieved and to disregard the generous efforts to achieve them, so too would it be dangerous.

[*Latin ed. p. 210*]

Acta Apostolicae Sedis - Official Commentary 210: To be content with what has been done, and not to readily accept considerations and advice offered with right intention, and with a paternal and fraternal spirit. Rome is still far from being as God wills it, as We and you desire it to be. Consider, for example, the picture it presents to the eyes of all with an impressive crudeness: thousands of Romans continue to call themselves Christians and are astonished that the Church refuses to treat them as true faithful. They are baptized and profess faith in Jesus Christ, but they do not obey the pastors established by Him, nor do they observe His commandments. Despite the explicit condemnations of the Church, the numerous warnings, and the heartfelt exhortations, they continue to assert that one can serve God and the enemy of God at the same time; indeed, it sometimes happens that, when forced to choose, they prefer to abandon the Church, to remain without the Sacraments, in life and even at the point of death, in order to continue to serve and support movements that seek the destruction of Christianity and threaten the very existence of human civilization. You have counted these unhappy brothers of yours who are far away; We also know them, and their names are like written in fiery characters in Our restless and anguished heart. But even in another field, the face of Rome

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appears to Us marred in its purest features. As you well know, the Concordat between the Holy See and Italy stipulates that "in consideration of the sacred character of the Eternal City, episcopal seat of the Supreme Pontiff, center of the Catholic world, and destination of pilgrimages, the Italian Government will take care to prevent in Rome everything that may be in contrast with said character." Can it be said that this is its present condition? We are saddened to have to answer that it is not. To cite just one example; recently, a major newspaper, not suspected of "clericalism," in a dispatch from Rome vividly described two large, vulgarly pornographic posters that were plastered on the main streets of Rome; it even gave the dimensions of one, perhaps seven meters wide and three meters high, the base of which touched the sidewalks. Who can say what ruins of souls, especially young souls, such images cause, what impure thoughts and feelings they can arouse, how much they contribute to the corruption of the people, with serious prejudice to the very prosperity of the Nation, which needs a healthy, strong youth, educated in the noblest aspirations of virtue! Add to this the pornographic magazines displayed in kiosks, the immoral cinema, and even television, which penetrates even into...

[*Latin ed. p. 211*]

Acta Pii PP. XII, 211, speaks of the proximity of dwellings and how this, as We are informed, often brings forth – and not infrequently – daring spectacles that deeply disturb consciences. Therefore, with little hope of finding a truly effective defense elsewhere, especially after the declared unconstitutionality of certain previous regulations, it is necessary that, in such cases, Catholics in Roma defend the rights of religion and good morals themselves, and, in union with other honest people of every persuasion, but mindful of the morality of the people, raise a vigorous protest from public opinion, the reaction of which, by demonstrating what is truly "the common sentiment," will compel the competent authorities to take the necessary measures. This is a task which We entrust particularly to you, preachers and pastors of souls, and for which you will earn the gratitude of those who desire the true good of the good people of Roma.

Turning to a different matter, We cannot conceal from you Our concern for the scarcity of clergy in Roma. A distinction must be made between the clergy of the universal Roma and that of the diocesan Roma. In the former, the center of the Catholic world, there are the sacred Dicasteries, the Pontifical Institutes, both national and international, and the General Curias. The assistance that the diocese of Roma can receive from the considerable number of priests belonging to these institutions will necessarily be limited and not continuous, due to their official duties and studies. The reality is that Roma has an urgent need of priests, and while the demographic growth and immigration are becoming increasingly rapid, and the needs of souls are increasing, the number of young men entering the Seminary

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and ascending to the altar is inadequate.

Great is the work that awaits you, beloved sons, and We exhort you not to lose heart, as We recommend that you consider the urgency of your ordered and coordinated action. In the field of God, which is the world, you will gather abundant fruits, if you know how to prepare the ground, if the seed is sown abundantly and wisely, if the cultivation is diligent and constant, if the harvest is gathered promptly and with care.

To offer Our paternal counsel in this arduous work, We offer to you some moments of meditation on the field, which is the world, on the seed, which is the word of God, and on the farmer, who is God Himself.

1. "Ager est mundus." The field is the world.

2. There is a world, corrupted and corrupting, because it is mixed with evil: "in 4 MATTH. 13, 38.

[*Latin ed. p. 212*]

Acta Apostolicae Sedis - Official Commentary 212 5, maliciously positioned. This world was condemned by Jesus: "Now is the judgment of the world," but it is overcome by His almighty power: "I have overcome the world." You do not belong to this world, and therefore it hates you: "If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." You must not mix with this world, and even less confuse yourselves with it: you cannot engage in dialogues, make compromises, or seek agreements; its prince is Satan: "prince of this world," and with Satan, there can be no agreement. But there is another world: the world that God loved: "For God so loved the world, as to give his only begotten Son," the world in which Jesus, the Son of God, was sent, not to condemn it, but that it might be saved through Him: "For God sent not his Son into the world, to judge the world: but that the world may be saved by him." This is the world of which Jesus is the light: "As long as I am in the world, I am the light of the world;" this is the world to which the Bread, which is the flesh of Jesus, gives life: "the bread that I will give is my flesh for the life of the world." In this world, in this field, there are seedlings waiting to be cultivated; plants that want to grow and multiply; fruits that must be harvested. Above all, there is a soil that awaits to be sown. In it are ready the furrows, traced and dug deeply by the sufferings endured, the tears shed, and the powerful will that faith may flourish and hope bear fruit. We would ask you, dear children, to set aside, for this moment, the path that lies beyond the boundaries, the stones that may be encountered in the field itself; we would ask you not to consider, for now, the thorns and brambles that are found here and there, but only the good soil: it is very fertile, dear children, and awaits, even if unconsciously, an abundant sowing. 2. "Semen est verbum Dei." The seed is the word of God, the word that guides, that illuminates, that gives life. Conscious of the urgent needs

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of the times, We strive to exert ourselves according to Our weak abilities.

[*Latin ed. p. 213*]

Acts of Pope Pius XII, 213: We strive, so that he who comes to Us, may return to his home, to his workshop, to his school, to his studies, carrying in his heart the certainty that only Jesus can finally bring forth in the world the flowers of hope and the fruits of charity. We exhort you, beloved children, not to rest, not to grant yourselves respite: let each of you preach this sacred word; let each of you insist with constancy and boldness, even when a false prudence would advise ceasing; let each of you recommend, insist, if necessary, patiently. We see – and men see – what has happened, what is happening, because they have strayed from sound doctrine, because they have sought, at random, from teachers according to their own passions, the truths to believe and the rules to follow. Turn to the children, to the adolescents, to the young, to the adults: do not neglect any means, do not despise any method. Today, as in the early times, "it is not right for us to forsake the word of God." We must proclaim aloud, we must make resound with force the warning of St. Paul: "For other foundation no man can lay, but that which is laid: which is Christ Jesus." To lay other foundations in the building of the world would mean preparing its ruin; to sow in the ground another seed that is not Christ Jesus would mean transforming into a desert the field that belongs to God; it would mean seeing grow alongside the good grain the tares: which seems love, and is hatred; which seems peace, and is war; which seems liberty, and is license; which seems justice, and is oppression; which seems prudence, and is fear; which seems courage, and is recklessness; which seems foresight, and is distrust. And here we would like to add a particular recommendation for the assiduous preaching of the word of God during the celebration of the Holy Mass on Sundays. We certainly do not deny the value of the great, solemn preaching in particular circumstances, and a clear proof of this is the welcome presence, which we gladly greet here, of the Lenten preachers. It undoubtedly retains all its importance, but by its very nature it is extraordinary and exceptional. The faithful, when a brief, but well-considered word, spoken with deep conviction, which religiously edifies and enriches the souls, is to be expected, are usually pleased to hear it on Sundays and holidays; which does not exclude that even in those exceptional circumstances. *Cf. 2 Tim. 4, 3. 16 Act. 6, 2. 17 / Cor 3. 11.*

[*Latin ed. p. 214*]

The Acts of the Apostolic See - Official Commentary, 214. Naila, to which we have now referred, may prove beneficial to you, and indeed, often in a significant way. But, in addition to this readiness of acceptance on the part of the faithful, the common Sunday preaching presents two characteristic features, which increase its value: namely, it is, at the same time, a familiar

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and trusting conversation of the pastor with the flock entrusted to him, and furthermore, it occurs regularly each week and on every festive occasion. This regularity gives to that word – always assuming that it comes from the heart and goes to the hearts – a power, which slowly and almost imperceptibly, but infallibly, exerts its efficacy.

3. "The field is the world, the seed is the word of God, the Father..." (the farmer is). 18 The farmer is God. This our invitation, this our almost earnest insistence, must not deceive you: as if the flourishing and fruitfulness of the Lord's vineyard depends entirely, or at least primarily, on us and on you. We are the culture of God, "Dei agricultura," 19 just as, being living stones of His Church, we are a divine building: "Dei aedificatio." 20 He who is limited to observing appearances, he who does not penetrate the depths of supernatural realities, may be led to believe that whatever flourishes in the garden of the Church, and whatever bears fruit in the world, is the work of men: men sow, men water, men prune, men cultivate. In reality, the true sower, the true waterer, the true pruner, the true cultivator is God. "My Father is the farmer," proclaims Jesus. And St. Paul clarifies: "I planted, Apollos watered; but God gave the growth. Therefore neither is he who plants anything, nor he who waters; but God, who gives the growth." 21

What, then, are men? What are all of us? What do we do on our own? Without Jesus, we are nothing; without Him, we can do nothing: "without me, you can do nothing." 22 What, instead, are we with Him? What can we do united to Him, having within us, alive, inhabiting, operating, Jesus? Everything. "I can do all things through Christ who strengthens me." 23 Therefore, we are not the authors of apostolic works, but instruments of God, cultivators of His... I am the vine. 19 1 Corinthians 3:9. 20 Ibid. 21 1 Corinthians 3:6-7. 22 John 15:5. 23 Philippians 4:13.

[*Latin ed. p. 215*]

Under Pope Pius XII, 215, dispensers of His word and His grace: "dispensatores mysteriorum Dei." If this is true, beloved children, you will fully understand the necessity, for all those who wish to work in the Lord's vineyard, of being closely united with Him, of identifying themselves with Him. It is not difficult to imagine what would happen in Rome, what would happen in the world, if all priests presented themselves to men "not in persuasive words of human wisdom, but in the manifestation of the Spirit and power," so that the light of faith, the firmness of hope, and the ardor of charity would not come from the wisdom of men, but from the power of God. If it were Jesus who prays, Jesus who preaches, Jesus who suffers, Jesus who acts, who could describe the abundance of waters that would flow throughout the world, and the plants that would multiply, and the charm of the flowers, and the goodness of the fruits? May Jesus shine in your minds the splendor of this light, and may He make you feel in your hearts the strength of this certainty! May Jesus become the absolute master

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of your souls!

MESSAGE BROADCAST TO THE STUDENTS OF CATHOLIC SCHOOLS IN THE UNITED STATES OF AMERICA, FOR THE CHARITABLE CONCERN TOWARDS POOR CHILDREN OF OTHER NATIONS.

Once again We come to speak with Our dear children in the United States, *once again* to spend, as it were, a few minutes in their midst, so that they may hear Our voice and know that all Our thoughts at this moment are of them. We said: "*once again*." And yet, for many of you, it will be the first time you receive such a visit from the Holy Father in your schools; and many who listened to Us in former years are no longer with you. They have moved on to higher classes in more advanced schools; perhaps their school days are over. So it happens; and so it will happen with you. Little boys and girls you are today, but soon—and how soon you do grow up—you too will be moving on to higher classes in higher schools. And then? What then?

1 Corinthians 4:1. "Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God."

2 Corinthians 2:4. "And my speech and my preaching was not in the persuasive words of human wisdom. but in shewing of the Spirit and power:"

36 Cf. ibid. 5.

Given on the 6th of March, in the year 1957.

[*Latin ed. p. 218*]

Acts of the Apostolic See - Commentary 218. Official ACTS of the HOLY CONGREGATIONS. SACRED CONSISTORIAL CONGREGATION OF NATCHEZ (NATCHEZ - JACKSON). DECREE CONCERNING THE ERECTION OF A CO-CATHEDRAL AND THE CHANGE OF NAME.

The city of Jackson, located in the center of the territory of the Natchez diocese, which is commonly known today as the "State of Mississippi," has experienced growth in this our time, whether in the number of the faithful, in the works of religion, or in the industry of its inhabitants. Therefore, the Most Reverend Richard O. Gerow, Bishop of Natchez, requested from the Apostolic See that, in order to better promote the salvation of souls, the temple existing in that city, dedicated to Saint Peter the Apostle in honor of God, be elevated to the dignity of a co-cathedral, and that the Natchez diocese, retaining its former name, be also called Jackson.

Furthermore, this Sacred Consistorial Congregation, after mature deliberation and having received the favorable opinion of the Most Reverend Hamlet John Cicognani, titular Archbishop of Laodicea in Phrygia and Apostolic Delegate in the United States of America, decided to grant this request. Therefore, by virtue of the special faculties granted to it by the Most Holy Pope, Our Lord Pius, by the Divine Providence PP. XII, this present Consistorial Decree, which shall have the same validity as if Apostolic Let-

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ters sealed with the papal seal had been issued, elevates the aforementioned temple, dedicated to Saint Peter the Apostle in the city of Jackson, to the dignity and rank of a co-cathedral, so that a bishop's cathedra may be erected therein, and so that the Ordinary of Natchez may also, on more solemn days, as it may seem more convenient to him, perform pontifical functions in the aforementioned co-cathedral and reside freely in the city of Jackson. Moreover, the same Sacred Consistorial Congregation grants that the Natchez diocese—and therefore also its Ordinary for the time being—be exempt from...

[*Latin ed. p. 219*]

The Sacred Consistorial Congregation, in the city, decrees that the cathedral church of Natchesium-Jackson may be called and shall be considered [as such] perpetually. For all these matters to be carried out, the aforementioned Reverend Father John Cicognani is appointed by the Sacred Consistorial Congregation, to whom are granted the necessary and appropriate powers, including the power to delegate, in order to "achieve the purpose in question, any man established in ecclesiastical dignity, to immediately send to the same Sacred Congregation an authentic copy of the completed act of execution." All contrary things notwithstanding. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 18th of December, 1956. [Signed] Fr. A. I. Card. PIAZZA, Bishop of Sabina and Manten, Secretary. L. S. Most Reverend Joseph Ferretto, Assistant.

SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES

DECREE: "The Faculty of Sacred Theology in the Cattolica University of Tokyo, called 'Sophia,' is canonically erected and its academic degrees are established."

Those who most diligently strive to make known to men the paths of eternal life are those who investigate more deeply the mysteries of divine revelation and who teach others, in order to build the house of wisdom, or faith and morals, by which men, endowed with these things, may attain their supernatural ultimate end, "walking as children of the light," who, having received "the armor of God," "may be powerful with God for the destruction of the fortresses, casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Corinthians 10:4-5).

The Faculties of Sacred Theology, established by the Church in the Universities, speak of this "But we speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory," so that they may imbue students with the perennial truth of the

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sacred Scriptures and the Catholic Tradition, of whom...

[*Latin ed. p. 220*]

The Sacred Congregation for Seminaries and Universities will strive to bring the admirable light of God's grace to all. Having learned that the University "Sophia," established by priests of the Society of Jesus in the capital city of Japan, and greatly praised by the esteemed bishops of that nation, has consistently produced abundant fruits of sacred doctrine, and desiring to encourage this, and at the request of the General Superior of the aforementioned Society, and with the consent of the Apostolic Delegate and all the bishops of Japan, the Sacred Congregation for Seminaries and Universities, for the glory of God and the salvation of souls, has established, erected, and declares established, a Faculty of Sacred Theology within the University of Tokyo, which is now called "Sophia," and grants it rights and prescribes functions through the Apostolic Constitution "Deus scientiarum Dominus," together with the "Regulations" and other specific provisions approved by it, reserving all other matters to be observed according to law. Given at Rome, from the halls of Saint Callistus, on the fourth day of the month of November, in the year of Our Lord 1956, in the feast of Saint Charles Borromeo, Bishop.

[Signature] I. Card. PIZZARDO, Bishop of Alba, Prefect.

[Signature] S. f C. Confalonieri, Archbishop of Nicopolis, Secretary.

[*Latin ed. p. 221*]

Sacra Romana Rota 221. ACTA TRIBUNALIUM. SACRA ROMANA ROTA. Citatio edictalis. ROMANA NULLITATIS MATRIMONII (MANNOZZI - BARATTELLI). Since the actual place of residence of the Lady Lucianae Baratelli, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on the 29th of May, 1957, at midday, to discuss the matter and reach an agreement, or to sign the following declaration, and to set a date for the hearing of the cause before the Rota. Does a nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Lucianae Baratelli, must, insofar as possible, ensure that she is informed of this edictal citation.

* Petrus Mattioli, Ponens. From the Chancery of the Tribunal of the Sacred Roman Rota, on the 15th of March, 1957. E. Ulinski, Notarius.

* It is unknown where Madame Lucienne Baratelli, the defendant in this cause, currently resides. Therefore, we summon her to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on May 29, 1957, at 12 o'clock, to agree upon the matter or to sign the following

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declaration, and to set the date for the decision of the cause before the Rota. Does a nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Lucienne Baratelli, must, insofar as possible, inform her of this citation.

[*Latin ed. p. 222*]

On Sunday, March 31, 1957, the Holy Father Pius XII received in a solemn audience His Excellency, Baron Dr. PROSPER PQSWICK, Extraordinary and Plenipotentiary Ambassador of Belgium, for the presentation of his credentials. On Thursday, April 4, 1957, the Holy Father Pius XII received in a solemn audience His Excellency, Dr. FRANCISCO JOSÉ DURON, Extraordinary and Plenipotentiary Ambassador of Honduras, for the presentation of his credentials.

SACRED CONGREGATION OF RITES

On Tuesday, January 8, 1957, in the Palace of Congregations at San Callisto, the preparatory Sacred Congregation of Rites was held, in the presence of the Most Reverend Cardinal Adeodato Giovanni Piazza, Bishop of Sabina and Poggio Mirteto, Promoter or Relator of the Cause of the Servant of God, Luigia Borgiotti, co-foundress of the Sisters of Jesus the Nazarene, with the participation of the Reverend Prelates Officials and the Reverend Theological Consultors, who discussed the heroic virtues of the aforementioned Servant of God.

On Tuesday, January 22, 1957, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the general Sacred Congregation of Rites was held, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their votes:

1. Concerning the miracles of the Venerable Servant of God, Mary of Providence, in religious life Eugenia Smet, foundress of the Sisters Auxiliaries of the Souls in Purgatory.

2. Concerning the heroic virtues of the Servants of God:

a) Teresa of Jesus Jornet y Ibars, foundress of the Sisters for the abandoned elderly.

b) Mary Celina of the Presentation, a religious of the Order of the Poor Clares.

On Tuesday, January 29, 1957, in the Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites was held, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the Blessed

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Charles of Sezze, of the Order of the Friars Minor. The same Most Reverend and Reverend Lords Cardinals and Reverend Prelates Officials...

[*Latin ed. p. 223*]

The Roman Curia Diary, number 223, also examined, in an ordinary Congregation, the reports of the theological censors regarding the writings of the Servants of God Anthony Augustine Intrecciatagli, of the Order of Discalced Carmelites, Archbishop of Monreale, and Henry Osso y Cervello, a priest, founder of the Society of the Sisters of St. Teresa of Jesus. On Tuesday, February 5, 1957, in the Apostolic Palace at the Vatican, the Ordinary Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals and the Reverend Prelate Officials discussed: 1. The introduction of the cause for beatification and canonization of the Servant of God Francesca Di Sales Aviat, foundress of the Institute of the Oblates of St. Francis de Sales. 2. The report of the theological censors regarding the writings of the Servants of God: a) Annibale Maria of France, a priest, founder of the Congregation of the Rogationists and the Daughters of the Divine Zeal. b) Nazareno of Mary Immaculate, a professed priest of the Congregation of the Passionists. c) Anna Maria Janer Anglarill, foundress of the Sisters of the Holy Family of Urgel. On Tuesday, February 19, 1957, in the Palace of Congregations at San Callisto, in the presence of the Eminent Lord Cardinal Benedetto Aloisi Masella, Bishop of Palestrina, Promoter of the Cause of the Servant of God Francesco di Paola Tarin, a professed priest of the Society of Jesus, the Preliminary Congregation of Rites was held, in which the Reverend Prelate Officials and the Reverend Theological Consultants discussed the heroic virtue of the aforementioned Servant of God. On Tuesday, March 5, 1957, in the Apostolic Palace at the Vatican, the Ordinary Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals and the Reverend Prelate Officials discussed the introduction of the cause of the Servants of God: 1. Clara Fey, foundress of the Sisters of the Poor Little Jesus. 2. Dorothea de Chopitea Vilota Serra, a mother of a family, a Salesian cooperator. They also examined the report of the theological censors regarding the writings of the Servants of God Tito Horten, a professed priest of the Order of Friars Preachers, and Theophilus Fernandez de Lagaria Goni, a professed priest of the Congregation of the Sacred Hearts of "Picpus." In the ordinary session of Friday, March 15, 1957, the Congregation of Rites discussed the doubt concerning the lack of devotion to the Servant of God Pius IX. On Tuesday, March 26, 1957, in the Apostolic Palace at the Vatican, the Preparatory Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelate Officials, and the Reverend Theological Consultants discussed two miracles, which are said to have been worked through the intercession of the Blessed Joaquina de Vedruna de Mas, a widow, foundress of the

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Discalced Carmelites of Charity.

[*Latin ed. p. 224*]

224 Acta Apostolicae Sedis - Commentarium Officiale. The same Most Eminent and Reverend Lords Cardinals and the Reverend Prelates Officials subsequently held an ordinary Congregation for the examination of the reports of the theological revisers of the writings of the Servants of God James Rem, a professed priest of the Society of Jesus, and John Vincent of Jesus Mary, a professed priest of the Order of Discalced Carmelites.

SECRETARY OF STATE. BY APOSTOLIC BREVES, the Holy Father Pius XII, happily reigning, deigned to appoint:

July 31, 1956. The Most Eminent and Reverend Lord Cardinal Wendel Joseph, Protector of the Teutonic Order (Vienne).

December 15th. His Excellency, the Reverend Monsignor Raimondi Luigi, titular Archbishop of Tarso, Apostolic Delegate in Mexico.

February 14, 1957. His Excellency, the Reverend Monsignor Knox James Robert, titular Archbishop of Melitene, Apostolic Internuncio in India.

March 12th. The Most Illustrious and Reverend Monsignor Foschini Giovanni, Apostolic Protonotary of the first class.

March 15th. The Most Eminent and Reverend Lord Cardinal Tisserant Eugene, Protector of the Sisters of Divine Providence of Saint Andrew (Metz).

The Most Eminent and Reverend Lord Cardinal Wyszynski Stephen, Protector of the Sisters Servants of the Immaculate Conception of the Blessed Virgin Mary (Pleszew).

The Most Eminent and Reverend Lord Cardinal Wyszynski Stephen, Protector of the Order of Saint Paul the First Hermit (Czestochowa).

NECROLOGY.

February 15, 1957. Monsignor Fernández Galilea Leonzio, titular Bishop of Ariasso, Apostolic Vicar of Fernando Poo.

February 23rd. Monsignor Jeanmard Julius Benjamin, titular Bishop of Baréta.

March 5th. Monsignor Afanador y Cadena Raphael, titular Archbishop of Pompeopoli of Zülz.

March 10th. Monsignor Prunier Henry Amato, titular Bishop of Tanagra.

March 22nd. Monsignor Pereira Ribeiro Anthony Emmanuel, Bishop of Funchal.

March 28th. Monsignor Fontenelle Renato, titular Bishop of Teudali.

April 6th. Monsignor Del Bene Salvatore, Bishop of Cerreto Sannita.

April 8th. The Most Eminent Lord Cardinal Segura y Saenz Peter of the

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titular see of Saint Mary in Trastevere, Archbishop of Seville.

[*Latin ed. p. 225*]

A.D. MDXLIX, 15 Maii 1957 (Ser. II, v. XXIY) - N. 5

ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

ACTA PII PP. XII

LITTERAE ENCYCLICAE

AD VENERABILES FRATRES PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS, PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES:

DE CATHOLICARUM MISSIONIBUS CONDICIONIBUS PRAESERTIM IN AFRICA.

PIUS PP. XII

VENERABILIBUS FRATRIBUS

SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Donum fidei, quod, Deo largiente, incomparabilis bonorum copia in animis christifidelium sequitur, plane postulat ut sine intermissione divino ipsius Auctori gratae officia voluntatis exhibeamus.

Siquidem fides est, quae ad arcana divinae vitae mysteria nobis aditum patefacit; quae nos ad caelestis beatitatis spem erigit; et quae christianae societatis unitatem hac in caduca vita firmat et solidat, secundum illud Apostoli: « One Lord, one faith, one baptism » – Et divini huius muneris gratia praesertim fit, ut hoc sponte fluat grato ex animo nostro testimonium: « What shall I render to the Lord, for all the things that he hath rendered to me? »

Pro huiusmodi autem divina largi1 2 iv, 5. 1 Eph. 2 Ps. CXV, 3. 12. 15 ~ ACTA, vol. XXIV, n. 5. - 18-5-1957.

[*Latin ed. p. 226*]

226 Acta Apostolicae Sedis - Official Commentary. What, after due con-

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sideration, can a man offer to God that is more pleasing than spreading the light of truth, brought forth by Christ, more widely among men? Therefore, through the sacred work of missions, striving to nurture the flame of Christian charity, let men, mindful of such great benefits, respond to God in a certain way; for, by this method of acting, they seem to offer their will pleasingly to the Heavenly Majesty, by distributing, as far as they are able, the gift of faith already received to others. While, on the one hand, we consider the immense multitude of our sons, especially in regions recently joined to the Christian name, who participate in the benefits of the divine faith; and, on the other hand, we consider that the throng of those who have not yet received the message of salvation is far more numerous, we earnestly desire, Venerable Brothers, to urge you more and more to support with your studies the most holy cause, which concerns the spreading of the Church of God throughout the entire world. May it be so that from our exhortations, the missionary spirit may be aroused and flourish in the hearts of priests, and that their works may inflame all the faithful. This is a matter of the utmost importance, which Our predecessors have treated more than once, and which We ourselves, as you well know, have addressed with the most diligent efforts, to stir up all Catholics to apostolic zeal, as the awareness of the faith received demands; let them direct this zeal towards the regions of Europe which have been deprived of the Christian religion, or towards the vast regions of South America, which, as we know well, are beset by great difficulties; let them also offer their assistance to the Catholic missions of Oceania and Asia, for such works are of great importance, especially in those lands where such fierce... [The text is incomplete].

[*Latin ed. p. 227*]

Acts of Pope Pius XII, 227: The Lord's cause is defended; furthermore, the offices of fraternal charity are shown to countless faithful, most dear to Us, who are the ornament and adornment of the Church, having merited the Evangelical blessedness; finally, let them lament the grievous fate of countless souls, due to the efforts of the atheists of our age, especially those young people who, established in ignorance of divine things, and sometimes even affected by hatred of God, are wretchedly growing up. We acknowledge that so many duties and undertakings must necessarily and most speedily be carried out, and that We must also seek a new increase of apostolic forces in the Church, so that countless phalanxes of apostolic men may advance into the open field of the Lord, not dissimilar to those that existed in the early age of the Church. But, although We never cease to pursue all these things with diligence and prayer, We also earnestly commend them to your prudence; nevertheless, We now consider it entirely appropriate to direct your attention to the land of Africa; We speak of Africa, which has already emerged into a more cultivated state of our

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age's humanity and civic maturity, and which is involved in matters of such gravity, as perhaps has never been recorded in the annals of its most ancient history.

1. From the salutary progress that the Church has happily made in Africa in recent decades, the faithful certainly have reason to rejoice and to justly boast. Having scarcely arrived at the Chair of Peter, We declared: "...we will spare no effort... that the Cross, in which is salvation and life, may overshadow the distant corners of the world"; therefore, with all our strength, We have striven to promote the cause of the Gospel in that continent as well.

[*Latin ed. p. 228*]

Acts of the Apostolic See - Official Commentary 228: The ecclesiastical jurisdictions there have been greatly increased in number; the vast growth of Catholic people, whose numbers increase more and more each day; and, above all, the ecclesiastical hierarchy, which We have established in many places with great joy, and also more African priests have now been raised to the dignity of the episcopate, according to that "ultimate goal" of missionary work, which clearly requires that "the Church be firmly established among other peoples, and that a hierarchy be assigned to them, composed of their own people, chosen from among the natives." Therefore, in the vast family of Catholics, the new African Church today receives its rightful place, while the others, united by fraternal charity, greet and welcome it.

7. This abundance of salutary fruits of the preaching of the Gospel has been achieved by bands of missionaries – that is to say, priests, religious men and women, catechists, and helpers from the lay state – who have endured countless labors and hardships, the power of which, indeed, is known only to God. We gladly commend all these individuals, and we openly express our gratitude in this place, since the Church has abundant reason to glory in its missionaries, who, whether in Africa or elsewhere, fulfill their own mission. However, let the great success of missionary labors not lead anyone to forget that "much still remains to be done in this cause, and it requires a great deal of effort and countless workers." Although perhaps someone might wrongly believe that, with a hierarchy happily established, missionary activity can soon be considered complete in almost every respect, We ourselves are most concerned and grieved for all the churches in that continent.

8. *Enc. Litt. Evangelii praecones: A. A. S., XLIII, 1951, p. 507.*

9. *Ibid., p. 505.*

[*Latin ed. p. 229*]

The acts of Pope Pius XII, page 229, bring to mind, whether it be the gravity of those questions which are discussed there concerning the promotion and deeper cultivation of Christian life, or even the lack and

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scarcity of apostolic workers for carrying out so many and such important tasks. We have opened our concerns and anxieties to you, Venerable Brothers; and may it so happen, that in response, a new and better hope may arise in the hearts of so many zealous apostles. You are well aware and have observed the times, which are, indeed, far more difficult, in which the Church, in Africa, strives to promote its sacred mission among the various ethnic groups. Indeed, many regions are subject to such profound social, economic, and political changes, that the course of future events seems to depend largely on them; and it cannot be overlooked the events pertaining to the community of nations, since they often, and more frequently, affect the life of individual peoples, not always allowing the wisest of state leaders to lead citizens towards those more refined advancements of life which the prosperity of peoples demands. The Church, having throughout the course of its history witnessed the birth and growth of so many nations, cannot fail to devote diligent consideration to those peoples who are already acquiring the rights of civil liberty. And We ourselves have repeatedly urged those nations to which these matters pertain, to embark on the right path, guided by a sincere pursuit of peace and mutual understanding. "Therefore, as the situation stands," we have stated, "that just and civil liberty, which will increase more and more with time, will not be denied to those peoples, nor will any obstacle be placed in its way"; while to others, we have urged them "to give thanks for the increase of their dignity, to Europe; for if the authority of all things were not valued among them, they could, driven by a blind love for the advancement of their nation, fall into the greatest disruption of ancient discipline and be led into servitude."

[*Latin ed. p. 230*]

Acta 230 Apostolicae Sedis - Commentarium - Officiale 9 sent». Now, while we reiterate these two exhortations, it is Our most fervent desire that in Africa, that land, a fruitful concord of all forces may be established, which will exclude all preconceived opinions and offenses; which will overcome the dangers and anxieties arising from excessive nationalistic fervor; and which, finally, will be able to impart the most excellent benefits of the Christian faith to those peoples, to whom nature offers its riches and to whom the future promises prosperity, benefits which have already brought such great utility to the peoples of other continents. Indeed, We are not unaware that in various parts of Africa, the seeds of a turbulent "materialism" are being spread by the atheistic allies, which disturb the studies of citizens, incite mutual envy among different peoples, and distort certain conditions of affairs in order to deceive judgment with the empty appearance of advantage, or to stir up seditious minds. Our concern is that the peoples of Africa may attain ever greater and more lasting civil and Christian prosperity; We also wish to remind them of the serious warnings which We have already

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solemnly addressed to all Catholics on this matter; and We are pleased to offer paternal congratulations to those Holy Bishops who have firmly and repeatedly warned their flocks against the dangers of false shepherds. However, while the enemies of God diligently apply their intrigues and efforts to this land, other serious difficulties arise, which hinder the spread of the Gospel in certain regions of Africa. You are certainly not unaware of the reasons for the religious lives of those who, although they profess to worship God, easily lead and entice many souls to a different path, which is not that of Jesus Christ, the Savior of all nations. The heart of Our common Father is open to all sincere men; however,

[*Latin ed. p. 231*]

Acta Pii PP. XII 231. While we, in this land, bear the burdens of those who are the Way, the Truth, and the Life, we cannot fail to consider with great sorrow the conditions of such things. This arises for many reasons, which are mostly the events of more recent history; and to this, the very manner of acting of certain Nations has contributed, which boast that the annals of their history shine with Christian light. Therefore, it is right that we are deeply concerned about the fortunes of the Catholic faith in Africa; and it is right that all the children of the Church feel themselves bound by duty to assist with more effective missionary work, and indeed at the opportune time, so that the message of saving truth may be brought to "black" Africa, in which approximately eight hundred and fifty million people still worship idols. Furthermore, the gravity of these things is increased by the haste, which is observed everywhere, of the course of events, which certainly does not escape the most eminent prelates and the leading Catholic men of Africa. While peoples strive to embrace new paths and new ways, and some seem to be excessively attracted by the deceptive allure of that civil culture, which they call technical, it is the most sacred duty of the Church to offer to these very peoples, as much as possible, the best benefits of their life and of their doctrine, from which a new social order, founded on Christian principles, may arise. Any delay, or procrastination, is full of dangers. For the African people, having made such progress in recent decades in terms of a more cultured life, which the peoples of Western Europe did not reach until after many centuries, are more easily moved and aroused, when they are instructed in the disciplines of the arts, whether theoretical or applied; and thus, they are more likely to be drawn to the mindset of those who refer everything to material things. Hence, the condition of things can sometimes become difficult to heal, which, with the passage of time, and with the growth of faith, either in the hearts of individuals or in society, can greatly hinder. Therefore, it is necessary now for the sacred pastors to

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assist, so that as soon as possible, their...

[*Latin ed. p. 232*]

232 Acta Apostolicae Sedis - Commentarium Officiale: Ut apostolicus labor ad crescentes temporum necessitates opportuniter respondeat. Verum est, auxilia et adiumenta, quae in praesentibus sacris expeditionibus suppeditantur, paene ubique sunt nimis parvae, ut congruenter operi explendo satisfaciant. Quae quidem rerum inopia, etsi, pro dolor, non solum ad Africam pertinet, Africam tamen, ob peculiarissima huius continentis temporum adiuncta, magis quam alias missionarias regiones videtur affligere. Hac de causa, Venerabiles Fratres, opportunum omnino ducimus, quaedam de hoc genere quaestionis vobis paulo fusius exponere. Ut exemplis utamur, missionarias stationes recens conditae, quarum aetas interdum vix unius vel alterius decennii spatium explet, non nisi post longum tempus valido cleri ex loci incolis delecti auxilio uti poterunt; huc additur sacrorum operariorum paucitas, qui, in tanta locorum immensitate dispersi, ubi non raro etiam acatholicarum sectarum administri suas proferunt doctrinas, non omnino valent, ubi opus est, ad vocatam operam praestare. Hic, quadraginta sacerdotes inter fere decies centena milia incolarum desudant, quorum tantum viginti quinque milia catholicam fidem profitentur. Illic, quinquaginta sacri administri commorantur, ubi vicies centena milia hominum incolunt, cum sexaginta milia catholicorum, qui inibi numerantur, fere totas ad se conversas missionarium vires plane requirant. Hanc autem numerorum notationem catholicus vir omnino non potest ignorare; nam per viginti apostolicos viros, ceterorum auxilio missos in regiones illas, fieri potest ut illuc Crucis vexillum hodie inferri liceat, quo cras fortasse, postquam alii, qui operarii Christi non sunt, eum apostolatus campum excoluerint, vera fides aditum iam habere nequeat. Praeterea, ad sacras expeditiones plene explicandas, haud satis est Evangelium nuntiare; praesentes Africae sociales atque politicae rationes prorsus expostulant, ut ex christifidelium multitudine, recens ad Evangelium traducta, quam primum, delecta etiam virorum catholicorum cohors instruatur ac par-

[*Latin ed. p. 233*]

Acta Pii PP. XII 233, return. Therefore, how greatly it is necessary to increase the number of missionaries, so that they may also fulfill this task, providing for the more refined cultivation and education of individuals. However, the needs of external affairs almost always greatly aggravate the hardships of a few apostolic men. Who will generously provide those newly established missions with a suitable supply of assistance, of which they urgently stand in need, especially since they are often located in the poorest regions, which are very suitable for promoting the cause of the Gospel? The apostolic man is greatly saddened by the fact that he lacks so many things, while so many tasks are entrusted to him; he does not seek

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admiration, but rather assistance, with which, where it is still available, he may be able to establish new stations and centers of missionary work. As for the missions that were established long ago, whose frequency of faithful and the fervor of Christian life fill Us with the sweetest consolation, the conditions of the missionary work, although very different, nevertheless present causes for concern. First and foremost, there is also the most bitter complaint of a few workers. Indeed, those who are in charge of those territories, dioceses, or vicariates apostolic, are obligated, without delay, to promote all those works and undertakings of the apostolate, without which the Catholic cause cannot progress and fully develop; namely: colleges and schools for imparting Christian instruction to various classes of the faithful; institutions of social action, through which prominent Catholic men may serve the good of the state according to the precepts of the Gospel; and finally, the publication and dissemination of all kinds of Catholic writings to the people; and also whatever pertains to the more recent inventions of art, by which men communicate with each other and by which doctrine is spread, since it is clear to no one how important it is to attract the opinion of the public and to conform it correctly. Above all, diligent care must be given to the groups of the Catholic Action, so that their apostolic zeal may grow ever more; and likewise,

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis. It is necessary to consider the needs of our age and the studies of learned men, so that those engaged in pastoral ministry may be provided with a plentiful supply of truth; otherwise, there is reason to fear that they may seek nourishment elsewhere, outside the bounds of the Church. However, in order that these various pastoral duties may be adequately fulfilled by the sacred ministers, they require not only greater resources, but also, and especially, suitable helpers to undertake these diverse ministries, all the more so as they must be adapted to particular groups of people. To train and prepare such a body of apostolic men is a difficult and lengthy task, and their number is often lacking. Hence, it is all the more urgent that this need be addressed, lest so many excellent minds fail to look confidently to the Catholic Church. Therefore, having seized this opportunity, Our Heart has been eager to express its deepest gratitude to the Religious Congregations, to all priests, and to lay people devoted to the work of the apostolate, who, fully aware of the gravity of these times, have rendered and continue to render their helpful service, sometimes without being asked. All these undertakings and works, which have already brought so many benefits to the Church, give the greatest hope of salutary results; and in this matter, the field of apostolic labor is undoubtedly opened up very widely. But in some territories, another difficulty arises; for the progress of the Gospel requires that, with the passage of time, the number of apostolic men be increased in proportion; and

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if this does not happen, the happy progress of the faith will necessarily be brought to serious danger. Moreover, day by day, apostolic men are increasingly called upon by Mission Institutes; but these cannot satisfy all these requests together, due to the small number of new members. You know well, Venerable Brothers, that in Mahdia, the increase in the number of Christians has not been matched by a corresponding increase in the number of sacred ministers. Indeed, the number of priests chosen from the local population is growing day by day; but these priests are ordained later...

[*Latin ed. p. 235*]

The Acts of Pope Pius XII, 235, state that bishops can fully govern their dioceses only when, and indeed always with the help of visiting missionaries who brought them to the faith. At present, these more recent communities of the faithful are not yet able, by themselves, to cope with the most serious problems of this age. Therefore, if they are aware of these difficult circumstances, do not many of our sons feel the duty to assist the sacred missions, who neither give thanks to God for the gift of faith received from their fathers, nor for the aids with which they are abundantly supplied? II Here, what we have briefly described to you, Venerable Brothers, clearly demonstrates the state of the apostolate in Africa, and that it is no longer a matter of questions concerning the contraction of the area and those few places to which it can gradually be extended, without regard for those things that affect the entire Christian community of the world. For, "while the life of the Church, which is worthy of admiration, formerly exerted its strength above all in the ancient regions of Europe, from which... it flowed to those shores which could now be called the periphery of the world; now, on the contrary, a kind of mutual exchange of life and of forces is taking place among all the members of the Mystical Body of Christ." What is happening to the Catholic Church in Africa does not pertain only to that continent, but also to other peoples who live outside its boundaries. Therefore, fraternal assistance must come from all parts of the Church, spurred on by the Apostolic See, to help the needs of Catholics. 10 Therefore, it is not without reason that we turn to you, Venerable Brothers, at this hour of such great importance. 10 A. A. S., XXXVIII, 1946, p. 20.

[*Latin ed. p. 236*]

From the Apostolic Letter 236: "Concerning the wider needs of the Church, it is written: 'Just as in our mortal body, when one member suffers, all the members share in the suffering; and the healthy members assist the ailing: so also in the Church, individual members do not live only for themselves, but also help others, and all render mutual assistance to one another, both for mutual consolation and for the greater edification of the whole Body.' Indeed, are not Bishops 'eminent members of the

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universal Church, since they are joined by a special bond with the divine Head of the whole Body, and are therefore rightly called the primary members of the Lord?' Concerning these, more than others, it can be affirmed that Christ, the Head of the Mystical Body, '. . . seeks out his members: . . . first of all, because the person of Jesus Christ is represented by the Supreme Pontiff, who, lest he be overwhelmed by the burden of his pastoral office, must call upon many others to share in his concerns.' Therefore, you, Venerable Brothers, closely united with Christ and with his Vicar on earth, moved by the ardent flame of charity, strive to share in the concerns of all the churches, which weigh heavily upon our shoulders. You yourselves, whom the charity of Christ urges, feel deeply bound to us in this grave office, namely, to spread the Gospel and to establish the Church throughout the whole world; and do not cease to work, so that the spirit of prayer and the study of mutual assistance may spread widely among the clergy and the faithful, according to the measure of Christ's charity. 'Extend,' says St. Augustine, 'charity throughout the whole world, if you wish to love Christ, because the members of Christ lie throughout the world.' "

1. *Enc. Litt. Mystici Corporis: A. A. S., XXXV, 1943, p. 200.*

2. *Ibid., p. 211.*

3. *Ibid., p. 213.*

4. *Cfr. II Cor., XI, 28.*

5. *Cfr. II Cor., V, 16.*

6. *In Ep. Ioannis ad Parthos, Tr. X, n. 8: P. L., XXXV, 2060.*

Undoubtedly, to the Apostle Peter and his Successors, that is, the Roman Pontiffs, Jesus Christ entrusted the entire flock.

[*Latin ed. p. 237*]

Acta Pii PP. XII 237 1 7: "Pasce agnos meos, pasce oves meas." Quodsi quisque Episcopus portione tantum gregis sibi commissae sacer pastor est, tamen, cum legitimus Apostolorum successor ex Dei institutione et praecepto apostolici muneris Ecclesiae una cum ceteris Episcopis fit, secundum illa verba, quae Christus ad Apostolos fecit: "Sicut misit me Pater, et ego mitto vos." Haec quae "omnes gentes... usque ad consummationem saeculi" amplectitur missio, cum Apostoli de mortali vita decesserunt, minime decidit; immo in Episcopis, communionem cum Iesu Christi Vicario habentibus, adhuc perseverat. In his, namque, qui peculiari nomine "missi" appellantur, nempe Domini Apostoli, plenitudo apostolicae dignitatis residet, "quae est praecipua in Ecclesia," uti S. Thomas Aquinas testatur. Ex eorum pectoribus tandem ille apostolatus ignis, a Iesu Christo in terras illatus, inflammet oportet omnium Nostrorum filiorum pectora atque ad missionalem Ecclesiae operam per totum terrarum orbem nova excitet studia. 1 8 19 20 Praeterea huiusmodi universarum Ecclesiae necessitatum prospicientia

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vera ratione viventis Ecclesiae catholicam naturam ostendit. "Missionalis operae afflatus — ita Nos olim elocuti sumus — et catholici spiritus unum et idem sunt. Catholicam esse, praecipua Ecclesiae nota est, ita ut christianus homo addictus et adstrictus Ecclesiae minime sit, nisi pariter sit addictus et adstrictus christifidelium universitati, atque adeo percupiat ut eadem ubicumque gentium radices agat et florescat." Nihil ab Iesu Christi Ecclesia tam alienum est quam divisio; nihil eius vitae tam obest, quam si eius membra vel in segregem solitudinem diffugiant, vel in se ipsi plus aequo convertantur, vel denique quomodocumque privatas proprii coetus utilitates unice curent; haec studia sane efficiunt ut pe2 1 1 7 IOANN., X X I , 16-18. 18 IOANN., 21. XX, 1 9 MATTH., XXVIII , 19-20. 20 Expos, in Ep. ad Rom., cap. I, lect. I, Ed. Parmae, 1862, XIII , 4. 21 Discorsi e Radiomessaggi di Sua Santità Pio XII, VIII, p. 328.

"He said therefore to them again," "And they that were sent were of the Pharisees."

"Pasce agnos meos, pasce oves meas." For, although each Bishop is a priestly shepherd of only the portion of the flock entrusted to him, nevertheless, since he is a legitimate successor of the Apostles by God's institution and command of the apostolic office, he is a guarantor of the Church, together with the other Bishops, according to those words which Christ spoke to the Apostles: "As the Father hath sent me, so I also send you." This mission, which encompasses "all nations... until the consummation of the age," does not cease when the Apostles departed from this mortal life; rather, it perseveres in the Bishops, who are in communion with the Vicar of Jesus Christ. In those, namely, who are specially called "sent ones," that is, the Apostles of the Lord, the fullness of the apostolic dignity resides, "which is preeminent in the Church," as St. Thomas Aquinas testifies. From their hearts, that fire of the apostolate, which Jesus Christ brought forth into the world, must inflame the hearts of all our sons and awaken new zeal for the Church's missionary work throughout the entire world. 1 8 19 20 Furthermore, this consideration of the universal needs of the Church truly demonstrates the catholic nature of the living Church. "The impulse for missionary work — so we have said before — and the catholic spirit are one and the same. To be catholic is the preeminent characteristic of the Church, so that a Christian man is not truly attached to and bound to the Church unless he is also attached and bound to the universal society of the faithful, and therefore he desires that the same should take root and flourish everywhere among the nations." Nothing is so foreign to the Church of Jesus Christ as division; nothing is so detrimental to its life as if its members either withdraw into solitary seclusion, or turn more to themselves, or, finally, in some way care only for the private interests of

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their own group; these pursuits certainly cause it to...

[*Latin ed. p. 238*]

Acts of the Apostolic See - Official Commentary 238. A certain Christian society, whatever its nature, gathers itself together internally. "Mother of all nations, of all peoples, and of each individual," our Holy Mother Church, "is nowhere on earth foreign; rather, she lives, or at least ought to live according to her nature, in all peoples." Again – and it must be emphasized – nothing pertaining to the Church, our Mother, is foreign to any Christian, nor ought it to be: just as their faith is the faith of the entire Church, and their supernatural life is the supernatural life of the whole Church, so too, the joys and sorrows of the Church are their joys and sorrows; likewise, the aims and purposes of the Church, which encompass all things, will be the aims and purposes of their Christian life. Then it will spontaneously happen that the exhortations of the Roman Pontiffs, which correspond to the great apostolic duties of spreading the Gospel throughout the world, will resonate in their minds as exhortations to be received most readily, and to be considered with the utmost seriousness and urgency.

2 2 III. Since, from its origins, the Holy Church is impelled by its very nature to spread the divine word, and to fulfill its office, to which it never fails, it has never ceased to ask its children for threefold help: namely, prayers, assistance, and, from some, even their own gifts. At present, the sacred expeditions, especially those pertaining to Africa, request from the Catholic world these threefold aids. Therefore, Venerable Brothers, we earnestly desire that more fervent and heartfelt prayers be offered to God for this cause. It is your task to ensure that constant and uninterrupted prayers are offered by your priests and your faithful for this most holy cause. Appropriately, the faithful should be instructed. A. A. S., XXXVIII, 1946, p. 18.

[*Latin ed. p. 239*]

Acts of the Sacred Congregation for the Propagation of the Faith, XU, 239, concerning the life of the Church, and in order that these same matters may be duly reported, to this, as we have said above, prayerful study is provided as a kind of nourishment; and these prayers will be more vigorously encouraged at certain times of the liturgical year, which seem more suitable for promoting and fostering sacred endeavors. We believe that these times particularly include the Sacred Advent, in which the expectation of the human race for the Savior is renewed, and the provident preparation for salvation is recalled; the feast of the Epiphany, which reveals salvation to men; and finally, Pentecost, in which the Church is founded through the Holy Spirit. But the most excellent prayer is that which is offered daily by Christ Jesus, the High Priest, to God the Father, at the altar, as the most holy Sacrifice of Redemption is renewed. Therefore, especially in this our

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age, in which the future growth of the Church in many places perhaps depends on many things, may the most numerous Eucharistic Sacrifices be offered to God for the sacred missions; this is in harmony with the desires of the Lord, who loves His Church and wishes it to flourish and expand throughout the entire world. Although the prayers of the faithful are entirely to be considered legitimate, it is nevertheless advisable to recall that the celebration of the Sacrifice of the altar primarily and necessarily pertains to this; and indeed, the Latin Canon of the Mass states thus: "first of all... for your holy Church, which you deign to pacify, protect, gather, and govern throughout the whole world." The faithful will more deeply understand these highest concerns of the Church if they consider the doctrine which We have transmitted through Our Encyclical Letters, Mediator Dei, in which We taught that every Eucharistic Sacrifice should be considered an action performed in the name of the Church, because "the minister of the altar assumes the person of Christ, as the Head, offering in the name of all the members." Since this is so, the entire Church offers its holy oblation to the eternal Father through Christ "for the salvation of the whole world." Therefore, what could be more fitting than that the prayers of the faithful should be united in this very Sacrifice.

[*Latin ed. p. 240*]

240 Acta Apostolicae Sedis - Commentary: May the Supreme Pontiff, the Sacred College, and the entire Church, ever more devoted to God, strive to implore a new abundance of the graces of the Holy Spirit, so that "the whole world may rejoice with great joy." Therefore, Venerable Brothers, devote yourselves more and more to prayer. Do not cease to offer your thoughts and prayers for so many peoples, utterly burdened by countless spiritual anxieties, who are either still far from the path of truth, or who lack the support necessary to persevere. Joined to Christ before the Heavenly Father, stand as suppliants, and through you, may that prayer, which was the very own of the apostolic men of all ages, ascend again and again to Him, as the Apostles themselves said: "May your name be hallowed; may your will be done on earth as it is in heaven!" For we are led solely by the desire to honor God and to increase His glory, when we ardently desire that His kingdom, which is the kingdom of justice, love, and peace, may finally be established throughout the world. But surely, this pursuit of divine glory, if joined with ardent charity towards our brothers, should be considered a most fitting and true eagerness to promote the sacred missions. For in this way, the apostolic workers are aided, who bear the foremost part in proclaiming the Gospel of God. Furthermore, can a prayer offered to God for the fostering of these sacred missions truly be pleasing, if it does not accompany, according to each one's ability, works of charity? As for this, we have clearly seen, and more than others, the generosity of our sons, as the most numerous and beautiful testimonies continually declare to us.

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Truly, these generous spirits are responsible for the wonderful growth of the missionary endeavor, which has been observed since the beginning of this century. Therefore, we desire to express our gratitude in this place to those most beloved sons and daughters of ours, who diligently dedicate themselves to numerous Catholic missionary endeavors, and who are animated by charity; and also to honor them with special praise.

[*Latin ed. p. 241*]

From the Acts of Pope Pius XII, volume 241: We desire to commend all those who, devoted to the Pontifical Missionary Works, have undertaken that most noble, albeit sometimes unappreciated, task, namely, to strengthen the Church, acting as it were as mendicants for the benefit of the more recent missionary communities of the faithful, in which the Church places so much of its glory and its hope. We heartily congratulate these beloved sons, and we also wish to offer our most sincere thanks to all those who diligently serve at the Sacred Congregation for the Propagation of the Faith, since to them, under the guidance of our beloved Son, the Cardinal Prefect, has been entrusted the very important task of promoting the missionary endeavor in the vastest regions of the world. But, guided by the awareness of the apostolic office, we are compelled to confess, Venerable Brothers, that your assistance, which we have gladly accepted, still falls far short of fully meeting the countless needs of the missionary work. Every day, we are urgently called upon and entreated by those heralds of the Gospel, who are sorely burdened either by the need to promote the good of the Church, or to alleviate hardships, or to erect buildings which are urgently needed, or finally, to establish various works of the apostolate. For this reason, we are deeply saddened when we are unable to respond adequately to all these just requests, as we ought to do, but only in part and in a manner that is not entirely sufficient. Let the Pontifical Institute founded by Saint Peter serve as an example in this regard. Indeed, this Institute sends substantial assistance to the regions of Catholic missions; but, God willing, the number of candidates for the priesthood increases annually in those territories, and therefore they demand even greater assistance. Should fewer young men, called by the providence of God to the priestly ministry, be admitted for the sake of the small amount of assistance received? Is it permissible to exclude so many young men from the seminaries – young men who eagerly desire the priesthood and represent the best hope for the future – because of financial constraints, as has been reported to us? May it never be the case that Catholics, who, as is fitting...

[*Latin ed. p. 242*]

The Acts of the Apostolic See, Volume 242, is a record of the utmost importance, and those who hold offices within it are reluctant to undertake special burdens voluntarily in order to assist these needs. We are not igno-

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rant of the hardships of the times; nor of the difficulties that have afflicted and continue to afflict the old dioceses of Europe and Americae. But if we consider the matter in terms of numbers, it is easily understood that the poverty in which some labor can be considered a benefit, when compared to the most grievous condition in which others find themselves. Moreover, these things are improperly compared, since it is less important to enter into reasons, than to exhort all the faithful, as we have already done on a suitable occasion, "to strive, beyond what moral laws prescribe, with willing hearts, according to their own abilities, as God's grace inspires, and as their duties allow, for the needs of others... And let those who withhold themselves from this, remember that they are hindering charity, and are not mercifully responding to the needs of the Church and the poor." How many excellent works could a priest, dedicated to missionary work, who is hindered in his apostolic ministry by a lack of resources, accomplish with the money that any Christian often spends on frivolous pleasures! Therefore, each member of the Church, each family, each group of Christians, must diligently examine themselves in this matter. And remembering these words: "For you know the grace of our Lord Jesus Christ, that being rich he became poor for your sakes: that through his poverty you might be rich," let them contribute something of what remains, and sometimes even of what is necessary! And let them remember that in their generosity, there lies an increase, by which the boundaries of religion will be widened; and that the face of the world will be transformed, if charity triumphs. The Church, in regions of Africa, as in other places, is afflicted...

[*Latin ed. p. 243*]

Acts of Pope Pius XII, 243. Concerning the cultivation of missionary works and the need for heralds of the Gospel, We again appeal to you, Venerable Brothers, requesting that you be diligent helpers to those, called by divine inspiration, who, whether priests, religious, or religious women, undertake missionary duties. It is primarily your task, as We have said above, to strengthen the minds of the faithful and to instill in them such zeal that they may share in the concerns of the entire Church, and readily give ear to the Lord, who commands: "And the Lord said to Abram: Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall shew thee." If people have been truly instructed in this matter, in the domestic sphere, in schools, in parishes, in associations by the Catholic Action and in other pious gatherings, there is no doubt that they will provide the Church with ministers, of whom she stands in need, to spread the divine word among all nations. Nor should it be overlooked that this zeal for missionary work, aroused in your dioceses, is a sign of a renewed love of religion and piety, by which they are inflamed. It cannot happen that the communion of the faithful will perish, which provides sons and daughters to the Church.

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Therefore, if supernatural life is fostered by charity, and if devotion is increased, it may justly be affirmed that the Catholic life of any nation is burdened with obligations, which it willingly undertakes and sustains for the sake of the missionary work.

26. It is not enough to care that people's wills are inclined towards this endeavor, for much more is required. There are, indeed, dioceses, in which, with God's help, there is such an abundance of sacred ministers that they will suffer no detriment, even if some priests were to be lost. To these, in particular, We turn with paternal concern, uttering that sentiment: "That which remains, give to the poor." At Gen., XII, 1. 27 Cf. Luke, XI, 41.

[*Latin ed. p. 244*]

Acts of the Apostolic See - Official Commentary 244. Our thoughts also turn to Our Brothers the Bishops, who are afflicted with anxiety, as they see the number of candidates for the priesthood or religious life dwindling more and more, and are unable to provide for the spiritual needs of the flock entrusted to them. We share their anxieties and, as St. Paul spoke to the Corinthians, we say to them: "For I mean not that others should be eased and you burdened, but by an equality." Nevertheless, dioceses that suffer from such a lack should not exclude the suppliant voice that calls for help in sacred endeavors. The offering from Viduae is presented as an example to be imitated; if a poor diocese helps another poor diocese, it cannot possibly cause the latter to become poorer, since God does not allow Himself to be overcome by liberality. However, in order that more questions pertaining to the search for and selection of evangelizers may be effectively addressed, the efforts of individuals are simply not sufficient. Venerable Brothers, discuss these matters in your assemblies, and make use of those institutions, if any exist within the scope of your respective nations, that contribute to the promotion of missions. In this way, it will be easier to add other instruments to those that more effectively arouse the divine inclination of young people towards sacred vocations, and the tasks entrusted to you will become lighter, which in turn contribute to the good of the entire Church. In your dioceses, earnestly foster the Missionary Society of the Clergy, which has been so often recommended by Our Predecessors and by Ourselves. We have already brought it to the height of the Pontifical Work, so that no one can doubt either the good reputation with which We pursue it, or the fruits that We expect from its growth. Therefore, let the efforts of Church pastors and those who dedicate themselves to the service of sacred missions be closely united, since the success of these endeavors depends greatly on concord. It is fitting here to recall 2 Corinthians 8:13.

[*Latin ed. p. 245*]

Acts of the Holy Father Pius XII, 245, to the Presidents of Pontifical Missionary Works of every nation, to whom we offer our good wishes, urging

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you to diligently promote the endeavors of these Works through the diocesan councils, with your study and authority. We also remind the Directors of these Institutions, who are rightly esteemed for their merits, whom the Apostolic See does not cease to commend, to attend to the urgent needs of the sacred missions, and who cannot increase the number of preachers of the Gospel unless they receive the support of the local Ordinaries with a benevolent spirit. Strive that, through mutual agreement, the true benefits of this undertaking, which must be carefully considered, be realized. Although these may sometimes appear to diverge in the present circumstances, if all were to be considered again with sufficient zeal of faith, would not all be brought to mind for the sake of the supernatural unity and catholicity of the Church? With the same spirit, which unites with others in fraternal cooperation and neglects its own advantage, dedicate yourselves to ensuring that spiritual care is provided to the young men of Africa and Asia who, for the purpose of their future studies, reside temporarily in your dioceses. These young men, torn from the social bonds of their homeland, often, for various reasons, do not sufficiently frequent the Catholic societies among the peoples who receive them. For this reason, their manner of living may be subject to criticism, since the true virtues and the praises of a new humanism, which they seek, are still largely hidden from them, and also because the tenets of "materialism" strongly attract them, and the societies of atheists attempt to gain their trust. How important this is, both in the present and in the future, is not unknown to you. Therefore, moved by the concerns of the Missionary Bishops, do not hesitate to add suitable and pious priests to this form of apostolate. Another means of assistance, certainly more burdensome, which has been proposed by some venerable prelates, consists in allowing certain priests, although they may feel the burden, to leave their diocese for a definite period of time to assist the Ordinaries of the African territories.

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - The Official Commentary should be consulted. For it is most fitting that, with wisdom and prudence, new and specific forms of the priestly ministry be established there, and also that the secular clergy be provided with the sacred and profane teachings that they lack. We gladly offer our encouragement for these opportune and fruitful endeavors to be undertaken. If these are carefully prepared and appropriately implemented, they will bring benefits of the highest importance to the Catholic Church in Africa in this age, which is marked by both difficulties and hope. Finally, the assistance that is now being provided to missionary dioceses also embraces another path and method, which gives Us great pleasure, and which is certainly worthy of being presented to you before We conclude these documents. It is a significant service that laypersons, serving under the banner of the Church, often provide in Catholic insti-

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tutions, whether they pertain to individual nations or to the entire world, for the newly established Christian communities. This kind of assistance certainly requires due consideration, moderation, and prudence for the benefit of others; but it is of great benefit to those dioceses that are under pressure from new apostolic needs. These laypersons, serving under the banner of Christ and fully obedient to the Bishop, who in himself embodies the fullness of the apostolate, in agreement with the Catholics of Africa, who equally depend on this fraternal assistance, usefully offer to the newly established dioceses the experience they have long acquired, whether in the realm of Catholic Action and social action, or in other specific forms of apostolate. Furthermore – and this is no less important – they facilitate a quicker and easier connection between the individual Catholic institutions of a nation and the countless others of the same kind that belong to all nations. We gladly commend this excellent work, which has been expended for the benefit and utility of the Church.

[*Latin ed. p. 247*]

Acta, Pontificii, XII, 247, IV. Therefore, while we raise our voice with this grave and urgent exhortation for the sacred missions of Africa, Our mind, as you, Venerable Brothers, rightly understand, does not forget those children who contribute to the progress of the Church in other lands. We love them all, but especially those who suffer more severely in the extreme regions of the East. Although the particular situation of Africa has given rise to the writing of these Encyclical Letters, we do not wish to bring them to an end without also encompassing, with Our gaze, all the sacred endeavors of the Catholic Church. To you, Venerable Brothers, to whose pastoral care those regions have been entrusted where the seed of the Gospel has recently been sown, and who, with great effort, have established or strengthened new communities of the Church, we wish these Letters not only to offer a pledge of Our paternal concern, but also to serve as a testimony, so that it may be known that the society founded by Jesus Christ, awakened by the magnitude and difficulty of the tasks entrusted to you, strives with all its might to assist you with prayers, with the help of its best sons, and with the ministry of its servants. What does it matter to you that you are separated from the citadel of the Catholic name by such great distances? Are not those who are closer to the heart of the Church those of its children who bravely lead the way and endure greater hardships? And to you also, heralds of the Gospel, priests chosen from every region, religious and religious members, students of the sacred disciplines, catechists, lay people fighting under the banner of the Gospel, and to you finally, all of you who sow the seeds of the religion of Jesus Christ, scattered and unknown throughout the world, we offer a testimony of Our grateful and confident spirit. Persevere steadfastly in the work you have begun, rejoicing that you serve the Church, that you obey its voice, that you are moved more and more by its inspiration and

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spirit, and that you are united by the bonds of fraternal charity. How much comfort, beloved sons, is offered to you, and how...

[*Latin ed. p. 248*]

The Acts of the Apostolic See, number 248, shine forth as a certain pledge of victory, when you contemplate the arduous and peaceful battle that you wage for the Church. This battle is not merely your own, nor that of your age, nor of your people, but a perpetual conflict of the entire Church, which all its children ought to undertake with zeal, rendering to God and to brothers what is due, the gift of faith received through the sacred sacrament of baptism. "For if I preach the gospel, it is no glory to me: for a necessity lieth upon me. For woe is unto me if I preach not the gospel."

Indeed, let us bring these fervent admonitions to Ourselves, to Jesus Christ, the Vicar, who is constituted "Whereunto I am appointed a preacher and an apostle (I say the truth, I lie not), a doctor of the Gentiles in faith and truth," according to the apostolic office. Therefore, while we invoke the double patronage of St. Francis Xavier and St. Theresa of the Child Jesus, the protection of all the Saints and Martyrs, and the most present and maternal protection of the Virgin Mary, Queen of the Apostles, we wish to reiterate to the Church those victorious words of its divine Founder: "Go ye forth." And we are confident that the active will of all Catholics will respond to these exhortations of Ours, so that, with the help of divine grace, such sacred expeditions may extend to the furthest ends of the earth, spreading the power of Christian truth, along with the increase of civil culture, bearing witness to Our paternal benevolence and as a pledge of heavenly gifts. We impart to you individually, Venerable Brothers, and to your flocks, and especially to all those who proclaim the Gospel, who are so dear to Us, Our Apostolic Blessing, in the Lord.

Given at Rome, near St. Peter's, on the twenty-first day of the month of April, in the Feast of the Resurrection of Our Lord Jesus Christ, in the nineteenth year of Our Pontificate, 1957.

PIUS PP. XII

[*Latin ed. p. 249*]

Acta Pii PP. XII, 249. LETTER TO THE REVEREND FATHER FRANCIS, SUPERIOR GENERAL OF THE ORDER OF MINOR CANONICS: MARKING THE FOUR HUNDRED AND FIFTIETH ANNIVERSARY OF THE DEATH OF SAINT FRANCIS OF PAULA, FOUNDER OF THE SAME ORDER.

PIUS PP. XII. Beloved son, health and the Apostolic Blessing.

Now that the four hundred and fiftieth anniversary is approaching since Saint Francis of Paula, the most holy founder of your Order, departed from

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this earthly life to the heavenly realm, you will do what is most opportune and salutary if, by meditating, preaching, and writing, you recall his sanctity and his deeds in a special way, so that you yourselves may be more and more inflamed by his virtue, and also that others, as far as you can, may be encouraged to embrace his evangelical humility, penance, and charity to the best of their ability.

Although, as Our Predecessor Leo X solemnly declared, he seemed to have been sent by God, as if a mystical flame to dispel the darkness of the age, nevertheless, it was through humility and modesty that he wished to be called the least of all, and he called those who joined him in the sacred Order which he founded, by the same name, so that they might attain Christian perfection in virtue.

Furthermore, scarcely having begun his youth, moved by the study of penance and divine contemplation, he withdrew to the wilderness, where he led a life of hardship in food, but most pleasing in heavenly converse. Indeed, his abstinence from food was such that he seemed rather an angel clothed in a human body. Clothed in a rough garment and often walking barefoot, he visited cities, towns, and villages, urging the people to follow the true Christian faith, to practice religion, to correct their morals, to restrain and reconcile mutual disputes, and finally, to foster fraternal concord, through the grace of his words and the example of his most holy life.

Above all, what the Apostle said in all his actions was evident: "Charity... urges us" (2 Corinthians 5:14); and this charity, as the same Apostle says, "But above all these things have charity, which is the bond of perfection." (Colossians 3:14).

[*Latin ed. p. 250*]

The Acts of the Apostolic See – Official Commentary: With a spirit of joy and fortitude, he undertook arduous and difficult journeys, overcoming great difficulties, in order to alleviate the sorrows of those whom he held as brothers in Christ, to heal their illnesses, and especially to nourish their souls. Living in an age in which morals were excessively lax and corrupt, an age in which men sought mostly their own things, rather than the things of Christ, Francis of Paula, having adopted a form of life pleasing to God, shone as an example to all, through austerity, joined with the sweetness of life and the fervor of charity. As you know, our age also needs these Christian virtues; the people need them, individual citizens need them. Therefore, it will be your task to ensure that this festive celebration of your Founder does not pass without stirring up a widespread devotion to this Saint in Heaven, and an emulation of his virtues. Strive especially that these virtues may flourish daily in your Religious Order, as if in a new spring; for this is what your Holy Father desires and requests, as the most desired and salutary fruit of this solemn commemoration. Meanwhile, so that you

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may not lack a sign of Our special benevolence, We gladly grant that on the day that the feast of Saint Francis of Paula is celebrated this year, the local Ordinary may, either personally or through someone designated by him, impart the Apostolic Blessing in Our name and with Our authority, with the same intentions and with all the customary rites and conditions. May the paternal charity of Our Blessing be a bond [festive and a source of heavenly gifts] to you, beloved son, and to your Religious Family entrusted to your care, and also to the pious and tertiary members of the same Holy Order, which We gladly bestow upon you in the Lord. Given at Rome, at Saint Peter's, on the fifteenth day of the month of January, in the year 1927, in the ninth year of Our Pontificate. PIUS PP. XII.

4 Cf. Philippians III, 21.

[*Latin ed. p. 251*]

Sacred Congregation of Rites 251. ACTS OF THE HOLY CONGREGATIONS. SACRED CONGREGATION OF RITES. I. BURDIGALEN. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARY CAELINA OF THE PRESENTATION, A NOVICE PROFESSED OF THE SECOND ORDER OF SAINT FRANCIS. REGARDING A DOUBT: Whether it is established that she possessed the theological virtues of Faith, Hope, and Charity, both in God and in her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, in a heroic degree, in the case and to the extent of what is being considered. The Heavenly Bridegroom, who is nourished among the lilies, and who ceaselessly shows forth His glory to mortal men everywhere, so that He may wonderfully incite them to pursue the path of evangelical perfection, desired to compare, in the noble Gallic nation, the most excellent example of domestic and religious life in the Virgin Mary Caelina of the Presentation, having passed a century, so that in these times in which Christian morals are languishing, she might be an encouragement to the faithful to live a better life. In the town of Nojal, within the territory of Petrocoricensis, on the 24th of May in the year 1878, the Servant of God was born to parents, German Castang and Mary Lafage, who, although of a family with very modest means, were commended for their piety and honesty, being the fifth of twelve children. On the same day of her birth, she was sacramentally regenerated with the font, being given the names, as yet unknown. The Servant of God possessed a good disposition: humble, docile, sincere, pious, obedient to her parents, courteous to all, very devoted to sacred things, strong in enduring sorrows and pains, and very diligent in alleviating the poverty of her parents, for whom she did not hesitate to beg for bread from door to door. She constantly displayed

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such qualities from her childhood years, which her father...

[*Latin ed. p. 252*]

252 Acta Apostolicae Sedis - Commentarium Officiale. She spent until the thirteenth year of her age at home. Her mother, afflicted by an unexpected illness, passed away, and she offered herself as a consoling angel to her father and brothers. Admitted among the girls at the Sisters of Nazareth, where she engaged in various female tasks, she remained there for five years. Here, with a fervent and burning love for Jesus, she first approached the Holy Sacrifice, and thereafter, she increasingly displayed modesty, docility, piety, charity, and patience before all, so that she was often called an angel and a saint. Although she desired to enter the Order of Discalced Carmelites, and although one of her feet had been lame for some time due to illness, she was not accepted into the monastery. Later, after repeatedly requesting to be received as a novice among the Discalced Carmelites in Bordeaux, she was finally admitted and accepted on June 12, 1896, primarily because of her humility; and on November 21 of the same year, she received the religious habit, taking the name Celina. Just four months later, as she lay dying, she pronounced her religious vows, and soon after, on May 30, 1897, while suffering from consumption, having been duly provided with the sacraments of the Church, having renounced all earthly desires, and with a great longing for Heaven, she was taken from this life, having barely completed her nineteenth year. Although she was known during her life as a model of religious virtue, albeit lacking outward splendor, after her death, as news spread of graces and miracles obtained through her intercession, she began to be proclaimed a saint, not only within the confines of the monastery, but also throughout the city of Bordeaux, indeed throughout all of France and beyond. Therefore, barely thirteen years after her death, an ordinary process was initiated by the proper authority in the ecclesiastical court of Bordeaux; and through petitions sent to the courts of Tours, Poitiers, Limoges, and Grasse, after carefully considering the writings dedicated to this Servant of God, the Sacred Congregation of Rites decreed on July 19, 1923, that nothing stood in the way of proceeding further. By the authority of His Holiness Pope Pius XI, the cause for her beatification was introduced on June 18, 1930. Then, in order to confirm the virtues of this prudent virgin, apostolic investigations were instituted, which were submitted to the rigorous examination of this Holy Congregation: first in the preparatory meetings held on July 31, 1951, then in the preparatory meetings held on October 28, 1952, again in new preparatory meetings held on April 10, 1956, and finally, at a general congregation held before His Holiness Pope Pius XII, the present Pope, the Reverend Cardinal Clemens Micara, Bishop of Velletri, as promoter of the cause, raised the question: Whether it is established that she possessed the

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theological virtues of Faith, Hope, and Charity in God.

[*Latin ed. p. 253*]

The Sacred Congregation of Rites, in its 253rd meeting, considered the matter, as well as the virtues of Prudence, Justice, Temperance, Fortitude, and their related qualities, in the heroic degree, concerning the case and the effect in question, of the Venerable Mary of the Presentation. The Reverend Cardinals, Official Prelates, and Consultor Fathers presented their opinions, which the Most Blessed Father attentively heard. After the Congregation, the Reverend Cardinals, the Prefect of the Sacred Congregation of Rites, and the undersigned, the Reverend Father Sylvius of Rome, the General Promoter of the Faith, and I, from the Secretariat, having previously attended the Holy Mass, and having considered the favorable opinion expressed by the Sacred Congregation, pronounced the final judgment, stating: It is established that the Venerable Mary of the Presentation possessed the theological virtues of Faith, Hope, and Charity, both in God and in her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their related qualities, in the heroic degree, in the case and with regard to the effect in question. Furthermore, it was ordered that this Decree be promulgated and inserted into the acts of the Sacred Congregation of Rites. Given in Rome, on the 22nd day of January, in the year of Our Lord 1957. C. Card. CICOGNANI, Prefect. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, TERESIA A JESU JORNET IBARS, RELIGIOUS PROFESSED, FOUNDRESS AND GENERAL SUPERIOR OF THE CONGREGATION OF THE LITTLE SISTERHOODS OF THE ELDERLY AND ABANDONED.

CONCERNING THE QUESTION: Whether it is established that the Venerable Servant of God possessed the theological virtues of Faith, Hope, and Charity, both in God and in her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their related qualities, in the heroic degree, in the case and with regard to the effect in question.

Among the most noble of women who, in the past century, clearly demonstrated the solicitude of the Church of God towards men, shines forth that most valiant virgin, the consolatrix and mother of the abandoned and the poor, Teresia of Jesus Jornet Ibars.

[*Latin ed. p. 254*]

In the pleasant Spanish village of Aytona, within the boundaries of the diocese of Lérida, on the 9th of January of the year 1843, from legitimate spouses, Francis Jornet and Mary Ibars, farmers, commended for their piety and honesty, was born a Servant of God, and on the following day, she was cleansed with the salutary waters of Baptism and given the name

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of Teresa. She, from her earliest years, under the Christian education of her parents, excelled in piety and good morals, and, being worthy of it at the age of seven, she was anointed with the sacred chrism by the Bishop of Lérida. Endowed with a keen intellect and diligence, having received the rudiments of education in the village school, at the age of barely fourteen, in order to devote herself to studies, she was sent to the nearby city of Lérida to live with her aunt. After successfully completing these studies, she was duly honored with a diploma as a teacher, and she fulfilled the task assigned to her as a teacher in the town of Argensola, in the province of Barcelona. In the education of girls, especially the poor, she excelled in prudence, skill, zeal, and charity. Although she lived as if in a monastery in the world, she was nevertheless diligently intent on embracing the religious life. Having made this vow in the year 1868, at the age of twenty-five, with the consent of her parents, she entered the monastery of the Discalced Carmelites in the city of Briviesca. However, after a period of probation, filled with fervent piety, she was unable to make her religious profession, due to the severe persecution then raging against the Church, and also due to her delicate health, and she was soon forced to return to her family. After the illness was finally overcome with appropriate care, she gladly accepted a position as an inspector of schools in Barcelona, from the Founder of the Sisters of the Third Order of Carmelites, in which she excelled in prudent charity and diligence; but shortly after, when that priest died, she returned to her father's house, without abandoning her intention of dedicating herself to works of charity. After a few months had passed, following the advice and exhortations of another priest, together with her sister Mary and another young woman from the town, on October 11th of the year 1872, she presented herself to the Reverend Father Saturninus Lopez Novoa, who was planning to establish a work to assist the poor and the elderly. Upon arriving there, with the help and guidance of these two priests, she gathered ten other young women and began to establish a new institution for the poor and elderly. Not long after, on January 27th of the following year, the Vicar Capitular of the same diocese clothed the first nucleus of this new family in religious habit, and, with the exception of simple vows, approved it, and entrusted the Servant of God Teresa with the office of first director. At about the same time, a similar institution was being established in the city of Valencia, and Teresa obtained that the two works of charity be united into one, and, with mutual consent, it was agreed that, in this way...

[*Latin ed. p. 255*]

The Sacred Congregation of Rites, having considered the matter, decreed that the Servant of God should preside over the institution and establish the first religious house for the abandoned elderly of Valencia, and that the principal house of her institute should be established.

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Furthermore, other houses of the same Congregation were established, with particular diligence on the part of Saint Teresa. The Cardinal Archbishop of Valencia confirmed the General Mother Superior. After scarcely three years, the Apostolic See, by decree, commended the new Congregation. On the 14th of October, in the year 1887, the Servant of God obtained the definitive approval of the institute she had founded, which was already named "Hermanitas de los Ancianos Desamparados" (Congregation of the Helpers of the Abandoned Elderly). Ten years later, the religious constitutions of this society were also approved by the Holy See, and it flourished marvelously under the guidance and instruction of the Servant of God, spreading widely into one hundred and three communities, bearing abundant spiritual and material fruits, and which are now increasing even more. Having been restored by pontifical approval, and laden with merits, and shining with the fame of outstanding virtues and sanctity, the Servant of God, Teresa of Jesus, passed away on August 26th of the year 1897, having received the crown of justice in heaven. All witnesses testify that the heroic Servant of God exercised virtues. They unanimously affirm that she had a horror of sin, avoiding even the slightest faults; that she was never lacking in charity and justice; that she always took care of the poor elderly, day and night; that she was never afflicted by a serious illness, but rather obeyed the divine will, not only tolerating it, but freely accepting it; that she always wore simple and poor clothing; that she acted as a most loving mother towards her Sisters and the elderly, patiently enduring their slowness; that she felt and acted with the utmost humility; that she was strict with herself, but benevolent towards others; and that she was accustomed to maintain a cheerful disposition. These witnesses also demonstrate that she had complete trust in divine providence, and that she practiced prayer, religion, and devotion to the Most Holy Eucharist, the Blessed Virgin Mary, Saint Joseph, whom she had chosen as the guardian of her treasure, and to the Holy Angels and other Saints. They also add that she did not lack certain charisms, such as the discernment of hearts, ecstatic prayer, and other similar things. With the fame of her sanctity spreading, it was not long before the canonical inquiries were initiated. Therefore, in Valencia, the Ordinary Tribunal, with its authority, began the process on April 23rd of the year 1945, and concluded it on March 7th of the year 1946. After examining the documents, a favorable decree was issued by...

[*Latin ed. p. 256*]

The Acts of the Apostolic See – Official Commentary 256, which was published by this Sacred Congregation of Rites on April 4, 1948, and on June 27, 1952, Pope Pius XI signed the commission for the introduction of the cause. Having recognized on November 27 of the same year the obedience to the decrees of Urban VIII concerning undue veneration, the

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apostolic process concerning the virtues was instituted, and on June 25, 1954, a decree was issued regarding the validity of all processes. Therefore, with all that which must be observed by law being observed, on May 24, 1955, before the Most Reverend Cardinal Benedict Aloisi Masella, Bishop of Praeneste, and the Promoter of this cause, a Preliminary Congregation was held, and on November 8 of the same year, a Preparatory Congregation; and today, before His Holiness Pope Pius XII, the Reverend Cardinal Promoter or Relator raised the following question: Whether it is established that the Venerable Teresia of Jesus Jornet Ibars possessed the theological virtues of Faith, Hope, and Charity, both with regard to God and with regard to her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, in a heroic degree, in the case and with regard to the effects under consideration. The Reverend Cardinals who were present, along with the Official Prelates and Consultor Fathers, gave their votes. The Most Blessed Father, who had most piously presided, having heard this unanimous and favorable vote, deemed it opportune to immediately issue the final judgment in the cause. Therefore, after having been summoned, and with a Congregation held, before the Reverend Cardinals Benedict Aloisi Masella, the Relator of the cause, and with the signature of the Prefect of the Sacred Congregation, as well as the Reverend Father Sylvio Romani, the General Promoter of the Faith, and myself, the Secretary, the following was decreed: That it is established that the Venerable Teresia of Jesus Jornet Ibars possessed the theological virtues of Faith, Hope, and Charity, both with regard to God and with regard to her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, in a heroic degree, in the case and with regard to the effects under consideration. This Decree was ordered to be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on January 22, A.D. 1957. C. Card. CICOGNANI, Prefect. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 257*]

Year and Volume XXXIX, May 24, 1957 (Series H, Volume XXIV) - No. 6

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE XII

IMPOSITION OF THE GALERO RUBRO

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On Saturday, the eighteenth day of the month of May in the year 1957, the Supreme Pontiff, outside of the Consistory, conferred the Pontifical Galero Rubro upon the Most Eminent and Reverend Cardinal Stephen Wyszynski, Archbishop of Gnesen and Warsaw, created in the secret Consistory of the tenth day of the month of January in the year 1953, and to whom the title of Santa Maria trans Tiberini was assigned.

APOSTOLIC CONSTITUTIONS

1. OF GRONINGEN: A COLLEGE OF CANONS IS ESTABLISHED IN THE CATHEDRAL CHURCH OF GRONINGEN.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE EVENT:

The Church of Groningen, established by apostolic letters sealed with lead, entitled "Changes in Dioceses," on the sixteenth day of the month of July of the preceding year; the Venerable Prater Antonius Merman, its Bishop, humbly offered prayers to this most sacred See of Peter, so that, for the highest worship of God...

[*Latin ed. p. 258*]

258 Acta Apostolicae Sedis - With the aim of enhancing the solemnity of the ceremonies and providing a gathering of men who could offer their prudence in the handling of more important diocesan affairs, a College of Canons should be established in the cathedral church. Wishing to grant this request, and as President of the entire Church, after hearing the opinion of the venerable Brother Paul Giobbe, Archbishop with the title of Ptolemaidensis, in Thebaida, and also Apostolic Nuncio in Holland, and with the agreement of those who have some authority in this matter, or who believe they have it, we confirm what the Holy Consistorial Congregation, having previously used our authority, deemed necessary to be done, and by our apostolic authority, we establish and decree the following. We establish a College of Canons in the cathedral church of the diocese of Groningen, which shall consist of one Dignitary, namely a Prefect, and eight Canons, one of whom shall perform the duties of a theologian, and another shall fulfill the office of administrator, for the benefit of the people. Furthermore, we wish that the Dignitary and the Canons, although this may be done initially, be assigned to a legal position; however, we grant that, until they have suitable resources, these positions may also be assigned to priests who enjoy another benefit, even if it is combined with the care of souls. As for the duties of the Canons, we permit the following: either they are not obligated to reside in the capital city of the diocese; or they may perform the divine services proper to the Canons once a month, on the day when the customary assembly is held; and this only with a single hourly prayer, which is recited, and with a sacred act performed in the cathedral church.

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As for other matters: the laws, rights, privileges, and other such things. The norms of Canon Law must be strictly observed; above all, we believe that Chapter Laws or Constitutions should be drawn up, according to which the Canons shall perform the sacred ceremonies. Furthermore, with the establishment of this College, the group of Consultors will cease its work. Since it is fitting that those who form the Bishop's council should be distinguished by certain insignia, we gladly grant that the Dignitary and the Canons, within the boundaries of the diocese, in addition to the cassock, shall wear a black mozzetta, but not of silk, with knots and fringes of purple color, with a lining on the inside of purple silk, and in winter, a cape with white fur. Furthermore, for those things which we have ordered to be carried out by these letters, we choose the venerable Brother Paul Giobbe, to whom we grant all the powers to carry out this business; he may, in turn, delegate these powers to any man, provided he is distinguished by an ecclesiastical dignity. Furthermore, the same person will ensure that, once the matter is completed, documents are drawn up, and that copies, faithfully written, are sent promptly to the Holy Consistorial Congregation. If this is done, then...

[*Latin ed. p. 259*]

The Acts of Pope Pius XII, page 259, state that another Apostolic Delegate will preside in Holland, and he will be responsible for the matters that we have entrusted to him. We intend that these Letters be effective now and in the future; in such a way that those to whom they pertain will religiously observe what has been decreed by them, and thus they will obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters we annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented in person, as would be the case if they were shown. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulfi, near Rome, on the fifteenth day of the month of August, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our Pontificate.

CELSUS Card.
COSTANTINI
* Fr.
ADEODATUS I. Card.

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PIA
S. R. E.
Chancellor
8. Congregation of the Consistory
Secretaries
Hamletus Tondini, Apostolic Chancellor
Francis Hannibal Ferretti, Apostolic Protonotary
Albertus Serafini, Apostolic Protonotary
Loco
[Reference to a specific publication, likely a legal or ecclesiastical journal, volume LXXXXIII, number 5]

[*Latin ed. p. 260*]

Acta Apostolicae Sedis - Commentary 260 Official, II.

ROTTERDAM: IN THE DIOCESE OF ROTTERDAM, A COLLEGE OF CANONS IS FOUNDED.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE EVERLASTING MEMORY OF THIS EVENT.

Following the ancient custom of our ancestors, this Roman See endeavors that, in each diocese throughout the world, wherever it can be accomplished, the Bishop select the most suitable men, who, through their works, may increase the splendor of the divine worship, and who may also assist the sacred pastors with counsel, diligence, and support.

Therefore, since the venerable Prater Martinus Antonius Jansen, the first Bishop of Rotterdam, recently requested that a group of Canons be established in his diocese as well; and since We have received a communication from the Most Holy Congregation of the Consistory, having heard the venerable Father Paulus Giobbe, Archbishop with the title of Ptolemaidensis in Thebaida, and Apostolic Nuncio in Holland, and having considered the powers that We have expressly granted to him, We have judged it fitting to grant these requests, and We approve this decision with a willing heart, and We declare it valid.

For this reason, after careful consideration, and with the consent of those who have some authority in this matter, or who believe that they have it, We, by Our supreme authority, decree and establish the following:

In the cathedral church of the diocese of Rotterdam, We found a College of Canons, which shall consist of one dignity, who will be the Prefect, and

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of eight Canons, of whom one shall have the office of Doctor of Theology, and another shall have the office of Prefect for those admitted to penance.

These dignities and canonries, even if conferred for the first time, must be conferred according to the norms of Canon Law; however, in this matter, We grant this dispensation, so that, as long as the endowments are suitable for the College, these offices are not defined and assigned to specific individuals, but rather, these dignities and canonries may be granted to priests who enjoy a certain benefit, even if it is combined with pastoral care.

We also grant that these Canons be exempt from the laws regarding residence in the city of the diocese.

[*Latin ed. p. 261*]

Let the sacred gatherings, with their hourly prayers, be held only once a month, on the day when the ordinary meeting takes place; so that, on that very day when they are assembled, they shall be obligated to recite the Psalms of one hour of prayer, and to perform the sacred, solemn rite, as it is called, in the cathedral church. Furthermore, since it is fitting that those men who form the Bishop's senate should stand out among the other priests with certain distinctions, we decree that, within the boundaries of the diocese, the Canons, in addition to the mozzetta, shall wear a black cassock, not of silk, but with knots and slits, and lined inside with a violet silk fabric; and during the winter season, they shall wear a cape with white fur. We also decree that the Canons, as soon as it is possible, shall describe their College's laws, which the capitular constitutions call, in accordance with the law, and shall faithfully observe them. Furthermore, with regard to the College's offices, duties, rights, and privileges, we decree that the prescriptions contained in the Code of Canon Law shall be observed. Finally, as is evident, the diocesan Consultors, who are currently serving in place of the Canons, will cease from their duties with the establishment of this College. These things which we have ordered in these letters will be carried out by the venerable Brother Paul Giobbe, whom we mentioned, to whom we grant all the necessary powers to carry out the matter, including the power to delegate any man, provided that he is distinguished by ecclesiastical dignity; who, likewise, as is customary, will duly draw up the documents of the completed business, and will send faithful copies thereof to the Sacred Consistory as soon as possible. If, at the time when these things must be done, another person presides over the Apostolic Nunciature in the Netherlands, he will have the same duties and will enjoy the same powers. We decree that these letters shall be effective now and in the future; in such a way that those for whom these things are intended shall religiously observe what has been decreed in them, and thus they shall obtain their full force. No prescriptions of any kind shall be able to be contrary to the effectiveness of these letters, since by these letters we abolish all others. Therefore, if anyone, with any authority, knowingly or

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unknowingly, acts contrary to what We have decreed, We command that it shall be considered entirely null and void. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if these letters were presented. If anyone should in any way despise or reject these Our decrees in general,

[*Latin ed. p. 262*]

Acts of the Apostolic See. Whoever, in any way, disparages this Commentary shall know that he will incur the penalties established by law for those who have not obeyed the orders of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the fifteenth day of the month of August, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our Pontificate.

OELSUS Cardinal.

COSTANTINI ©

Fr. ADEODATUS I.

Card. PIAZZA

S. R. E.

Chancellor of the Sacred Congregation of the Consistory,

Secretariat

Hamletus Tondini,

Apostolic Chancery

Francis Hannibal Ferretti,

Protonotary Apostolic.

Albertus Serafini,

Protonotary Apostolic.

In the Apostolic Register, at Lead, in the Cane, table, volume LXXXIII, number 55.

III. IN CANADA, A PROVINCE ECCLESIASTICAL, AN EXARCHATE IS FOUND FOR THE RUSSIANS OF THE BYZANTINE RITE.

The Apostolic Exarchate of Winnipeg, furthermore, is raised to the degree and dignity of a Metropolitan See; while Edmonton, Toronto, and Saskatoon are raised to the degree and dignity of Eparchies.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

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For the perpetual memory of this, it is made manifest to all that this Apostolic See has always cared for those faithful who, having left their homeland, have migrated to other regions, with maternal solicitude.

As for the Russians who live in Canada, there are many decrees and acts of the Roman Pontiffs, which are clear documents of this kind of undertaking.

For when the Supreme and Holy Pope Pius X, Our Predecessor, with singular providence, in the year nineteen hundred and twelve, had established an Ordinary for the care of those faithful of their own rite, and when things had gone well, in the year nineteen hundred and twenty-five, we divided it into three Exarchates, and in the year nineteen hundred and fifty-six.

[*Latin ed. p. 263*]

Acta, Pontificii, Pauli XII, 263, secundo, in quattuor, cum eodem consilio, ut numerus sacrorum Praesulorum sit par et sufficiens ad multiplicatum gregem. Cum vero hii Antistites iam inde ab Exarchatuum constitutione petiissent ut ex suis Ecclesiis nova quaedam provincia ecclesiastica conderetur: per hoc enim et vires iungi et christianorum necessitatibus aptius consuli, censuit S. Congregatio pro Ecclesia Orientali, post auditum venerabilem Fratrem Ioannem Panico, Archiepiscopum titulo Iustianensem, eundemque in Canada Apostolicum Delegatum, remque diu reputatam, precibus concedendum esse, eo magis quod provincia Leopolitana, a qua Rutheni sunt oriundi, praedura saevaque insectatione opprimatur, ipso Metropolita ceterisque Episcopis ob Christi fidem atque erga Apostolicam Sedem fidelitatem ad necem fere vexatis. Quod Nos S. Congregationis propositum omnino probantes, et eorum consensum supplentes qui aliquod ius in negotio habeant, de Nostra suprema auctoritate ea quae sequuntur decernimus et iubemus. In regione Canadia novam provinciam ecclesiasticam constituimus pro fidelibus Ruthenis Byzantini ritus ibi commorantibus, quae has sedes comprehendet: Winnipegensem, Edmontonensem, Torontinam et Saskatoonensem, adhuc Exarchatus Apostolicos. Ex quibus Ecclesiis, Winnipegensem ad gradum et honorem metropolitanae Sedis evehimus, ceteras in Eparchiae formam redigimus, datis iuribus et privilegiis unicuique earum congruentibus, servatis praescriptis ac legitimis consuetudinibus Orientalis Ecclesiae propriis; Praesulibus vero quibus hae circumscriptiones regendae credentur, etiam onera obligationesque pro cuiusque dignitate imponimus. Eparchias, praeterea, metropolitanae Sedi Winnipegensi subdimus, cui tamquam suffraganeae oboedient; quod idem de earundem Eparchis decernimus, qui suo Metropolitae subicientur. Ceterum, hae Litterae Nostrae a venerabili Fratre Apostolico in Canada Delegato ad effectum deducentur; cui omnes agendae rei potestates facimus, cuilibet viro delegandas, si visum, dummodo in ecclesiastica dignitate constituto. Postquam vero res acta est, idem documenta exarari iubebit, quorum

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exempla, sincere scripta, ad S. Congregationem pro Ecclesia Orientali cito mittet. Quod si fiat ut eo tempore quo negotium peragi debeat, alius eidem Delegationi in Canada praesit, hic mandata Nostra exsequetur. Has vero Litteras nunc et in posterum efficaces esse et fore volumus; ita quidem ut quae per eas decreta sunt ab iis quorum res est religiose serventur, atque igitur vim suam obtineant. Quarum Litterarum efficacitati nulla, cuiusvis generis, contraria praescripta officii poterunt, cum per has Litteras iisdem derogemus omnibus. Quapropter si quis, quavis.

[*Latin ed. p. 264*]

The Acts of the Apostolic See, provided with an official commentary, whether knowingly or unknowingly, if anyone acts against it, We command that it be considered entirely invalid and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were the originals. Whoever, in general, disregards or in any way disparages Our decrees, let him know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the third day of the month of November, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our pontificate.

OELSUS Cardinal,

OOSTANTINI, Secretary of the Sacred Roman Edict.

EUGENIUS Cardinal,

TISSERANT, Secretary of the Sacred Congregation for the Oriental Church.

Hamletus Tondini, Apostolic Secretary.

Recens Franciscus Hannibal Ferretti, Protonotary Apostolic.

Caesar Federici, Protonotary Apostolic.

In the Apostolic Cane, table, volume LXXXXIV, number 2.

IV. THE APOSTOLIC PREFECTURE OF SAMARAIENSIS IS ELEVATED TO THE RANK OF APOSTOLIC VICARIATE, WITH THE SAME NAME AND BOUNDARIES.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE,

Our heart has been filled with great joy by the blessed spread of the Catholic faith; therefore, whenever it has seemed opportune, We diligently pursue the erection of churches or the elevation of them to a higher rank. Therefore, We have received in the apostolic Prefecture of Samaraiensis,

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entrusted to missionary priests of the Sacred Heart of Jesus, the evangelical truth.

[*Latin ed. p. 265*]

It has come to our attention that the aforementioned matter has progressed most favorably, and we have therefore decided to elevate it to the dignity of an apostolic vicariate. After hearing the venerable Brother Romulus Carboni, Archbishop with the titular see of Sidon, and Apostolic Delegate for Australasia, New Zealand, and Oceania; and having fully confirmed that the Sacred Congregation for the Propagation of the Faith deemed it appropriate to proceed in this matter, and with the consent of those who have a right to be consulted in this matter, or who believe they have such a right, and after careful consideration, by our supreme authority, we establish and decree the following. We elevate the Apostolic Prefecture of Samarai to the rank of an apostolic vicariate, retaining the same name and boundaries, and therefore we grant it all the rights and privileges that belong to all apostolic vicariates according to the norms of canon law; likewise, we grant the same rights and honors to its Vicar, and impose upon him the duties and obligations that are proper to other men of this rank. We entrust the newly established apostolic vicariate of Samarai, under the care of the Missionaries of the Sacred Heart of Jesus, to the guidance of this Holy See. We express our gratitude to these confreres, who have so wonderfully deserved well of the Holy Church, and we likewise encourage them to continue their diligent efforts and to redouble their labors for the good of souls. All of these things which we have decreed will be carried out by the venerable Brother, whom we mentioned above, Romulus Carboni, or by the person he chooses, provided that he is a man of distinguished ecclesiastical standing; and we grant him all the powers necessary to carry out these tasks. Whoever completes this task will be responsible for drafting the necessary documents and for sending true copies to the Sacred Congregation for the Propagation of the Faith as soon as possible. If, at the time when the matter is to be brought to a conclusion, someone else is in charge of the Apostolic Delegation, that person will carry out all of our mandates. We intend these letters to be effective now and in the future; in such a way that those to whom they pertain will religiously observe what has been decreed in them, and thus they will have full effect. No prescriptions of any kind can be contrary to the effectiveness of these letters, since by these letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We declare that such action is entirely invalid and of no effect. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man of outstanding standing in ecclesiastical affairs, and which are signed by a

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public notary, shall have the same full validity as if they were presented.

[*Latin ed. p. 266*]

Acts of the Apostolic See 266. Let those who, whether by disdain or in any other way, reject or disparage our decrees, know that they will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the eleventh day of the month of November, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our Pontificate.

ÖELSUS Cardinal.

COSTANTINI Cardinal.

PETRUS Cardinal. FUMASONI BIONDI

S. B. E.

Chancellor of the Holy Congregation for the Propagation of the Faith.

Prefect.

Hamletus Tondini, Apostolic Chancery.

Begens Albertus Serafini, Apostolic Protonotary.

Silvius Ijoco, Apostolic Protonotary.

Sericano, Apostolic Protonotary.

In the Apostolic Chancery, in the register, volume LXXXXIV, number 10.

V. OF AITAPE (AITAPENSIS)

The Apostolic Prefecture of Aitape is raised to the rank of Apostolic Vicariate, with the name (AITAPENSIS).

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event:

It is always a cause of great joy for Us, who, by the will of God, have the supreme charge of the Catholic Church, to witness the flourishing of the Churches founded by Us, and to lead them to a higher level, especially when we see that the "holy people," whose eternal salvation was purchased at a great price by Christ, are growing in lively fruitfulness and are multiplying continuously, like stars in the sky and the sand of the sea.

Since we know that this has also happened in the Apostolic Prefecture of Aitape, which was founded by Our letters "Ad latius" on the fifteenth day of the month of May in the year nineteen hundred and fifty-two, and entrusted to the diligent care of the Order of Friars Minor, we readily approve the decision of the Holy Congregation for the Propagation of the Faith, which, after hearing the venerable Father Romulo Carboni, Archbishop with the title of Sidoniensi, and in Australasia, New Zealand and Oceania.

[*Latin ed. p. 267*]

The Acts of Pope Pius XII, page 267, state that the Apostolic Delegate,

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having considered the petitions, deemed it fitting that the aforementioned prefecture be elevated to the rank of an Apostolic vicariate. Therefore, having been informed of this matter by our venerable Brother, the Most Reverend Cardinal Prefect of the same Sacred Congregation, after carefully considering the matter and with the consent of those who have a right to be heard in this matter, we, by our supreme authority, decree and order the following: We promote the Apostolic prefecture of Aitape, with the same territorial boundaries, to the rank and dignity of an Apostolic vicariate, which shall henceforth be called Aitape. To this vicariate, and to its Ordinary, we grant all the rights, honors, and privileges that pertain to other similar vicars and churches throughout the world; and we impose upon the Apostolic Vicar the duties and obligations with which such a dignity is customarily burdened. Furthermore, we entrust the care and administration of the Aitape vicariate to the same members of the Order of Friars Minor, who have worked so diligently in this region, with the firm hope that, with the same zeal and love, they will continue to excel in serving the Christian people, and in drawing all others, who have not yet experienced the sweetness of Christ's law, to Him through tireless charity. With these things said, we wish that our venerable Brother Romulus Carboni, whom we have mentioned, take care to see that what we have prescribed in these letters is carried out, and to him we grant all the powers necessary for this purpose, and we authorize him to delegate these powers to any other person, if necessary, provided that such person is endowed with ecclesiastical dignity; and we charge him to draw up the documents pertaining to the completion of this matter and to send them to the Sacred Congregation for the Propagation of the Faith as soon as possible. If, at the time that this matter is brought to fruition, another person should be presiding over the Apostolic Delegation for Australasia, New Zealand, and Oceania, we give the same instructions to that person. We wish these letters to be effective now and in the future, so that those to whom these matters pertain may observe what has been decreed in them with religious devotion, and thus may they obtain their full effect. No prescriptions of any kind can be contrary to the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, whether knowingly or unknowingly, acts in opposition to what We have decreed, We order that such action be declared null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, copies of these letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which are signed by a public notary, shall have the same force and effect.

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - An official commentary must be given, and complete faith must be placed in it, if it were to demonstrate this. Whoever,

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in any way, disregards or condemns Our decrees in general, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the eleventh day of the month of November, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our Pontificate. GELSUS Card. COSTANTINI PETRUS Card. FUMASONI BIONDI /S. B. E. Cancellarius S. Congr. de Propaganda Fide Praefectus Hamletus Tondini Apostolicam Cancellariam Begens Albertus Serafini, Proton. Apost. Silvius Sericano, Proton. Apost. Loco © Plumbi In Ap. Cane, tal., vol. LXXXXIV, n. 8. APOSTOLIC LETTERS: TO BEATA MARIA, PIUS X, POPE, CONFESSOR, CHOSEN AS PRINCIPAL PATRON SAINT FOR ALL PATRONS AND SECONDARY SAINT FOR THE ENTIRE DESMOINENSI DIOCESE. PIUS PP. X I I For the perpetual memory of this matter. — It must be remembered and solemnly observed; among the faithful, the Marian Year, which We, through Encyclical Letters dated the eighth day of the month of September in the year nineteen hundred and fifty-three, happily began and successfully completed at the beginning of the century, following the rightly defined dogma of the Immaculate Conception of the Blessed Virgin Mary. For it is especially at that time that We intended to increase and promote piety towards the Most Blessed Mother of God, together with Christian peace: which We have achieved to a great extent, when, at the end of that same year, the feast of the Blessed Virgin Mary Queen, to be celebrated annually on the thirty-first day of the month of May, was also established through Encyclical Letters dated the eleventh day of the month of October.

[*Latin ed. p. 269*]

The acts of Pope Pius XII, dated 1954, state that on the next day, the first of November, in the Vatican Basilica, we solemnly confirmed [a certain matter]. Many dioceses, parishes, and even associations, particularly those dedicated to the Queen of Heaven, have since made vows, and this has not been without spiritual benefit. Furthermore, as we have said, the year itself, of great importance, confirms the event by which We, ourselves, happily and suitably decreed the honors of the blessed Pope Pius X, Our predecessor. Now, the Venerable Brother Edward Celestinus Daly, Bishop of Des Moines, has approached Us with prayers, requesting that We deign to establish the Blessed Virgin Queen as the principal patroness of his diocese, which was established by the same Holy Pontiff in the year 1911, and to grant Saint Pius X, the Pope, as the secondary patron of the aforementioned diocese. In order that the abundant fruits of the Marian year may be turned to good spiritual benefit, and that the veneration of the praised Pope may increase day by day, We have readily decided to approve such vows. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of

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Our Apostolic authority, by these letters, perpetually and in every respect, We establish the Blessed Virgin Mary, Queen, as the principal patroness before God of the entire diocese of Des Moines, and also Saint Pius X, the Supreme Pope and Confessor, as the secondary patron of the aforementioned diocese, We declare, and We proclaim, with all the honors and liturgical privileges that rightly belong to local patrons. Contrary things notwithstanding. These things We decree, We establish, We decide, and We declare that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and henceforth fully benefit from them; and that it shall be rightly judged and defined, and declared void from this moment, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-second day of June, in the year 1956, in the twelfth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Public Affairs of the Church, from Apostolic Briefs.

[*Latin ed. p. 270*]

Acta Apostolicae Sedis - Commentarium 270 Officiale II. TEMPLE IN HONOREM NOSTRAE DOMINAE A SSMA TRINITATE, IN URBE AC DIOECESI BLESENSI EXSTANS, PRIVILEGIIS BASILICAE MINORIS HONESTATUR. PIUS PP. XII. Ad perpetuam rei memoriam. — The city of Blois, situated near the Loire River in the form of an amphitheater, was renowned not only for its celebrated fortress of the Kings of France, but also for its monuments of Christian antiquity, among which one deserves to be remembered, although it was later destroyed during times of turmoil: the Church of Saint Salvator, in which the banner of Saint Joan of Arc, of Orleans, was displayed. Nor has the pious tradition of the Faith ceased with the passage of time, nor have works lacking in the integrity and soundness of the Catholic Religion been absent in these times. In recent times, a sacred shrine, dedicated to the Blessed Virgin Mary, the Daughter of the Eternal Father, the Mother of the Only Begotten, the Bride of the Holy Spirit, Saint John the Baptist of Chémery, a pious priest, was erected, and a large and magnificent Temple, dedicated to the Virgin Mary by the Most Holy Trinity, was built with the care of the Fathers Capuchin, and it rises above the valley of the Loire. This building, constructed in the style they call "Romanesque," and greatly expanded, was solemnly dedicated in the year nineteen hundred and forty-nine. Inside, a high altar is raised, and outside, a tall tower, adorned with nearly fifty bells that sweetly chime, inspires admiration in all. Inside, mirrors decorated with wide and marvelous colors reflect, which perfectly and clearly display the excellent mosaic work placed in the apse, as well as sculptures depicting the suffering of Our Lord Jesus Christ. Moreover, the sacred furnishings

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and precious objects abound in this Temple, so that sacred ceremonies, even those of the bishop, are often held there. It is also the home of the Archconfraternity commonly called "The Three Ave Marias," whose members, in the manner of pilgrims, come there in countless numbers each year to pray to the Virgin Mary. Having considered all these things, the Venerable Father Ludovicus Robin, Bishop of Blois, a Franciscan Capuchin, whose care the aforementioned Church has been entrusted to, and also expressing the wishes of the Cathedral Canons, and of others of the clergy and the faithful, implored Us to deign to elevate the Church, which we have praised, to the dignity of a Minor Basilica. And We, considering such a work of art, for the glory of the Most Holy Trinity,

[*Latin ed. p. 271*]

The Acts of Pope Pius XII, page 271, and desiring to increase, with singular zeal, the honor of the Virgin Mother, and to foster devotion to Mary each day, we have judged it right to grant approval to such petitions with a willing heart. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these present letters, and perpetually, we elevate the Church dedicated to Our Lady, of the Most Holy Trinity, which exists in the city and diocese of Blois, to the dignity of a Minor Basilica, with all the honors and privileges rightfully pertaining to that title, notwithstanding any contrary provisions. These things we decree, establish, and ordain, and we declare these present letters to be firm, valid, and efficacious, and to have their full and complete effect and to obtain it for those to whom they pertain, now and forever, and to be rightly judged and defined; and to be null and void from this moment, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, through any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-fourth day of the month of June, in the year 1956, in the ninth year of Our pontificate. By special mandate of the Most Holy Cardinal, for the public affairs of the Church, GILDÒ BRTJGNOLA, by Apostolic Briefs III, declares: SAINT LAWRENCE, MARTYR, is declared the principal celestial patron of the entire ROTERODAMENSIS diocese. PIUS PP. XII For the perpetual memory of this. — That the new diocese erected by this Apostolic See may flourish and bear more abundant fruit, it is customary to entrust it to the protection and care of a certain heavenly patron. Thus it is in that southern region of Holland, where We Ourselves, through the Apostolic Constitution of the sixteenth day of the month of July, in the year nineteen hundred and fifty-five, given at Rome, rightly established the new Roterodamensian diocese, with the cathedral church dedicated to Saints Lawrence the Martyr and Ignatius the Confes-

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sor, and raised to the dignity of a cathedral.

[*Latin ed. p. 272*]

272 Acta Apostolicae Sedis - The devotion of the Christian faithful to Saint Lawrence the Martyr grows daily, and, having been earnestly requested by the Most Reverend Father Martin Anthony Jansen, Bishop of Rotterdam, we have decided to declare that this athlete of Christ is the principal patron of the entire diocese. We, for whom the spiritual welfare of souls is of the greatest concern, have readily agreed to such requests. Therefore, after consultation with the Congregation for Sacred Rites, and with full knowledge and mature deliberation concerning the fullness of our Apostolic authority, by the force of these present letters, and in a perpetual manner, we establish, declare, and ordain that Saint Lawrence the Martyr is the principal patron of the entire diocese of Rotterdam before God, with all the honors and liturgical privileges properly belonging to the patrons of places. Contrary to anything to the contrary notwithstanding. These things we decree, establish, and ordain, so that these present letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and henceforth be fully supported by them; and that they shall be duly judged and defined; and that anything to the contrary, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the second day of July, in the year 1956, in the ninth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect for Public Affairs of the Church, from the Apostolic Brief to the Most Reverend Father Mauritius, titular of Saint Mary of Peace, in the Holy Roman Church, to the Reverend Cardinal Peltin, Archbishop of Paris: Concerning the three-hundredth anniversary of the death of Jean-Jacques Olier, founder of the Society of the Priests of Saint Sulpice. The three-hundredth anniversary of the death of Jean-Jacques Olier, founder of the Society of the Priests of Saint Sulpice, of which you will soon preside over the commemorative celebrations in Paris, is a date that rightly deserves to be celebrated by all those who are concerned with the formation and the...

[*Latin ed. p. 273*]

Acta, Pontificii, Pauli XII, 273, de sanctificatione cleri. Item, cum libenter, respondentes ad petitionem Superioris Generalis Societatis, in hac felici occasione, vobis vota nostra paternalia dirigimus: quae sint testimonium aestimationis Nostrae erga hanc Societatem sacerdotale, cui, praeterea, praeclara memorae Nostrae retraita ordinationis adnexae sunt: quae sint etiam, pro carissimis sacerdotibus Franciae, quorum numerus notabilis in seminariis Sulpicianis formatur, nova demonstratio affectus Nostri

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et solicitudinis. Curatus parisiensis, qui zelo suo agrum apostolatum difficile praebebat, educator cleri in aetate in qua praescriptiones Concilii Tridentini adhuc in multis diocesibus exsequendae erant, Ioannes Iacobus Olier, qui tam alta notionem dignitatis sacerdotii habebat, etiam hodie sacerdotes ad cogitandum invitat de exigentiis supernaturalibus vocationis et ministerii ipsorum. Hoc erit, scimus, sensus proximi Tridui orationum et praedicationum, de quo iam nunc largam effusionem gratiarum invocamus. Divitias, quae valor sacerdotale clero Franciae praebent, quae saepe a Nostris predecessoribus laudatae sunt, adhuc hodie fructificant, et multi sunt sacerdotes urbium et agrorum qui, per fidem audacem, conantur correspondere ideal sanctitatis quod orationes ordinationis eis proponunt: "Inviscera eorum spiritum sanctitatis renova... In eis omnem formam iustitiae luceat!" (Pontificale). Tamen, exercitium ministerii nunc obstatibus novis, vel saltem auctis per certos factores dechristianizationis et transformationem multarum structurae, fermentum idearum et libertatem morum, obstat. Zelo ipsi, quo sacerdos in omni ambitu vitae esse desiderat ad evangelizandum, ad omnes dolores ad adferendum remedia, aliquando eum ad periculum exponit, ut in iudiciis suis prudens non sit et in conversatione sua reservatus. Sed, contra, quis excusationem habebit qui, cedens ad luctus steriles vel criticas faciles, abstineatur ab inspiciendo mundum quem convertendum est, et qui, coram tam multis animis in periculo, angustiam non sentiat, quae Nos ipsos afficit? In tempore tam difficili, memoria Olier – cui, tanto plus persuasum de necessitate vitae interioris, ex experientia pastorali labores arduos ministerii cognoverat – docet: ea generationi praesentem recordat, quod magnitudo et vis sacerdotis in eo consistant, ut plenus sit homo Dei et homo Ecclesiae.

18 - ACTA, vol. XXIV, n. 6. — 24-5-1957.

[*Latin ed. p. 274*]

274 Acta Apostolicae Sedis - Commentarium Officiale.

To be a man of God is, above all, to strive for the perfection of divine charity: "Be you holy, for I, the Lord your God, am holy" (Leviticus 19:2). And now, as in the past, holiness requires, as an indispensable condition, prayer and asceticism; and We cannot too strongly urge all Our sons engaged in the works of the sacerdotal ministry to examine their fidelity to this double obligation. The spiritual doctrine that the Society of Saint Sulpice received from its founder is rich in teachings on this point; for three centuries, it has formed generations of priests, for whom prayer and the Divine Office, in a life of prayer, were the duty upon which no compromise was made, and for whom, also, in a life of asceticism, the celibacy faithfully guarded by the purity of heart was the honor of a sacerdotal existence. These paths, traced by their predecessors, and especially those paths that holiness of their vocation demands, the priests of today will wish to follow with a generosity all the greater, as the apostolic tasks that call upon them are

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more pressing and more demanding. Let them meditate the admirable Exhortation of Saint Pius X to the Catholic clergy; let them remember Our repeated teachings! It is not in vain that at the beginning of Our Pontificate We gave this instruction to the priests of the Church: "Pray, more and more, and constantly pray" (A.A.S., t. 31, p. 249). It is not without grave reasons that, in Our Exhortation Menti Nostrae, We expressed "Our concern and Our anxiety" at the thought of some of Our sons who are "immersed in the whirlwind of external activity to the point of neglecting the first duty of the priest, which is the duty of their own sanctification" (A.A.S., t. 42, p. 677). The great laws of union with God and of apostolic fruitfulness remain the same from century to century; the cross remains the instrument of our salvation; and it is always through the self-sacrifice inspired by divine charity, it is always "through fasting and prayer" that the Prince of this world will be overcome.

Man of God, the priest is also, par excellence, the man of the Church. You know, dear Sons, how important it is to emphasize this truth today and to recall this "unshakeable principle" that "the holiness of personal life and the effectiveness of the apostolate have as their basis and support... constant and exact obedience to the holy hierarchy" (A.A.S., t. 40, p. 375). In their teaching as in their action, the priests will strive...

[*Latin ed. p. 275*]

Acta, Pontificii, Pauli XII, 275: Sacerdotes, in fidei cooperatores, agant ut fideles collaboratores Episcopi sui, cui oboedientiam promisere, et qui, sub suprema auctoritate Vicarii Christi, est verus Doctor et Pastor gregis sui. Doctrinam, cuius Ecclesia est custos, reverentes, ad eam diligentissime possendant per seriam studiorum theologicorum, et eam accurate transmitant per ministerium catechesis et praedicationis; servi Veritatis divinae, eam proclament fortiter, sed sine arrogantia, eamque defendant sine debilita, sed cum caritate! In praesentibus circumstantiis, concordia inter sacerdotes, obsequium eorum hierarchiae, fidelitas eorum doctrinae et praeceptis Sanctae Sedis, sunt factores tam magni momenti pro progressu Ecclesiae, ut non possimus nimis insistere super virtutes quae requiruntur ad hoc testificationem unitatis et caritatis. Omnes labores ad Episcopum convergant, qui est responsabilis apostolatus in dioecesi sua, et doctrinae quae ibi docetur. Si enim non haec profunda participatio in opere communi Ecclesiae in tali regione vel tali ambiente, ministerium particulare sacerdotis cito perdet fecunditatem supernaturalem, sicut flumen, a fonte suo separatum, non tardat ad ariditatem pervenire. Dum, occasione tricentenae mortis Ioannis Iacobi Olier, has qualitates indispensabiles, quas saepissime clericis commendavimus, commemoramus, cogitationes nostras specialiter ad eos vertuntur qui sunt directi Olierii spiritus heredes, et qui se debent ad tempora nostra exempla et lectiones fundatoris sui applicare. Munus superiorum et directorum Seminariorum grave et delicatum est, sed decisive est

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pro futuro. Illud omni zelo suo dedicent, curantes formare sacerdotes qui habeant pietatem profundam et stabilem, ingenium a disciplina temperatum, animam rectam et cultam, cor amplum ad angustias spirituales tot animarum! Deus vult ut, in terra Galliae et in universo mundo, multi tales sacerdotes multiplicentur ad servitium Ecclesiae. Hoc votum ponentes, vobis, et Superi Ori Generali, et membris Societatis Sancti Sulpicii, et omnibus qui in proximis festis anniversariis participabuntur, gratiam Benedictionis Apostolicae nostrae, quam paternissime, impartimur.

Vaticani, die 25 Martii, 1957.

PIUS PP. XII.

[*Latin ed. p. 276*]

Acta Apostolicae Sedis - Official Commentary 276. A RADIO ADDRESS TO THE FAITHFUL, ON THE FEAST OF THE RESURRECTION OF OUR LORD JESUS CHRIST, OFFERING DEVOUT GREETINGS TO THE SUPREME PONTIFF AND THE VENERABLE FATHER IN THE FORUM OF SAINT PETER, PROCLAIMING.

Once again, an immense multitude "of every tongue and people and nation" 1 fills this majestic square, which, beloved sons and daughters, seems to embrace and unite all. And with you, present in spirit, are millions of other faithful who devoutly listen to Our voice. A new light shines in your eyes, a hymn of joy and glory resounds in your hearts: it is sung by thousands and thousands of voices, accompanied by the harmonies of the organs, and spread in the air, on the mountains and in the valleys, by the ringing of the bells. It is Easter. It is the day which the Lord hath made: let us be glad and rejoice therein. 2

The Lord, as We would like to enter into every house, to pass through all the corridors of the hospitals, to linger blessedly beside every cradle, to bow tenderly over every suffering; We would like to be able to free everyone from every fear, to give peace to everyone, to fill everyone with joy.

Unfortunately, it is not possible to do all that We desire; and therefore, We will limit Ourselves to addressing you with Our words, to confiding in you – as We have done on other occasions – some thoughts that have arisen in Our hearts during Our meditation.

The echoes of the "Paschal Proclamation" have just faded, and We still have a particular reason among the many that pursue, intertwine, and blend in bold harmony.

After the invitation to rejoice, addressed to the angelic throng of heaven, to the earth, to the Mother Church, and to all peoples, the attention of the liturgical chant rests on the night that preceded the resurrection of the Lord. A true night, a night of passion, of anguish, of darkness; and yet, a blessed night: "vere beata nox"; because it alone deserved to know the time and

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the hour in which Christ rose from the dead, but above all, because it was written of it: "the night shall be as bright as the day." 3

* April 21, 1957. Apoc. 5, 9.

1. Ps 117:24: "This is the day which the Lord hath made: let us be glad and rejoice therein."

2. In Off. Domin. Resurrect.

[*Latin ed. p. 277*]

Acta Pii Pp. XII 277: The dawn broke, and the splendor of a bright day appeared; an anguish, a darkness, a shame, a suffering, which prepared for joy, light, glory, and resurrection.

1. Consider, beloved children, what happens during a stormy night. It seems as though nature is convulsed and has reached its final hour, without hope. The lost traveler does not even have the faint light of distant stars to gather confidence and direction; the plants, the flowers, all the throbbing of life are submerged in shadow, a shadow almost of death. How will it be possible to awaken the song and the fragrance? It seems that every effort is futile: beings do not recognize each other in the darkness, the way is not found, words are lost in the fury of the storm. Yet, all the elements are present; in the very soil of the earth, there is a tremor of anticipation; the seeds groan in suffering; the birds of the air have their wings still, longing to soar in free flight: but nothing can move. Behold, however, towards the east, a faint glow appears; the roar of thunder subsides, the wind disperses the clouds, and the stars appear smiling: it is the dawn. The pilgrim stops; a smile appears on the weary face, as the burning eye lights up with hope. The sky turns crimson, and colors succeed each other at a rapid pace, gradually fading; a final tremor, a flash, a gleam: it is the sun. The earth shakes, life awakens, and a song rises.

2. Even the night that preceded the resurrection of Jesus was a night of desolation and weeping, a night of darkness. His enemies were satisfied to have finally closed, in the tomb, the "seducer of the people." The Shepherd having been struck down, the little flock was scattered. Desolate and bewildered, the friends of Jesus are forced to hide for fear of the scribes and Pharisees. Jesus is in the tomb. The body lies on the cold rock, and His entire body is still wounded; the lips are silent. What remains of His words, which knew how to animate, comfort, and enlighten? His words, so full of majesty and wisdom? Where are His commands to the winds and the storms? Where is His power to escape the diabolical snares of His enemies, or to bravely face their fury? Where is His ability to heal the sick, to raise the dead? Everything (seemed) to be finished; and with Him, in the tomb, were buried not only the ambitious plans of some, but also the quiet hopes of many. Everything is finished, men murmur; and in their voice is the expression of a desperate sadness. Everything is finished, it seems to

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answer the things.

[*Latin ed. p. 278*]

Yet, whoever might have looked beyond the stone that sealed the sepulcher, would have had the impression that the eyes of Jesus were not closed by death, but "in sleep"; nor was there any trace of corruption in his members, and his face still bore clearly visible signs of his superhuman beauty, his infinite goodness. After his death, the body of Jesus, as well as his soul, remained united with the Word, with the Divinity, which lives and operates in those members. Not far away, in a modest and silent little house, a flame of faith never extinguished burns: Mary awaits Jesus with confidence. And behold: the earth trembles; the angel descends from heaven, overturns the heavy stone that seals the sepulcher, and sits, majestic and serene, upon it. The soldiers flee and go to rudely announce to the enemies of Jesus the first proof of their burning defeat. It is dawn now. Mary Magdalene is running almost without knowing where, driven by a love that admits of no pauses and allows for no reflection: behold, she suddenly, as if stunned, stands before Jesus, who greets her with infinite tenderness. The pious women, their hearts stirred by the message given to them by the angel, also encounter Jesus and fly to the Apostles to announce the resurrection, to make them partakers of their joy, of their peace. Meanwhile, Peter has received from the Lord, with an ineffable sign, the certainty of his forgiveness. And Jesus enters the Cenacle with its doors closed and finds the Apostles; he comforts them, he calms them: he leaves them his peace. Then he returns to revive the wavering faith of Thomas. Eight days before, on the road to Nicopolis, he had accompanied two desolate disciples and had shown himself to them in the act of breaking bread. The night is over: with it, the anguish is over, the fear is over; doubts have disappeared; the darkness has been illuminated; hope, certainty, have returned. The sun shines again. A festive song rises: "Resurrexit, alleluia."

3. Thus, most beloved sons, we would desire that another night, the night that has descended upon the world and that oppresses men, would soon see its dawn and be kissed by the rays of a new sun. We have often pointed out that men, of all nations and of all continents, are forced to live, disoriented and trembling, in a world that is both shaken and shaking. Everything has become relative and provisional, because it is always less efficient, and therefore less effective. Error, in its almost innumerable forms, has enslaved the minds of creatures, albeit very chosen, and bad habits, of every kind, have reached degrees of precocity, of impudence, of universality such as to cause...

[*Latin ed. p. 279*]

Acta PU Pp. XII 279, those who are concerned about the fate of the world should seriously consider this. Humanity appears as a body infected and

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wounded, in which the blood scarcely circulates, because individuals, classes, and peoples stubbornly remain divided, and therefore, do not communicate. And when they do not ignore each other, they hate each other: they conspire and fight, and destroy each other. But even this night of the world has clear signs of a dawn that will come, of a new day bathed in a new and more brilliant sun. Meanwhile, providentially, many means are multiplying in the world for the fuller and more free development of life. While the discoveries of science expand the horizon of human possibilities, technology and organization make these achievements effective, putting them at the immediate service of man. Nuclear energy has already practically ushered in a new era: houses are already illuminated with energy derived from the utilization of nuclear fission, and it does not seem too far off the day when cities will be illuminated and machines will be powered by processes similar to those that have been lighting the sun and the other stars for billions of years. Electronics and mechanics are changing the world of production and work with automation: thus, man becomes increasingly the master of his own works and sees his labor rise as qualification and intelligence. Means of transportation unite one point and another of the planet in a single network, which can be closed at a speed greater than the apparent motion of the sun. Missiles traverse the depths of the skies, and artificial satellites are about to amaze space with their presence. Agriculture multiplies, with nuclear chemistry, the possibilities of feeding a humanity far larger than that of today, while biology gains ground day by day in the battle against the most terrible diseases. Yet, all of this is still night. Night, albeit one full of stirrings and hopes, but night. Night that could even become suddenly stormy, if flashes of lightning appeared here and there, and the sound of thunder was heard. Is it not true that science, technology, and organization have often become sources of terror for men? They are therefore no longer as secure as they once were. They see with sufficient clarity that no progress by itself can restore the world. Many already glimpse – and confess – that this night of the world has arrived because Jesus has been arrested, because He has been made alien to family, cultural, and social life; because the people have risen up against Him, because He has been crucified and rendered mute and inert. And there is a multitude of courageous and ready souls, aware that such a state of affairs—

[*Latin ed. p. 280*]

The Acts of the Apostolic See – Official Commentary 280: The resurrection of Jesus was possible only because among His friends, there was one who denied Him and betrayed Him; and many fled in fear before the threats of the enemies. Those souls know that a timely, concordant, and organic action will change the face of the earth, renewing and improving it. It is necessary to remove the stone that was placed to seal the tomb,

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with which they sought to enclose truth and goodness within the sepulcher; it is necessary to raise Jesus; a true resurrection, which will no longer admit any dominion of death: "Surrexit Dominus vere," "mors illi ultra non dominabitur." In individuals, Jesus must destroy the night of mortal sin with the dawn of regained grace. In families, the night of indifference and coldness must give way to the sun of love. In workplaces, in cities, in nations, in lands of misunderstanding and hatred, the night must be illuminated as the day: "nox sicut dies illuminabitur," and the struggle will cease, and peace will be made. Come, O Lord Jesus. Humanity does not have the strength to remove the stone that it itself has fashioned, seeking to prevent your return. Send your angel, O Lord, and let our night be illuminated as the day. How many hearts, O Lord, await you! How many souls yearn to hasten the day in which you alone will live and reign in hearts! Come, O Lord Jesus. There are so many signs that your return is not far off. O Mary, who saw Him risen; O Mary, to whom the first appearance of Jesus took away the ineffable anguish produced by the night of the Passion; to you, we offer the first fruits of this day. To you, Bride of the divine Spirit, our heart and our hope. So be it!

4 Luke 24:34. Knowing that Christ, rising again from the dead, dieth now no more. Death shall no more have dominion over him. But darkness shall not be dark to thee, and night shall be light all the day.

[*Latin ed. p. 281*]

Acts of Pope Pius XII, 281, ADDRESSES I, To the students of the secondary schools of the City, assembled in the Vatican Basilica. * Once again, We see this patriarchal Basilica filled with joyful youth, and once again Our eyes behold, like the blossoming of a spring, as these sacred walls almost feel the mysterious tremors. We thank you, beloved sons and daughters, for the joy you bring us and for the hope you inspire in Our paternal heart, giving Us confirmation that the religious and moral problem of the students of Rome is moving towards a happy solution. We cannot express what Our soul feels in these happy moments, seeing here so many of the youth from the state secondary schools of Rome; We have learned with what fervor you have prepared yourselves for this meeting with your common Father, who loves you so much; We have become aware of many kind and moving episodes of filial piety, of spirit of faith, and of love. Entire classes have maintained such edifying silence and conduct that even the Professors themselves have been amazed. Thousands of renunciations to cinematographic, theatrical, and television spectacles; acts of charity towards the poor; exemplary obedience at home and at school; avoidance of easy occasions of sin; Holy Masses attended, Holy Communions received: this is a record that fills Our paternal heart with indescribable joy. Even not a few young people, who until now have been distant from religious practice, have regained the grace of God on this occasion, and even some

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young souls not belonging to the Catholic Church have wished to associate themselves, as they could, with this tribute of faith, generosity, and love. Naturally, Our affectionate gratitude goes to those who, with enlightened zeal, have taken care of the remote and proximate preparation of this unforgettable day. In addition to what the dear and diligent religion teachers do in the schools, We have been greatly pleased by the number and vigor of the spiritual, recreational, and cultural activities promoted by the still young, but already so meritorious, Roman Student Center. And if much more * Held on March 24th of the year 1957.

[*Latin ed. p. 282*]

Acts of the Apostolic See - Official Commentary 282. There remains much to be done, but it can nevertheless be affirmed that the Catholic presence among the Roman student body is becoming increasingly vibrant and effective. But since We follow with paternal concern your affairs, We do not ignore, on the other hand, neither some of your failings, nor some of your doubts: these originate from the consideration of the grand progress of science and the consequent development of technology, when compared with the sadness that afflicts many concerning what is happening today and what might happen tomorrow. Your doubts affect almost everything, and do not spare even the school: both the teachers who sometimes do not meet your expectations, and the programs that seem outdated to you; while everything often seems unsuitable to you for new needs and new orientations. Those who, like your educators and especially your priests, know how to look beyond some of your appearances, easily discover the reason for your discontent and restlessness. You are dissatisfied with the way the world is going and yearn for a new construction. And although it is true that many young people are still wandering and uncertain, and lamenting the futility of every attempt at rebirth and renewal, it is equally undeniable that others—many others—are filled with confident hope. Among these are you, beloved children: therefore, it cannot truly be said that you are a "burned-out" generation. Rather, it would be better to say a "fiery" generation, a "burning" generation: ready to ignite and to make blaze the fire that Jesus came to bring to the earth. But in order that this your purpose may not remain almost a vain word, it is necessary that, from now on, you neglect nothing of what your condition demands of you. And here is the duty of study, of serious study, of organic study, of complete study. Here is the search for truth, here is the effort to possess it; here, finally, is the will to put it into action through deeds.

1. Study the truth. Your youthful intelligences blossom into life, eager to know, and nature is open before you with its wonders and its mysteries; the problems of existence, human affairs, your aspirations, the goal to be achieved, the paths to follow, the means to use: all is a question; all demands clarity of light and precision of answer. Study, therefore. Apply

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yourselves at the cost of any effort, and neglect nothing of what the programs and teachers propose to you. To be apathetic and lazy signifies...

[*Latin ed. p. 283*]

Acta Pii PP. XII 283: "Id vobis ipsi perfugere et ad totum et harmonicum progressum personae vestrae renuntiare videretur. Parentes vestros etiam deludebatis, qui, ut vos ad studia sustineant, fortasse graves sacrificia fecerunt et renuntiationes sustinuerunt; Patriam et mundum privaretis necessari numeri virorum aptorum, virorum scientiae, cultorum artium, technicorum politicae, oeconomiae et iuris."

2. "Studete serio: a) Ad hoc propositum, primum omnino cavete ut non aestimationem studiorum per criterion utilitatis immediatae faciatis. Quid vita vobis reservat, adhuc nescitis; nec bene scitis quo itinere carriere vestrae vere tendet. Notum est, ut futuris capitaniis maritimis et officialibus navium bellicarum manuvra velica praescribantur. Nemo, primo aspectu, putaret, ut illa ad solutionem complicatorum problematum technicorum, quae ad iter transatlantici et iaculum corazzatae pertinent, necessaria sit. Sed si interrogatis peritos, cur futuri navigatores manuvra velica discere et in ea perficiantur, responderunt vobis, ut sic facilius nautae illud sensum, qui dicitur "sensus marinus," adquirant. Applicatio ad casum vestrum nobis naturalis et facilis videtur. Ad omnem aperturam libri, ad omnem principium lectionis, ad omnem evolutionem examinis, vos non interrogandi debetis: "Quid mihi adest?" Nolite dicere: "Ego ingeniarius ero; quid mihi adest philosophia? Ego iurisconsultus ero; quid mihi adest physica? Ego medicus ero; quid mihi adest studium artium?" Verum est, quod quaedam notiones et scientiae, quaedam habitus cognitivi et certus ordo mentalis, sensus mensurae et harmoniae intellectualis; summa, maior latitudo et profunditas fundamentorum, semper in vita adiuvant et saepe proficiunt modo inopinato et inexpectato: quod generalmente valet pro duabus materiis, Latina et Historia."

b) "Ad serio studendum, cavendum est ut non credatis numerum cognitionum esse elementum fondamentale ad aedificandam culturam vestram. Non nimis multa necessaria sunt, sed omnia necessaria et convenientes, bene discita, recte comprehensa, intensamente investigata. Ergo, oportet ut vos non coegatis ad effortum pene superhumanum et ut non fatigati omnia quae scientia in cathedris posuit et quae conatur ad cathedras discipulorum ferre. Hoc tanto magis verum est, si res geruntur de oneribus discendi puramente mnemonici, quae..."

[*Latin ed. p. 284*]

284 Acta Apostolicae Sedis - The official commentaries are quite different from serious and joyful study, from true and profound cultural formation, and for which the school risks transforming into a drama that saddens parents and irritates students.

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e) But there is a third defect, from which students must be protected with the help of conscientious teachers, and facilitated by those who are responsible for formulating the curricula. Those who know the problems of the school know that nothing is more harmful than a jumble of notions accumulated haphazardly and without order: notions that do not connect and do not integrate; that often, rather, clash with each other or even negate each other. It frequently happens that the teaching and study of scientific subjects develops entirely abstracting from the necessity of a complete formation of the intellect. This intellect must constantly acquire the capacity for synthesis and the depth of complexity through serious philosophical study. Therefore, science and philosophy must mutually integrate, meeting where the study deals with the most intimate and profound structures of matter, and where the broadest and highest harmonies must be aroused or discovered.

It also happens that the teaching and study of religion is neglected by some students, or viewed with suspicion and distrust by some teachers of other subjects, who perhaps do not spare criticisms and insinuations. And just as formerly the certainties and lights of science were used to ridicule the doubts and shadows of philosophy, so now the "reasonableness" of certain philosophical notions is compared with the "unsustainability" of the mysteries. Everyone can imagine the chaos that results from such a method of teaching and study. Unfortunately, your young minds, fragile and unprepared, know this. Much better results would be obtained if the teaching of all subjects were perfectly ordered and organic. Indeed, the "corpus doctrinae" obeys, in a similar way, the laws of every living body. This grows as a result of the internal development of its members, who, in turn, find in the whole the nourishment for their own life. The impoverishment of some members or their disordered growth causes a loss of vitality, weakness, and therefore ineffectiveness of action in the rest of the "corpus." The same happens for the branches of human knowledge. Disordered growth would not benefit the entire cultural complex, just as the failure to distinguish between what is fundamental or principal and what is instead accessory would be harmful. The hoped-for organic unity of culture will be achieved when the "corpus doctrinae" also has Christ as its head. "I am... the truth."

[*Latin ed. p. 285*]

Acta Pii PP. XII 285 1 "O, quotiens," exclamavit Ille die una. "Quando studiatis naturam, memineritis quod 'omnia per ipsum facta sunt, et sine ipso nihil factum est ex his quae sunt'." Quando discitis historiam, non oblivciminati quod non est mera enumeratio factorum, quae sunt vel sanguinosa vel edificantia, sed in ea facile videtur architectura, quae studenda et investiganda est ad lucem providentiae divinae universalis et libertatis humanae operantis. In particular, notabitis quomodo aliter eventus duo-

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rum millenniorum spectaretis, si ea consideraretis sicut progressionem civitatis christianae, incipiens ab initiis Ecclesiae, morantes in magnis et insuperabilibus synthesibus antiquis et mediaevalibus, reflectentes de dolorosissimis haeresibus, sed etiam de magnis conquestibus modernis, et prospicientes confiduntibus ad multa signa renovationis et restitutionis. 3. Sed ut haec cultura organica possit, oportet ut studium vestrum sit completum. a) Primum in ordine immediate, vobis praebetur mundus naturalis, qui sensus vestros afficit et curiositatem vestram movet. Necessarium est ut natura, cum suis pulchritudinibus et fascine, adhuc vehementer iuventutem generationis modernae attrahat. Extendite oculos vestros usque ad arcana profunda nebulosarum et stellarum dispersarum in universo immenso; permanete ad contemplandam mirabilia planetae vestri, regni hominis; penetrate usque ad structuras profundissimas atomi et nuclei eius. Ad legendum librum hunc mirabilem, accipite scientiam ut interpretem, inflammantes animos vestros ad quaestiones eius, solutiones, hypotheses, et ipsa mysteria. Dum parvi arrogantes contenti sunt cum paucis notitiis acceptis, vos intellegitis quod semper plus et plus augebitur disparitas inter ea quae scitis et ea quae desideratis cognoscere. Si magistri vestri – quibus dirigimus cogitationes nostras, afficiles et gratas – vos ducere poterunt in hac lectione, in hoc studio, stupebitis quatenus facile in omni creatura Creator videtur, qui ex hac cognitione glorificatur et vos remunerat, corda vestra felicitate implens. b) Ab scientiis experimentalibus, transitis ad veritates philosophiae, quae fundamentum omnium scientiarum sunt. Scimus bene quod saepe, pro malitia,

[*Latin ed. p. 286*]

286 The Acts of the Apostolic See – The official commentary, with such a noble and necessary purpose, is reduced to a burdensome list of errors originating from minds disturbed and hearts disordered. Such a study is certainly harmful to the students, as attested by the increasingly loud and heartfelt lamentations of parents rightly concerned about the instruction of their children. We cannot understand how one can be called a "teacher" who sows the mists of skepticism in the minds of young people. The freedom of the intellect consists in the possibility of penetrating ever more deeply this or that truth, of considering one aspect rather than another, of forming syntheses and deductions of greater or lesser scope. It is therefore a freedom that is entirely positive, and the greater it is, the more it is illuminated and protected against error. Therefore, it is necessary to know the history of philosophical thought, but it is also necessary to insist more on the study of reality in all its elements and in all its aspects. Each of you must be able to answer with precision and clarity the questions that you will inevitably ask yourselves or that will be asked of you by others: what is, in general, reality? What is, in particular, the world? What is the value of human knowledge? Does God exist? What is his nature, what are his

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attributes? What relationships exist between Him and the world? Between Him and men? What is the meaning of life? And of death? What is the nature of joy, and what is the function of pleasure? According to what criteria should human societies, the family and the civil society, be governed? In order that these questions may receive adequate answers, it is necessary to resort to perennial philosophy, which, over the centuries, great minds have developed, and which has lost nothing of its objective value and its didactic effectiveness; all the more so, since the developments of scientific knowledge are not in contradiction with the certainties of that philosophy. c) From philosophy, proceed to science, which derives its knowledge from the doctrines of the faith, learned through divine revelation. All Christians, but especially those devoted to study, should, as far as possible, have a deep and organic religious education. It would indeed be dangerous to develop all other knowledge and leave the religious heritage unchanged, as in the time of early childhood. Necessarily incomplete and superficial, it would be stifled, and perhaps destroyed, by secular culture and the experiences of adult life, as attested by so many faiths shipwrecked by doubts that remained in the shadows, by problems that remained unresolved. Since it is necessary that the foundation of your faith be rational, a sufficient study of apologetics becomes indispensable; then you must savor the beauties of...

[*Latin ed. p. 287*]

Acts of the Most Holy Father, Pope XII, 287, concerning dogma and the harmonies of morality; and finally, you will strive to direct your gaze beyond the paths of Christian asceticism, upwards, to the heights of mysticism. Oh, if Christianity were to appear to you in all its greatness and in all its splendor! A final word, beloved children. May truth, known and possessed, become the norm of life and action. Make yourselves, through it, free from passions and prejudices. Grow, through it, in Christ. "Let us grow in him, who is the head, even Christ, whom all the body, being joined together, and knit together by the bands of that which giveth life, doth increase to the building up of itself in charity." (Ephesians 4:15). A voice of rebirth, a cry of awakening, resounds throughout the world: it will be the Christian awakening. You – as we said at the beginning – desire a new construction upon the ruins accumulated by those who preferred error to truth. The world must be rebuilt in Jesus. Let those who dream of nonexistent declines and predict impossible declines of the Church, look back at history, reflect on the present, and foresee – for it is not impossible – the future. Remember what happened to those who attempted to destroy the Bride of Christ, and see what is happening to those who persist in this unhealthy intention. Whoever goes against the Church will be broken upon the stone upon which Christ, her divine Founder, willed to build her. Young people! Do you wish to cooperate in the gigantic undertaking of reconstruction?

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The victory will be of Christ: do you wish to fight with Him? To suffer with Him? Therefore, do not be a weak and flaccid youth. Rather, be a fiery youth, an ardent youth. Kindle and let blaze the fire that Jesus came to bring into the world! To the young members of the Christian Democratic Union of Berlin. We come from Berlin, honored sirs and ladies, and we offer you our friendly greetings. We ourselves resided long enough in your father city to observe its customs with particular attention and personal involvement. We left Berlin at the end of 1929. The decade during which we represented the Holy See in the German Reich was a very eventful time for Berlin. However, the time that followed, until today, was... (The text continues, but the provided excerpt ends here).

[*Latin ed. p. 288*]

Acta Apostolicae Sedis - Official Commentary 288, perhaps even more so. From 1939 until now, the city has certainly experienced its most fateful, but also its most difficult time, without yet reaching its conclusion. However, we can imagine that for those of you – and it will be by far the majority – who are professionally involved in politics, the past years in Berlin have been a good school, providing impressive examples. You profess a "Christian politics," that is, a politics that rests on Christian truths or principles as its ultimate foundations. Among these is the fact that all authority derives from God and is bound to God. The State is not the ultimate authority, and there is no absolute state power, but there is state power, and "Christian politics" has a strong sense of it. For without power, the State cannot achieve its goal, which is to secure and promote the common good through a legal and social order observed by all. Among these ultimate foundations is also the respect for human dignity, for the inviolable human rights, for the rights of the individual and the family – and among them is the free exercise of true worship of God and the right of parents to their children and their proper upbringing. Here lies the reason why the Church must and will always strive for the right of Catholic parents to a school corresponding to their beliefs. We have stated this recently; but we have every reason now to emphasize it anew. The statesmen are working to create a united Europe. A great work, and we have repeatedly declared how much we welcome every step in this direction. May all those who are involved in public life and who work directly or indirectly towards such high political goals be aware of how much their success depends on the inner health of the nations and states involved. This inner health, however, cannot be achieved without strong religious forces that somehow permeate the very cells of the social organism. If not so much else in the realm of public morality, at least the internal economic struggles, which are taking on increasingly threatening forms, should open the eyes of all those involved. We hope and pray for God's Providence and Grace for you and

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your city of Berlin, and we impart from the heart the Apostolic Blessing.

[*Latin ed. p. 289*]

Acts of Pope Pius XI, Volume 2, Page 289, Section III, Addressed to Lawyers of the Parisian Judicial Forum.

"The illustrious bar of Paris, to which you, Gentlemen, belong, has always counted among its members men of exceptional culture and talent; therefore, it is a particular pleasure for Us to greet such distinguished visitors and to express to them the high esteem We have for their profession. The Order of Lawyers, as the Chancellor d'Aguesseau declared, is 'as ancient as the Magistracy, as noble as Virtue, and as necessary as Justice.'"

"As close collaborators of the courts, you bring forth the truth from the diversity of testimonies and documents. When you provide assistance to the plaintiff or the accused with your technical expertise and oratorical talent, the effort of clarification that you pursue must bring to light what is unique in the trial in its precise and human reality. While the law separately determines the various elements of justice, your role is to promote a synthetic and nuanced interpretation, taking into account all material and psychological circumstances. The very difficulty of the task requires uncommon qualities and the most attentive preparation to accomplish it properly. A long study of the law, which has become so complex today, sanctioned by a series of rigorous examinations, allows one to approach the salutary trial of internships. This will reveal the candidate's true aptitudes for the profession of lawyer, demonstrating his ability to translate theoretical knowledge into its application in the art of advocacy. Indeed, it is a great art, composed of rigor and finesse, of logic and eloquence, which must neglect no detail, highlight the most subtle nuances, speak to the intelligence and the heart, broaden the debate or maintain it on a specific point. All of this presupposes a great mastery of language and elocution, a vast and profound general culture, and a considerable capacity for work and improvisation. Since antiquity, your profession has never ceased to open the way to the highest offices of the State."

"Spoken on April 23, 1957. Works of Mr. the Chancellor d'Aguesseau (Paris, Associated Booksellers, 1759), Volume 1, page 3. Speech for the opening of the sessions of the Advocate - pronounced in 1698. ACTA, Volume XXIV, No. 6, pages 245-247."

[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis - Commentarium Officiale: While embracing the broadest aspects of the human condition, rooted in history, defined by law, and subject to the sway of passions, [the legal profession] reveals and develops the higher qualities that make for effective leaders. But, without abandoning a profession so worthy of occupying the entire life of a man, how many famous lawyers have exerted a radiant influence on their time?

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More than one has even seen his glory confirmed by election to the French Academy. It is precisely the eloquence of the lawyer Olivier Patru that, as early as 1640, gave rise to those famous speeches of acceptance at the French Academy, delights for scholars and often documents of history. We are pleased to note that in today's society, so strongly constrained by technical specialization and scientific disciplines, you exemplify the irreplaceable value of classical humanism, which emphasizes spiritual values and places *the well-being of man above the worship of power*. Therefore, talent alone is not a sufficient quality in a profession that is so closely related to the exercise of justice. Independence and selflessness constitute essential and particularly commendable virtues in a lawyer. Professional morality demands of him, as of all men, that he serve only the truth, but this duty is particularly onerous when it comes to defending the accused, or to mitigating the rigor of the laws for the guilty. For a long time, the freedoms of defense have been clearly defined. However, a man of honor must always strive against the temptation to exceed the permitted limits, and the case of Saint Andrew Avellin, who, it is said, wished to leave the world to atone for a slight lie committed during a legal argument, demonstrates the delicate situation in which a fundamentally upright character sometimes finds himself in the face of the problems of his profession. Saint Yves, on the other hand, is venerated and invoked as the patron of your order for having courageously defended the poor and the oppressed. It is here that the greatness of a profession is manifested, where justice and mercy embrace each other in a single love of God and neighbor. We hope that the Lord will grant you the grace to experience, in a mission so honorable and so beneficial to men, the deepest joys of the mind and the heart. You will thus continue the noble tradition of your predecessors, defenders of right and of humanity. For this purpose, and for all those intentions that you currently hold in your heart, We impart to you, with all our heart, Our paternal Apostolic Blessing.

[*Latin ed. p. 291*]

Acts of Pope Pius XII, 291, IV, Addressed to Nuns, concerning the Italian national assembly of Superiors and Religious women dedicated to hospitals.

* We offer you our paternal welcome, beloved daughters, Superiors and Religious women of hospitals, clinics, and healthcare facilities. You have come together in Rome for your first national assembly, with the purpose of studying the theme: "Religious life and apostolate, technique, organization, and the profession of healthcare for the sick." It seemed to us that we could not be absent, for we see with great joy the entire world of Religious women moving forward, with prudence and zeal, dedicated to examining the means and methods that will most benefit the renewal of their lives and their apostolic action. This demonstrates how convinced you are that the Church, immutable in its principles and essential institutions, is never-

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theless not static, but lives, grows, and adapts to new times and changing circumstances, in order to be in every age the soul of the world. We are grateful to those who, with generous, prompt, and confident responses to the desires of the Holy See, have been willing to address the complex and numerous problems that concern you. And we ask the Lord that He may illuminate and support them in this arduous undertaking that they have undertaken. It is unnecessary for Us to reaffirm Our certainty regarding the irreplaceable role of Religious women in many fields of the Catholic apostolate; especially in the fields of education and schools, no less than in that of charity. The very missionary work of the Church has, for a long time, been almost inconceivable without the participation of Sisters; but even in not a few regions where the sacred Hierarchy is established, their work is indispensable for the proper organization of spiritual care. Without their collaboration, the Church would perhaps have had to renounce many advancements, and perhaps many positions, arduously won, would have had to be abandoned. Through the work of your maternal hands, beloved daughters, the Church supports the elderly and infirm; with the beating of your hearts, the Church warms the souls of little orphans; with the fervor of your dedication, the Church assists the sick. But since you are an army of women consecrated to God, offered to the Church as a perpetual holocaust, it is always opportune, and sometimes necessary, that from time to time an assessment of your work be made, and in... *Held on April 24, 1957.

[*Latin ed. p. 292*]

Acts of the Apostolic See - Official Commentary 292. On this occasion, certain methods of life and action are to be considered, in order to determine whether they are still useful and effective, as they were in the past. Here is a gathering, where constant prayer, intense study, and animated yet serene discussions will alternate: you can well imagine how We find ourselves in agreement and full of hope; indeed, it seems necessary that you understand what you must be, what you must do, so that the delicate matter of caring for the sick may be thoroughly and wisely examined and resolved. Esteemed speakers and lecturers will illustrate, with the clarity that comes to them from long study and constant experience, the principles that should inspire and determine the relationship between religious life and the care of the sick; therefore, We shall limit ourselves to offering you a few brief thoughts, in order to contribute in some way to the success of your meeting.

I. First of all, be true religious. It is a truth of faith, which We ourselves recently enunciated in the Encyclical *Sacra Virginitas* of March 25, 1954, that virginity is superior to the married state, because the virgin soul forms bonds of absolute and indissoluble love directly with God, indeed with God incarnate, Jesus Christ. For everything that she has received as a gift from God to be a bride and mother, she offers it as a holocaust to Him on

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the altar of complete and perpetual renunciation. The virgin soul, in order to reach the heart of God, to love Him and to be loved by Him, does not pass through other hearts, nor does she stop to deal with other creatures; nothing stands between her and Jesus, no obstacle, no barrier. In marriage, however, although it is a true sacrament, one of the seven sources of grace instituted by Christ Himself; although it involves the mutual offering of one spouse to the other; although it achieves a true fusion of lives and destinies; there is, with respect to God, something that is withheld, that is not given at all, or is not given completely; only virgin souls offer what is an unattainable goal for other loving creatures; for them, the first step of their ascent is also the last: and the end of the ascent is both the summit and the abyss of depth. Called by God, for an ineffable design of love, to this state of predilection, you must, in fact, despite any sacrifice, be what you are by right. You must be true brides of the Lord: souls indissolubly united,

[*Latin ed. p. 293*]

Acta Pii PP. XII 293, intimately and uniquely with Him; souls without blemish, detached from the world of the senses, from the world of money, from the world of vanities. And we gladly acknowledge that many Religious Sisters fully correspond to the ideal of their vocation, or at least approach it greatly. Oh, if they were all like that, how many Religious are there in the world! If among them there were never – not even betrayals – but not even the slightest indications of infidelity, the slightest signs of indifference, of coldness, and of misunderstanding! Only the Lord knows what greater flourishing of life and fruitfulness of works the Church would see! And this would be especially noticeable by the sick, entrusted to your care, who would always truly see in you Jesus Christ. In order that this religious life may not be endangered or prejudiced by your work of assisting the sick, you must react against everything that opposes the spirit of absolute and perpetual dedication to God. Be attentive, for example, to that disordered and restless activity, which leaves no time and calm for Jesus; to listen to Him, to ask Him what His will, His desires, His preferences are; to give Him an account of what you have done, and how you have done it. Be attentive, moreover, to that which should snatch you away for too long or too often from the common life: which, although it involves some renunciations, is also a valid protection for your interior life and a great exercise of charity. Be attentive to the observance of the spirit of poverty, not only individual, but also collective. Without a doubt, We are well aware of the economic needs of your clinics, which must and should be equal to what is required for a modern hospital, and that it is not always easy, in such a condition, to remain completely faithful to the ideal of poverty. Nevertheless, We believe that We can warn you of the danger of easy temptations, from which Religious Sisters who assist the sick are not always

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exempt: We refer to some clinics, where it seems that the criteria end up not being very different from those of certain profit-making enterprises.

2. From the intensely lived religious spirit, constant assistance to the sick must derive in you. Since the time that man has been able to become ill, there has never been a lack of those who concerned themselves with assisting him, with curing him, as the times and means allowed. But the actual buildings built for the purpose of housing and assisting the sick arose later, and – this must not be forgotten – only as a result of the universal charity, bequeathed to the Church by Her...

[*Latin ed. p. 294*]

Acta Apostolicae Sedis - Official Commentary 294. To the divine Founder, as we have had occasion to demonstrate on other occasions, today this problem – as with many others – also concerns those who for a long time remained indifferent and absent. May their efforts be blessed, and may those who, in the great house of human suffering, wish to offer their service be welcomed. But let no one think that the Church can abandon its maternal office of comforting the sick and the suffering: for indeed, no one could entirely replace it in its mission to the sick, who have not only a body, but also a soul, often more in need of care. And we believe that the first to be convinced of this are good doctors, who know well what benefit is the presence and work of Catholic nursing sisters. Therefore, it is Our will that the path already undertaken not be halted, which has as its goal the preparation of a constantly growing number of souls, ready for the duties that await them alongside the sick. For this reason, you, beloved daughters, have left your family, the one you had, and the one you might have had; for this reason, you must not neglect anything that can make you more capable of directing places of care, and especially of assisting the sick. It would not be enough for this work to be religious, nor even perfectly religious; it is also necessary to possess the indispensable technical knowledge related to new methods of care, to new instruments that must be used, to new medicines that must be administered. As religious, you must, like and more than other nurses, watch over your temperament and form your character. You need, for example, maternal tenderness in the face of the thousand sufferings that ask for comfort and help; you need gentle firmness in the face of intemperance or indiscreet requests from the sick; you need a dynamic rhythm of life, and at the same time, a constant calm that allows you to master events. You need readiness, which never finds you unprepared, even in the most unexpected and sudden cases; you need serene, joyful patience, a skill in anticipating and providing, which forgets nothing and neglects nothing. And just as we have recommended that nothing be accepted that could harm the genuine religious spirit, so too we must warn you that sometimes certain schedules and customs might make your work with the sick less efficient and less

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easy. The Superiors must also show themselves wise and vigilant in this regard. You must be religious and at the same time assist the sick: you must strive to ensure that both needs are considered and fulfilled.

[*Latin ed. p. 295*]

Acts of Pope Pius XII, 295, 3. For this reason, it seems highly beneficial to see Jesus in every sick person. When a guest arrives at your clinics, at your hospitals, to whom, for some just reason, it seems that special care is due, you know what usually happens: immediately there is a rush, an eagerness to offer assistance, a dedication of doctors, nurses, and everyone, so that nothing is lacking, so that he has nothing to complain about. What would happen then, if one day, suddenly, Jesus himself were to ask for hospitality? What competition there would be to be near Him, what readiness to any sacrifice to be chosen to accompany Him, to comfort Him, to care for Him? Then every delicacy would seem insufficient, every attention too small, every hour opportune. Now, it is certain that every sick person is the image of Jesus. "Lord, when did we see you sick and suffering? And not come to you?" the elect will ask Him one day. And the Lord will answer: "And the king answering shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me."

If you had this faith alive; if, beyond human faces – faces contorted by pain, or whitened by the wasting of the organism, faces inflamed by fever, faces troubled by the fear of the worsening of the illness, faces immobile in resigned acceptance – if, beyond all these faces, you knew how to recognize Jesus in every ward, lying in every

bed, immobile in the mysterious solemnity of the operating rooms; you would no longer feel the transition from the chapel to the ward, nor would there be any fear that religious observance would harm the care, or that this would be detrimental to that. You would continue to love Him equally, whatever and wherever He might be hidden. There would be no interruption of conversation with Him; no distraction, no forgetting of who He is, of what He wants. Then it will be easy for you to spend sleepless nights with seriously ill patients, whose sight is now dimming, and in whose hearts all human hopes are dying; then you will know how to smile in the face of indifference, and even in the face of insult; then you will know how to find always new and fresh energies, as if the sick person of today were the first you have approached; then you will know how to be meticulous and precise, as if he were the last sick person, to whom you must provide care before being called by God.

MATTH. 25:39-40.

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[*Latin ed. p. 296*]

Acts of the Apostolic See 296

Beloved daughters! Here is what We have deemed it necessary to say to you at the opening of this your Convocation, which We bless with all the outpouring of Our heart, grateful for what you have accomplished thus far, and full of confidence for what you will still accomplish in the future. The Church, the Pope, rely on you: on your complete dedication, on your ability, on your spirit of love.

To those who attended the XI Plenary Assembly of "Pax Romana," convened in the City of Rome.

"Gathered from all over the world at the center of Christendom to celebrate the XI Plenary Assembly of the International Movement of Catholic Intellectuals, you have, dear sons, first of all greeted Our common Father and sought His encouragement and blessing for your endeavors.

Gladly and with a generous heart, We receive your request, and it is a joy for Us to receive you here during the radiant joys of Easter. The numerous delegations, which represent 64 organizations affiliated with Pax Romana in its senior branch, a magnificent global elite of all professions, are accompanied by the Governing Committee of the Student section, which is both the youngest and the oldest, since it gave birth, in 1947, to the movement that today celebrates so brilliantly its XI anniversary. To all, We extend the warmest welcome.

In order to summarize, in a way, and to crown the various themes addressed in previous assemblies, your reflection this year will focus on a very broad and very current subject: the situation and the role of Catholic Intellectuals in the developing global community.

Although eminent speakers are to illustrate the main aspects of the problem during your meetings, you have requested from Us, as an introduction, a few words on the same theme. Therefore, in response to this filial desire, We propose to cast with you a glance at the developing global community, to recall what it ought to be in the eyes of reason and faith, and to clarify more clearly the attitude that is fitting from your part.

Given on this, the 25th day of the month of April, in the year 1957.

[*Latin ed. p. 297*]

Acta PU Pp. XII 297. Depuis quelques années, et surtout maintenant, les hommes et les peuples assistent, non sans étonnement ni angoisse, à l'évolution accélérée des structures internationales. Si les merveilleux progrès des relations humaines dans de nombreux domaines, matériels, intellectuels et sociaux, les réjouissent, ils ne peuvent s'empêcher parfois de craindre que l'unification, vers laquelle le monde marche à grands pas, ne s'effectue dans la violence et que les groupes les plus puissants ne prétendent imposer à l'humanité entière leur hégémonie et leur conception

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de l'univers. L'inquiétude est d'autant plus grande que, d'un conflit mondial, les armes modernes feraient un désastre épouvantable. Certains se demandent donc si l'évolution précipitée du monde ne conduit pas toute la famille humaine vers la catastrophe ou la tyrannie. Et ceux qui, comme vous, perçoivent par la foi l'immense et éternelle tragédie du salut des âmes, ressentent un plus profond besoin de lumière et de certitude. Comment le Vicaire de Jésus-Christ pourrait-il ne pas entendre cet appel et apporter une fois de plus à l'anxiété du monde le réconfort de la vérité catholique? Quand il s'agit de définir le rôle que certains hommes sont invités à jouer dans la communauté mondiale en formation, il est nécessaire de rappeler d'abord le but le plus élevé, celui auquel tous les autres demeurent subordonnés. Pour un chrétien, la volonté du Christ est la raison dernière de ses choix et de ses décisions. Or le Sauveur s'est fait homme et a donné sa vie « pour rassembler dans l'unité les enfants de Dieu dispersés»; il a voulu «être élevé de terre» sur la croix pour «attirer tous les hommes à lui», les réunir sous sa conduite en «un seul troupeau et un seul bercail» «afin que Dieu soit tout en tous». Un chrétien ne peut donc rester indifférent devant l'évolution du monde: s'il voit s'ébaucher, sous la pression des événements, une communauté internationale de plus en plus étroite, il sait que cette unification, voulue par le Créateur, doit aboutir à l'union des esprits et des cœurs dans une même foi et un même amour. Non seulement il peut, mais il doit travailler à l'avènement de cette communauté encore en formation, car l'exemple et l'ordre du Divin Maître constituent pour lui une lumière et une force incomparables; tous les hommes sont ses frères, non seulement en vertu de l'unité d'origine et de la participation à une même nature, mais encore d'une façon plus pressante par leur commune vocation à la vie surnaturelle. Appuyé sur une telle certitude, le chrétien mesure à 1 Cfr. Io. 11, 52; 12, 32; 10, 16; 1 Cor., 15, 28.

[*Latin ed. p. 298*]

Acta Apostolicae Sedis - Commentarium Officiale 298: "Deus enim vult omnes homines salvos fieri, et ad cognitionem veritatis pervenire; quia Deus unus est, et Mediator unus inter Deum et homines, Homo Christus Jesus, qui se dedit pro omnibus." 2. Veritas revelata, de qua in hoc scripturarum locutione agitur, tradita est infallibili Magistrio Ecclesiae, sed illa est patrimonio communitatis catholicae, quae eam nutrit et vivit. Illa praebet singulis fidelibus systema cogitationis, normam secundum quam iudicant homines et interpretant eventus. Hoc punctum visus catholicum, carissimi filii, vobis incumbit, ut semper magis penetretis magnitudinem et pulchritudinem eius, ut aestimatis et illustratis coherentiam et profunditatem eius. Sit illa vere lux intellectus vestri, vis vobis actionis, consolatio animarum vestrarum. Sed vos non estis investigatores isolati, cogitatores autonomi; estis intellectuales catholici, id est, gravati responsabilitate sociali universali, quae adhibetur ad splendorem veritatis christianae

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et ad applicationem eius concretam in omnibus sectoribus actionis. Per auctoritatem quae vobis confertur ab cultura vestra et ab expertia acquisita in professione vestra, constituetis pro circumdatione vestra quaestionem et responsum. Per gratiam vocationis vestrae christianae, estis lux, quae attrahit et quae non potest rejici, sine hoc implicitim se damnando, si saltem, agitur de vera luce Christi. Haec circumscriptio, quae imperfectionem humanam semper aliquo modo iustificat, tamen metit totam responsabilitatem intellectualium catholicorum in perturbatione societatis, ubi quaestiones essentiales saepe relinquantur, sive in negotiis cotidianis, sive in decisionibus amplitudinis universalis quae movent orientem politicum, sociale, culturale nationum vel continentium. Num igitur non licet cooperari ad servitium communitatis mundi in institutionibus, ubi Deus non est expressim recognitus ut auctor et legislator universi? Hic oportet distinguere gradus cooperationis. Sine oblivione quod finis ultimus eius est ad salutem aeternam fratrum suorum contribuere, Christianus meminerit quod adventus Regni Dei in cordibus et in institutionibus socialibus saepe requirit minimum incrementum humanum, simplicem petitionem rationis, ad quam omnis homo normalmente se submittit, etiamsi non habet gratiam fidei. Ergo, Christianus paratus erit operari ad solacium omnium. 2 1 Tim., 2, 4-6.

[*Latin ed. p. 299*]

Acta, Pius PP. XII, 299: Misère materialis, ad progressum universalem educationis fundamentalis, in una sententia, ad omnes actiones quae directim tendunt ad emendationem condicionis pauperum et indigitorum, certus quod officium charitatis communis implet, ad praeparandam viam ut plures homines ad vitam personalem dignam huius nominis ascendant, ita ut ea sponte in magnum congrega effortum ingrediantur, quod eos ad statum meliorem ducit, quod eis permittit ad alta respicere, lucem accipere et ad unam solam veritatem adhaerere, quae eos vere libera faciet.

3. Illi autem qui certa notitia fruuntur et per hanc influentiam in animos publicos habent, onus multo gravius sentiunt, quia veritas, per se, nec mixturam nec impuritatem tolerat, et participatio eorum in actionibus incertis, systema politicum vel sociale inacceptabilem videtur approbare. Iterum tamen, amplum est spatium in quo animi, praejudiciis et passionibus liberati, concordare et sibi mutuò adiuvare possunt, pro bono communi reo et valido, quia ratio sana sufficit ad fundamenta iuris gentium constituenda, ad recognitionem characteris inviolabilis personae, ad dignitatem familiae, ad praerogativas et limites auctoritatis publicae. Quapropter, cooperatio catholicorum desideratur in omnibus institutionibus quae, in theoria et in pratica, leges naturales observant. Nam ea conservare in recta via conantur et, praesentia sua activa, munus benefficens exercent, quod Dominus noster ad salem et fermentum comparat. In organismiis quae propositum humanitarium universale

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sequuntur, animas generosas et animos superiores inveniunt, qui capaces sunt superare sollicitudines materiales, intelligere quod destinatio vere communis humanitatis valorem absolutum singulorum personarum, quae eam constituunt, et institutionem societatis verae, extra tempus, supponat, cuius communitas terrena non potest esse nisi reflexio et initium. Sublinemus etiam componentem essentialem animi in formatione, nempe magnam abnegationem. Christiani non mirabuntur si Nos hanc vocem audire. Est enim factum experimenti et necessitas logica: communitas vera mutuorum sacrificia imponit. Meminissatis quomodo Filius Dei factus homo, hominibus condiciones unitatis docuit, ipse qui "non est venit ut * Cfr. Io. 8, 32."

[*Latin ed. p. 300*]

Acta Apostolicae Sedis - Commentarium 300 Officiale 4, "ut servire, non ut serviantur, et vitam suam pro multis posuerit." Hoc enim ipsis illustrare voluit necessitatem et fructum sacrificii, ad formandam vitam excellentiorem, ad quam homines vocatione supernaturali invitantur: unitatem filiorum Dei. Estne necesse, ad finem, de victoria et gaudio Paschali mentem movere? Ita vero, carissimi filii, pulchra est missio quae vobis tradita est: in mundo inquieto, portate spem et pacem devotione fraterna per universum; estis sal, sine quo omnia periculum est ut degenerent et corrumpantur; estis fermentum, qui massam compactam sublevat, et ex massa informe panem communitatis humanae facit; ut quilibet, per vos, intellegeret "plus esse gaudii in donando quam in accipiendo," plus dignitatis in serviendo quam in serviendo, plus laetitiae vitam pro fratribus ponendo quam reservando solum sibi. Hoc est votum quod vobis omnibus habemus, et gratiam quam ab Salvatore Resurrecto pro singulis vobis associationibus et pro toto motu vestro imploramus. In signum hoc, in effusione cordis nostri paterni, amplissimam et affectissimam Benedictionem Apostolicam vobis tribui.

VI. Iis qui interfuerunt Conventui XI Internationali et Coetu qui "Nouvelles Equipes Internationales" appellatur, Aretii habito.

* Postquam in Arezzo XI Congregationem habuerunt, sodales "Nouvelles Equipes Internationales" desideraverunt ad Romam venire, ut affectum suum nobis testarentur et benedictionem Patris communis super opera eorum obtinerent. Thematizastis colloquia vestra de attitude vestra erga rem communistam. Opinio publica, quae profundissime commota est a recentibus eventis internationalibus, cernit semper magis, quod, pretio cruentis lacerationum, veritas ad lucem emergit. Nunc apparens est, in luce quae dubitationem nullam relinquit, aberrantia systematis, quod adepte sua ad contemnendas leges fundamentales naturae humanae ducit, quae imperantur de modo imprescriptibili behavior individuum.

4 MATTH. 20, 28.

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* Die 25 Aprilis mensis anno 1957.

[*Latin ed. p. 301*]

Acts of Pope Pius XII, 301: concerning families, societies. On the other hand, you possess a doctrine, an organization, and vital forces, capable of resolving the major problems of the present time; therefore, it is your duty to make your projects known, to demonstrate their seriousness, their effectiveness, and the results of your actions. But your task is arduous, for you must fully respect the truth of human beings, body and soul, individual and member of society, citizen of this earth and called to enter the eternal Kingdom of God. Instead of opposing men in a merciless struggle of hostile classes, you must unite them, for the service of the good of all; instead of deceiving them with false promises of unlimited prosperity, you will guide them in the patient work of improving themselves, institutions, and all of society in which they live. Since, in your respective countries, you intend to pursue the same ideal, may your efforts harmonize to achieve it more quickly and more surely; may the workers of all conditions and the leaders of all ranks advance together, strengthened by a solidarity that makes them better and assures them a precious guarantee of success. We invoke heavenly favors upon you and, as a pledge, grant you Our Apostolic Blessing.

To His Most Serene Highnesses, Rainer III, Prince of Monaco, and to His Most Serene Highness, Princess Grace.

* On these days when the joy of Easter overflows in its fullness, Your Most Serene Highnesses, accompanied by the illustrious personalities who comprise your entourage, have wished to come to the Eternal City and to the home of the common Father. Thus, We are offered the happy opportunity to express the satisfaction that We feel at this courteous and filial visit, and to congratulate you on the favors and graces that the divine goodness has deigned to grant you. The charm of youth, the prosperity of your Principality, and other circumstances that mark your lives attract all eyes to you. Therefore, We ardently desire that one may constantly admire in you the splendor of the Christian faith, the harmonious balance between the irreproachable fidelity to the demands of Catholic morality...

* Given on the 30th day of April in the year 1957.

[*Latin ed. p. 302*]

302 Acta Apostolicae Sedis - Commentarium Officiale. With due regard for the dignity and the duties that your station imposes, the compelling example of a happiness firmly grounded in the peace of conscience, the serenity of the soul, and the perfect union of spirits in charity. Where the Alps descend towards the Mediterranean and seem to lose their harshness in order to express a gesture of kindness and gentleness, extends on a privileged piece of land, the territory of your Principality: hills with grace-

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ful profiles, a promontory that encloses a welcoming harbor, whose calm waters, animated by the light course of sailboats, reflect the azure of the sky and the image of a peaceful abode. We know that in this enchanting place, the Monegasque people form with their Princes but one great family, spontaneously share their concerns and their joys, and enjoy, sheltered from the upheavals that shake larger countries, the tranquility conducive to the development of the most attractive human qualities. The Church, which reveres and praises the works of God and the gifts that He grants to His own, has always offered its collaboration to this favored people, the recipients of the attentions of Providence, and for whom We express our fervent wish that it always shine by the purity of faith, the integrity of morals, and the constant practice of the principles of justice and charity, which are the best assurance of stability and prosperity for nations. And while in these sentiments We raise to God Our fervent prayers, We grant to Your Most Serene Highnesses, to the young Princess Caroline, a life barely begun, for whom We invoke the most chosen graces of Heaven, to all the personalities present here, and to all the inhabitants of the Principality, Our Apostolic Blessing. VIII To the Most Excellent Weringhof, President of the Republic of France. * It is particularly pleasing to Us, Mr. President of the French Republic, to receive Your Excellency, and We are happy to greet you in the presence of Mr. the Minister of Foreign Affairs and the other illustrious personalities of your entourage. This audience, which will undoubtedly remain memorable in the centuries-old history of relations between the Holy See and the very noble French Nation, evokes in Our mind the memory of the glories of your people, the valor and virtues of your ancestors; it also evokes... * Lived on the 13th of May in the year 1957.

[*Latin ed. p. 303*]

Acts of the Holy See, Pope Pius XII, 303: Hopes and favorable omens for his future in the paths of honor, along which We always accompany him with Our most fervent wishes. Indeed, France, fertile in heroes and saints, remains a unique center of thought and research. For centuries, the most diverse contributions have merged and assimilated there, and often find in your language their universal form. The genius of your race has seen its gifts of clarity and logic flourish in the happiest way in the vision of the universe, which derives from the Gospel. From this, no doubt, comes that balance of mind and sensibility, which constitutes the incomparable value of French classicism. And if, leaving the realm of history, We cast our gaze upon the land of France and the harmonious setting of its provinces, veritable showcases where the wonders of art are set within those of nature, what richness and variety do We find? Its mountains and forests, its cathedrals and castles, its intellectual centers and its industry, form a whole that attracts the traveler and amazes the scholar. Therefore, We see with joy this diverse and promising field of work providing the rising generation

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with the opportunity to display in new forms the traditional qualities of the past. It is this generous people, with its glorious heritage and remarkable gifts, that We salute in you, Mr. President, and to whom We express Our paternal affection. On this solemn occasion, We have wished to adorn Your Excellency with the Order of Christ, the highest of the Pontifical Equestrian Orders, as expressed by the holy Pope Pius X, which no other surpasses in dignity, but which surpasses all in nobility and splendor. In conferring this supreme Order upon him, We intend first of all to recognize the high merits that Your Excellency has acquired throughout his life. But We also want to give this gesture the value of a symbol and a wish: that the doctrine of Christ, which is for the Nations an inexhaustible source of light, civilization, and love, may shine and radiate from every quarter upon your gentle and great Fatherland, and bring to it, in the light of the glorious examples of the past and the clear needs of the present, a renewal of life and zeal for the highest peaceful conquests, for the well-being and true progress of all humankind.

[*Latin ed. p. 304*]

Acts of the Apostolic See – Official Commentary 304. ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORIAL CONGREGATION. PROVISION FOR CHURCHES. The Most Holy Lord, Our Pope Pius XII, by successive decrees of the Sacred Consistorial Congregation, has, through Divine Providence, provided for the following churches with new pastors, namely: on January 26, 1957. — To the Cathedral Church of Nancy, he appointed the Most Reverend Father Aemilius Pirolley, formerly Bishop of Mende. on March 7. — To the Metropolitan Church of Goiânia, newly erected, he appointed the Most Reverend Father Ferdinand Gomes dos Santos, formerly Bishop of Aracajú. — To the Cathedral Church of Bonfim, he appointed the Most Reverend Father Anthony Mendonça Monteiro, formerly the titular Bishop of Sozus in Palestine. on March 9. — To the titular episcopal Church of Himeria, he appointed the Reverend Father George Joseph Biskup, a priest of Urban, the General Vicar of the archdiocese of Dubuque, whom he appointed as an Auxiliary to the Most Reverend Father Leo Binz, Archbishop of Dubuque. on March 11. — To the titular episcopal Church of Caesarea in Mauretania, he appointed the Reverend Father Carmel Canzonieri, a priest of Urban, the Archdeacon of the parish of the Cathedral Church of Ragusa, and the General Vicar of the aforementioned diocese, whom he appointed as an Auxiliary to the Most Reverend Father Angel Paino, Archbishop of Messina. on March 12. — To the titular archiepiscopal Church of Nicosia, he appointed the Reverend Father Aurelius Signora, from the clergy of Venice, Apostolic Protonotary (as if among the participants), and Secretary General of the Supreme General Council of the Pontifical Work of St. Peter, whom he appointed as the Ordinary Prelate of the "nullius" Prefecture of Pompeia

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and as the Pontifical Delegate of the Shrine of the Blessed Virgin Mary of the Holy Rosary in Valle Pompeia.

[*Latin ed. p. 305*]

The Sacred Consistorial Congregation, March 13th, in the 305th session. — To the Metropolitan Church of Bahía Blanca, recently established, the Most Reverend Doctor Geminiano Esorto, until now Bishop of the diocese of Bahía Blanca. — To the Metropolitan Church of Tucumán, recently established, the Most Reverend Doctor Juan Carlos Aramburu, until now Bishop of the diocese of Tucumán. — To the Cathedral Church of Comodoro Rivadavia, recently established, the Reverend Doctor Carlos Marian Pérez, of the Society of Saint Francis of Sales. — To the Cathedral Church of Gualeguaychú, recently established, the Reverend Doctor Georgio Chalup, General Vicar of the diocese of Corrientes. — To the Cathedral Church of Cliví Zamoërensis, recently established, the Reverend Doctor Philemon Castellano, rector of the seminary of Córdoba in Argentina. — To the Cathedral Church of Mar del Plata, recently established, the Most Reverend Doctor Henric Rau, until now Bishop of Resistencia. — To the Cathedral Church of Morón, recently established, the Reverend Doctor Michael Raspanti, of the Society of Saint Francis of Sales. — To the Cathedral Church of Posadas, recently established, the Reverend Doctor Georgio Kémerer, of the Society of the Divine Word, rector of the parish of the Blessed Virgin Mary of Guadalupe. — To the Cathedral Church of Saint Dominic, established on July 9th, the Reverend Doctor Augustine Herrera, pro-General Vicar of the diocese of Cajamarca. — To the Cathedral Church of Saint Isidore in Argentina, recently established, the Reverend Doctor Anthony Mary Aguirre, canon of the metropolitan chapter of Buenos Aires. — To the Cathedral Church of Saint Rose in Argentina, recently established, the Reverend Doctor Georgio Mayer, priest of the archdiocese of Bahía Blanca. — To the Cathedral Church of Villa María, recently established, the Reverend Father Albert Deane, of the Congregation of Clerics Barefoot of the Most Holy Cross and Passion of Our Lord Jesus Christ. — To the titular episcopal see of Ucres, the Reverend Doctor Anthony Fragoso, canon honorary of the metropolitan chapter of Paraíba, whom the Auxiliary of the Most Reverend Doctor Joseph de Medeiros Delgado, Archbishop of Saint Louis of Marignano, has appointed. March 14th. — To the Cathedral Church of Andria, the Reverend Doctor Francis Brustia, chamberlain of His Holiness, exceeding the established number, and parish priest of the Church of Saint Agabius in the city of Novara. — To the titular episcopal see of Thuburbo Minus, the Most Reverend

[*Latin ed. p. 306*]

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To the Most Reverend Father Mariam Guerrero, until now Bishop of Sancti Ferdinando, the titular episcopal Church of Tanitana.

To the Most Reverend Father Iosephum Ioachin Gonçalves, until now Bishop of Spiritus Sancti, whom He appointed as Auxiliary to the Most Reverend Father Libanii Lafayette, Bishop of Riopretensis.

March 15th.

To the Reverend Father Aemilium Cinense y Abera, rector of the parish of the Most Blessed Virgin Mary, conceived without sin, in the diocese of Lingayen-Dagupan.

March 16th.

To the Reverend Father Franciscum Ricceri, Prelate of Honour in Ordinary to His Holiness, and parish priest of the Church of Saint Mary of Mercy in the city of Catanensi, whom He appointed Ordinary of the "nullius" Prefecture of S. Luciae.

March 17th.

To the Most Reverend Father Petrum Mariam Rodríguez Andrade, until now Bishop of Ibaguém, the titular archiepiscopal Church of Brysis.

To the Most Reverend Father Arthurum Duque Villegas, until now titular Bishop of Vatarba, the Cathedral Church of Ibaguém.

March 18th.

To the Reverend Father Jacinthum Vasquez y Ochoa, General Vicar of the diocese of Garzón, the Cathedral Church of Espinalensi, recently erected.

To the Most Reverend Father Albertum Uribe Urdaneta, until now titular Bishop of Abilenum in Palaestina, the Cathedral Church of Sonsonensi, recently erected.

March 22nd.

To the Reverend Father Horatium Semeraro, Urban Antistite, Canon of the Cathedral Chapter of Ostuni, as well as General Vicar of the archdiocese of Brundusinae and the diocese of Ostuni, the Cathedral Church of Cariatensi.

March 30th.

To the Reverend Father Ioannem Ahern, of the diocese of Cloyne, professor of Canon Law at the College of Saint Patrick of Maynooth, the Cathedral Church of Cloyne.

April 3rd.

To the Most Reverend Father Felicem Caesarem da Cunha Vasconcellos, until now Bishop of Penedo, the titular archiepiscopal Church of Verissa, whom He appointed Coadjutor with right of succession to the Most Reverend Father Ioachim Domingues de Oliveira, Archbishop of Florianópolis.

To the Reverend Father Gregorium Warmeling, parish priest of the town commonly called "Laguna," in the diocese of Tubaraoënsi, the Cathedral

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Church of Joinville.

April 5th.

To the Reverend Father Iacobum Vincentium Casey, Official of the metropolitan tribunal of Dubuquen, the titular episcopal Church of Citium.

[*Latin ed. p. 307*]

The Sacred Consistorial Congregation decrees the following:

307. The Reverend Father Aloysius Benedict Kucera, Bishop of Lincoln, is appointed Auxiliary Bishop.

To the Cathedral Church of Portus Amelia, newly established, the Reverend Father Joseph dos Santos Garcia, a member of the Portuguese Society for Catholic Missions. April 9th.

To the titular episcopal Church of Arindela, the Reverend Father Almir Marques Ferreira, General Vicar of the Diocese of Uberaba. April 12th.

To the newly established Territorial Prelature of Yauyos, the Reverend Father Ignatius Mary de Orbegozo Goicoechea. April 16th.

To the Cathedral Church of Brooklyn, the Reverend Father Bryan Joseph Me Entegart, who has been Bishop in title of Aradita.

To the Cathedral Church of St. Petersburg on Long Island, newly established, the Reverend Father Walter Philip Kellenberg, who has been Bishop of Ogdensburg. April 17th.

To the titular episcopal Church of Ioannina, the Reverend Father Glennon Patrick Flavin, Diocesan Director of the Pontifical Missionary Societies in the Archdiocese of St. Louis, appointed Auxiliary Bishop to the Reverend Father Joseph Elmer Ritter, Archbishop of St. Louis. April 18th.

To the Cathedral Church of St. Gall, the Reverend Father Joseph Hasler, canon of the Cathedral Chapter and parish priest of the town of Wil in that same diocese. April 25th.

To the titular episcopal Church of Msyria, the Reverend Father August Trujillo Arango, rector of the minor seminary of the Archdiocese of Manizales, appointed Auxiliary Bishop to the Reverend Father Aloysius Concha, Archbishop of Manizales. April 29th.

To the Cathedral Church of Tuguegarao, the Reverend Father Theodulf Domingo y Sabugal, parish priest in the town commonly called Aparri in the Diocese of Tuguegarao. May 2nd.

To the Metropolitan Church of Liverpool, the Reverend Father John Carmel Heenan, who has been Bishop of Leeds.

To the Cathedral Church of Ogdensburg, the Reverend Father James C.

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Navagh, who has been titular Bishop of Ombitana.

[*Latin ed. p. 308*]

Acts of the Apostolic See - Official Commentary 308. SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES. DECREE. THE FACULTY OF PHILOSOPHY IS ESTABLISHED IN THE CATHOLIC UNIVERSITY OF QUITENSI. The Sacred Congregation for Seminaries and Catholic Universities, heeding the supplications contained in the letters of the Most Eminent and Reverend Lord Charles, Cardinal de la Torre, Archbishop of Quito, and having ascertained that all things are suitably arranged and that qualified professors are present who can impart safe and sound doctrine, after examining the statutes which, in accordance with the norms of the Apostolic Constitution "Deus scientiarum Dominus" and the attached "Ordinationes," aim to cultivate and promote the perennial truth, the foundation of religion and moral life, and a complete and harmonious synthesis of doctrine, for the glory of God, for the honor of the Holy Church, and for the salvation of souls, canonically established, erected, and declares erected the Faculty of Philosophy in the Catholic University of Quito, on the sixteenth day of July in the year of Our Lord 1954, by the Decree of the same Sacred Dicastery, granting to it the academic right and power to confer the degrees of Bachelor, Licentiate, and Doctorate, after all requirements have been faithfully completed as prescribed by the aforementioned Apostolic Constitution, with all other legally required provisions observed, and granting all the honors and privileges customary for Faculties of this kind. Given in Rome, from the Halls of Saint Callistus, on the twentieth day of December, in the year of Our Lord 1956.

[Signature] I. Card. PIZZARDO, Bishop of Albano, Prefect.

[Signature] L. 8 s.' f C. Gonfalonieri, Metropolitan Archbishop, Secretary.

[*Latin ed. p. 309*]

Sacra Romana Rota 309. ACTA TRIBUNALIUM. SACRA ROMANA ROTA. Citatio edictalis BIRMINGHAMIEN. NULLITATIS MATRIMONII (WALKER - TREVBNA).

Since the actual place of residence of the Lord John Trevena is unknown in this cause, we summon him to appear, either in person or through a lawfully appointed procurator, before the Tribunal of the Sacred Roman Rota (Rome, Piazza della Cancelleria) on the 12th of July, 1957, at the hour of 12, to discuss the matter and reach an agreement, or to subscribe to the following question, and to set a date for the hearing of the cause before the Rota.

Does a nullity of marriage exist in this case?

The Ordinaries of the place, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforemen-

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tioned Lord John Trevena, ought to take care to inform him of this edictal citation.

* Petrus Mattioli, Ponens.

From the Chancery of the Tribunal of the Sacred Roman Rota, on the 3rd of April, 1957.

A. Uliński, Notarius.

* It is unknown where Mr. Jean Trevena, the defendant in this cause, currently resides; therefore, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on July 12, 1957, at 12 o'clock, to agree upon the matter or to subscribe to the doubt mentioned below, and to set the date for the decision of the cause before the Rota.

Does a nullity of marriage exist in this case?

The Ordinaries of the place, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Jean Trevena, should, insofar as possible, inform him of this citation.

[*Latin ed. p. 310*]

Acts of the Apostolic See - Official Commentary, DIARY OF THE ROMAN CURIA, Monday, April 15, 1957. The Holy Father, Pope Pius XII, received in audience His Excellency, the Honorable ASGEIR ASGEIRSSON, President of the Republic of Iceland, together with his Most Excellent Consort. Tuesday, April 30, 1957. The Holy Father, Pope Pius XII, received in a solemn audience His Most Serene Highness, PRINCE RANIERI III, Sovereign Prince of Monaco, together with his Consort, His Most Serene Highness, Princess Grace. Monday, May 13, 1957. The Holy Father, Pope Pius XII, received in a solemn audience His Excellency, the Honorable RENÉ COTY, President of the Republic of France.

SECRETARY OF STATE

APPOINTMENTS

By Apostolic Brief of May 9, 1957, the Holiness of Our Lord graciously deigned "to appoint Monsignor Giuseppe McGeough, as Apostolic Intendant in Ethiopia."

By Letters from the Secretary of State, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

March 15, 1957: The Reverend Monsignor Dino Staffa, as Consultor of the Pontifical Commission for the Interpretation of the Code of Canon Law.

April 5, 1957: The Reverend Father Mauro of the Immaculate Conception, of the Passionists, as Consultor of the Sacred Congregation of Sacraments.

May 7, 1957: The Reverend Monsignor Gabriel Giovanni, the Reverend Monsignor Eladio Correia Laurini, and the Reverend Father Giovanni

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Prado González, of the Redemptorists, as Consultors of the Pontifical Commission for Biblical Studies.

[*Latin ed. p. 311*]

From the Roman Curia Diary, along with documents from the Secretary of State, the Most Holy Father, Pope Pius XII, may he reign happily, has deigned to appoint:

Assistants to the Papal Throne:

June 28, 1956. His Excellency, Reverend Monsignor Mathieu Clemente, Bishop of Aire.

January 26, 1957. His Excellency, Reverend Monsignor Migliorini Benigno Luciano, Archbishop of Lanciano and Bishop of Ortona.

February 8. His Excellency, Reverend Monsignor Nicodemo Enrico, Archbishop of Bari.

His Excellency, Reverend Monsignor Re Carlo, Bishop of Ampurias and Tempio.

His Excellency, Reverend Monsignor Rossi Carlo, Bishop of Biella.

March 11. His Excellency, Reverend Monsignor Rota Paolo, Bishop of Fidenza.

April 12. His Excellency, Reverend Monsignor Franciolini Giuseppe, Bishop of Cortona.

Apostolic Protonotaries, as if participating:

1955. Monsignor Rodríguez Morande Fernando, of the "nullius" prelature of Copiapó.

January 19, 1956. Monsignor Cortes Daniele, of the archdiocese of Nueva Segovia.

May 7. Monsignor Gabriel Alessio, of the diocese of Aix-la-Chapelle.

June 1. Monsignor Charrat Andrea, of the diocese of Blois.

July 6. Monsignor Jacquier Gastone Maria, of the archdiocese of Algiers.

Monsignor Artufel Giuseppe, of the archdiocese of Marseille.

September 19. Monsignor Gros Luciano, of the same archdiocese.

October 4. Monsignor Michaud Maurizio, of the archdiocese of Lyon.

Monsignor Pigott Riccardo J., of the archdiocese of New York.

November 16. Monsignor Mattei-Lota Giovanni Natale, of the diocese of Ajaccio.

January 2, 1957. Monsignor Gonçalves Corucho Giuseppe, of the archdiocese of Braga.

February 12. Monsignor De Capua Giuseppe, of the archdiocese of Rossano.

February 14. Monsignor Klug Giuseppe A., of the diocese of Wichita.

March 2. Prelates Domestic to His Holiness:

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April 1953. Monsignor De Marinis Francesco, of the archdiocese of Chieti.

August 1955. Monsignor Descamps Michele, of the archdiocese of Paris.

November. Monsignor Murphy Giovanni Patrizio, of the diocese of Port Elizabeth.

Monsignor Prendergast Michele Vincenzo, of the same diocese.

Monsignor Wynne Edoardo, of the same diocese.

Monsignor Pinto Giuseppe Michele, of the diocese of Socorro and San Gii.

January 1956. Monsignor Borges Giuseppe, of the diocese of Villa Reale.

February 25. Monsignor Volk Ermanno, of the diocese of Münster.

February 29. Monsignor Wilmsen Teodoro, of the archdiocese of Paderborn.

[*Latin ed. p. 312*]

Acta Apostolicae Sedis - Official Commentary 312, 1956. Monsignor Falcón Armando, of the diocese of Valence in Venezuela. Monsignor Giuseppe Lebrun, of the same diocese. Monsignor Giovanni Fuchs, of the archdiocese of Munich; and Monsignor, April 10, in Freising. 30, Monsignor Riccardo Callanan, of the diocese of Clonfert. Monsignor Gerardo Fittkau, of the archdiocese of Paderborn. May 7, Monsignor Pietro Mallet, of the diocese of Saint-Olande. Monsignor Camillo Ramboz, of the same diocese. June 7, Monsignor Lodovico Stamer, of the diocese of Spires. June 15, Monsignor Elia Vandewalle, of the diocese of Versailles. June 30, Monsignor Pietro Deshaires, of the diocese of Autun. Monsignor Paolo Vachot, of the same diocese. August 6, Monsignor Ermanno Giuseppe Schmitt, of the archdiocese of Cologne. August 28, Monsignor Filomeno Pacatang, of the diocese of Dumaguete. Monsignor Francesco Romero y Guerrero, of the diocese of Granada. Monsignor Giuseppe Meindl, of the diocese of Ratisbon. Monsignor Emanuele Gii Atrio, of the diocese of Orense. September 5. September 10, Monsignor Teodoro Wieschebrink, of the diocese of Münster. October 4, Monsignor Francesco Fournel, of the archdiocese of Lyons. Monsignor Giovanni Mazioux, of the same archdiocese. Monsignor Carlo Duquaire, of the same archdiocese. Monsignor Giorgio Marchand, of the same archdiocese. October 17, Monsignor Leone Kozelka, of the diocese of Mainz. Monsignor Gustavo Braun wartz, of the same diocese. October 21, Monsignor Mario Philippe, of the archdiocese of Lyons. October 26, Monsignor Emanuele Martins De Moráis, of the archdiocese of Saint Sebastian of Rio de Janeiro. November 12, Monsignor Francesco Vetter, of the archdiocese of Freiburg im Breisgau. Monsignor Frederick Stegmueller, of the same archdiocese. November 13, Monsignor Antonio Pronadl, of the diocese of Ratisbon. November 16, Monsignor Salvatore Celauro, of the archdiocese of New York. Monsignor Giovanni Caldarola, of the same arch-

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diocese. Monsignor Giuseppe Canili, of the same archdiocese. November 20, Monsignor Panagio Casta, of the diocese of Ajaccio. Monsignor Luigi Prévost, of the diocese of Lille. November 22, Monsignor Augusto André, of the archdiocese of Aix. Monsignor Celestino Bonnet, of the same archdiocese. Monsignor Giulio Fassy, of the same archdiocese. Monsignor Giovanni Viaud, of the same archdiocese. November 27, Monsignor Rodolfo Asplan, of the archdiocese of Cincinnati. Monsignor Corrado BofiPa, of the same archdiocese. Monsignor Basilio Haneberg, of the same archdiocese. Monsignor Andrea Huber, of the same archdiocese. Monsignor Edoardo Me Carthy, of the same archdiocese. Monsignor Enrico Vogelpohl, of the same archdiocese. March 31.

[*Latin ed. p. 313*]

Diarium Romanae Curiae 313, November 27, 1956. Most Reverend Bergin, William, of the diocese of San Diego. Reverend Booth, James, of the same diocese. Reverend O'Connor, Michael, of the same diocese. Reverend O'Leary, Joseph, of the same diocese. Reverend Storni, John, of the same diocese. Reverend Deery, Paul A., of the diocese of Evansville. Reverend Flavin, Glennon P., of the Archdiocese of Saint Louis. Reverend Murphy, John P., of the diocese of Lincoln. December 12, 1956 – January 2, 1957. Most Reverend Muñoz Botero, Gonzalo, of the Archdiocese of Manizales. Reverend McPherson, Donaldo, of the diocese of Antigonish. Reverend Argy, William I., of the diocese of Ogdensburg. Reverend Brisson, George H., of the same diocese. Reverend Diviney, Frederick P., of the same diocese. Reverend Dussault, Armando, of the same diocese. Reverend Farmer, Robert A., of the same diocese. Reverend Heslin, Joseph, of the same diocese. Reverend Kelly, Donaldo M., of the same diocese. Reverend Kelly, Michael I., of the same diocese. Reverend Lyng, James T., of the same diocese. Reverend Auernig, Joseph, of the diocese of Gurk. Reverend Blüml, Rudolph, of the same diocese. Reverend Hopfgartner, Henry, of the same diocese. Reverend Kadras, Joseph, of the same diocese. Reverend O'Donoghue, Patrick, of the diocese of Saint Augustine. Reverend Archambault, Vincent, of the diocese of Albany. Reverend Burns, Edmund Jerome, of the same diocese. Reverend Collins, John Joseph, of the same diocese. Reverend Cunningham, Arthur A., of the same diocese. Reverend English, Michael Francis, of the same diocese. Reverend Fox, John George, of the same diocese. Reverend Gorski, Vincent, of the same diocese. Reverend Gospodarek, Stanislaus Martin, of the same diocese. Reverend McCalie, John Walsh, of the same diocese. Reverend Île, Donald John Francis, of the same diocese. Reverend Murray, George Maurice, of the same diocese. Reverend O'Connor, Emmett Angelo, of the same diocese. Reverend Spina, Anthony Sylvester, of the same diocese.

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Reverend Surprenant, Augustine Joseph, of the same diocese.

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis - Official Commentary, January 14, 1957. Monsignor Leclef Edmondo, of the Archdiocese of Malines.

19. Monsignor Cairoli Onorio, of the Diocese of Como.

Monsignor Guilfoyle George H., of the Archdiocese of New York.

Monsignor Jeffers Vincent W., of the same Archdiocese.

Monsignor Rettagliata Giovanni B., of the same Archdiocese.

Monsignor Steffens Albert C.M., of the same Archdiocese.

22. Monsignor Muccio Anthony, of the Diocese of Aversa.

Monsignor Florack Arthur F., of the Diocese of Rochester.

Monsignor Luddy Francis W., of the same Diocese.

Monsignor Naughton William J., of the same Diocese.

26. Monsignor Costello Leonard Anthony, of the Archdiocese of Ottawa.

29. Monsignor Ledere Clement, of the Diocese of Saint-Anna de-la-Pocatierè.

30. Monsignor Hart Charles A., of the Diocese of Peoria.

February 8. Monsignor Calderari Giuseppe (Rome).

9. Monsignor Rossi Nicola, of the Diocese of Vallo di Lucania.

14. Monsignor Charron Henry Eugene Simon, of the Archdiocese of Montreal.

Monsignor Doran Harold Joseph, of the same Archdiocese.

Monsignor Gagnon Ensébio, of the same Archdiocese.

Monsignor Gauthier Joseph Paul Emmanuel, of the same Archdiocese.

Monsignor Girard Eusebius Simon, of the same Archdiocese.

Monsignor Lafortune Edward, of the same Archdiocese.

Monsignor Langlois Joseph Felix Henry, of the same Archdiocese.

Monsignor Lapointe Edward James, of the same Archdiocese.

Monsignor Lafleur Joseph Lionel Paul, of the same Archdiocese.

Monsignor Pigeon Joseph Alcide C, of the same Archdiocese.

Monsignor Albers Edward I., of the Diocese of Wichita.

Monsignor Green Thomas G., of the same Diocese.

Monsignor Strecker Ignatius, of the same Diocese.

Monsignor Janssens Everardo, of the Archdiocese of Malines.

Monsignor Macrì Giovanni, of the Diocese of Caltanissetta.

Monsignor Fay Cyril, of the Archdiocese of Birmingham.

16. Monsignor Ferraioli Titus, of the Diocese of Palestrina.

22. Monsignor Carletti Remo, of the Diocese of Senigallia.

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Monsignor Toscano Pancrazio, of the Diocese of Tricarico.

March 4. Monsignor Ryan Thomas, of the Archdiocese of Cashel.

7. Monsignor Cantagalli Gaspare, of the Diocese of Faenza.

[*Latin ed. p. 315*]

Diary: March 7, 11, 22, 25, 10, 12; April; Roman Curia, 315, 1957.

Most Reverend Ludovico Bombas, of the Archdiocese of Leopoli.

Most Reverend Alfredo Zanchi (Rome).

Most Reverend Emilio Marchetti (Rome).

Most Reverend Giuseppe Arpaia, of the Diocese of Irsina.

Most Reverend Antonio Pirotto, of the Diocese of Acqui.

Most Reverend Emanuele De Almeida Trindade, of the Diocese of Coimbra.

Secret Chamberlains in Ordinary to His Holiness:

February 23, 1956.

Most Reverend Giacomo Luigi Coelho, of the Diocese of Ribeirão Preto.

Most Reverend Giuseppe Veit, of the Archdiocese of Munich and Freising.

Most Reverend Guglielmo Lurz, of the same Archdiocese.

Most Reverend Francesco Morthorst, of the Diocese of Münster.

Most Reverend Bernardo Zimmermann, of the Archdiocese of Paderborn.

Most Reverend Enrico Eltrop, of the Diocese of Münster.

Most Reverend Stefano Juergens, of the same Diocese.

Most Reverend Ermanno Buschmeier, of the Archdiocese of Paderborn.

Most Reverend Riccardo Stachnik, of the same Archdiocese.

Most Reverend Mattia Defregger, of the Archdiocese of Munich and Freising.

Most Reverend Luigi Porcheddu, of the Archdiocese of Sassari.

Most Reverend Giuseppe Hoster, of the Archdiocese of Cologne.

Most Reverend Giulio Schneeweiss, of the Diocese of Hildesheim.

Most Reverend Paolo Fechler, of the Diocese of Treves.

Most Reverend Werner Mühlenbrock, of the same Diocese.

Most Reverend Giovanni Wagner, of the same Diocese.

Most Reverend Gerardo Wirtz, of the Archdiocese of Cologne.

August 21.

Most Reverend Porfirio Zapata y Guerrero, of the Diocese of León (Nicaragua).

Most Reverend Abele Ruiz y Castillo, of the same Diocese.

Most Reverend Lorenzo Profeta, of the Archdiocese of Palermo.

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Most Reverend Gerardo Ferreira Reis, of the Diocese of Guaxupé.

Most Reverend Giovanni Sarto Milani, of the same Diocese.

Most Reverend Othmar Weis, of the Diocese of Mainz.

October 17.

Most Reverend Roberto Hürtgen, of the Archdiocese of Cologne.

October 23.

Most Reverend Romeo Brighenti, of the Archdiocese of San Sebastian de Rio de Janeiro.

Most Reverend Aramis Ferreira Serpa, of the same Archdiocese.

Most Reverend Alvaro Negromonte, of the same Archdiocese.

Most Reverend Domenico Pinto Figueiredo, of the Diocese of Goiás.

November 12.

Most Reverend Daniele A. Guire, of the Archdiocese of New York.

[*Latin ed. p. 316*]

316 Acta Apostolicae Sedis - Official Commentary, November 24, 1956. Monsignor Beil Alfonso Maria, of the Archdiocese of Freiburg im Breisgau.

Monsignor Haberkorn Carlo Adolfo, of the same Archdiocese.

Monsignor Hauser Riccardo, of the same Archdiocese.

Monsignor Krämer Carlo Federico, of the same Archdiocese.

27. Monsignor Connaughton Edoardo, of the Archdiocese of Cincinnati.

Monsignor Graham Edoardo, of the same Archdiocese.

Monsignor Schröder Raimondo, of the same Archdiocese.

Monsignor Staunton Giovanni, of the same Archdiocese.

Monsignor Whalen Carlo, of the same Archdiocese.

Monsignor Cornejo Amat Arturo, of the Diocese of Rancagua.

30. Monsignor Milauskas Casimiro, of the Diocese of Sant'Andrea del Brasile. December 12.

Monsignor Brito Faustino, of the Archdiocese of Beiern do Para. January 2, 1957.

Monsignor De Castro Pinto Giuseppe Alberto, of the Archdiocese of S. Sebastiano di Rio de Janeiro.

Monsignor Calliari Ivo Antonio, of the same Archdiocese.

Monsignor Ferreira Pinto Francesco, of the same Archdiocese.

3. Monsignor Arquett Roberto I., of the Diocese of Ogdensburg.

Monsignor Brown Floyd, of the same Diocese.

Monsignor Waterhouse Giovanni, of the same Diocese.

Monsignor Visser Siardo Teodoro, of the Archdiocese of Utrecht.

8. Monsignor Bachhiesl Francesco, of the Diocese of Gurk.

Monsignor Kirchner Francesco, of the same Diocese.

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Monsignor Lamprecht Giovanni, of the same Diocese.

10. Monsignor Pereira Giuseppe Aparecida, of the Diocese of Aterrado.

12. Monsignor Kennedy Francesco, of the Archdiocese of Cincinnati.

Monsignor Montane David Francesco, of the Diocese of Kansas City - Saint Joseph.

17. Monsignor Todarello Giuseppe, of the Diocese of Gerace-Locri.

Monsignor Minniti Giuseppe, of the same Diocese.

19. Monsignor Pozzuoli Antonio, of the Diocese of Sora.

Monsignor Marciano Vincenzo, of the same Diocese.

Monsignor Vetta Paolo Emilio, of the Diocese of Termoli.

21. Monsignor Bono Agostino, of the Diocese of Agrigento.

26. Monsignor Csertö Alessandro, of the Archdiocese of Strigonia.

28. Monsignor Bemelmans Giovanni Enrico Uberto, of the Diocese of Ruremonda.

Monsignor Teeuwen Stefano Guglielmo Giuseppe, of the same Diocese.

29. Monsignor Aiäzzi Danilo, of the Diocese of Prato.

Monsignor Franchi Franco, of the same Diocese.

Monsignor Frati Antonio, of the same Diocese.

[*Latin ed. p. 317*]

Diarium Romanae Curiae 317, January 29, 1957. Reverend Monsignor Nesi Milton, of the same diocese.

31. Reverend Monsignor Cardinali Francesco, of the diocese of Anagni.

February 2. Reverend Monsignor De Abreu Giuseppe Leonardo, of the archdiocese of Goa and Damâo. Reverend Monsignor Del Fabbro Lionello, of the archdiocese of Udine. Reverend Monsignor Pascolini Giovanni, of the same archdiocese. Reverend Monsignor Geronazzo Mariano, of the diocese of Padova.

4. Reverend Monsignor Lira Giuseppe A., of the diocese of Tulancingo. Reverend Monsignor Garcia Giovanni Crisostomo, of the archdiocese of Bogotá.

12. Reverend Monsignor Locco Ferruccio, of the archdiocese of Rossano. Reverend Monsignor Lovecchio Salvatore, of the same archdiocese. Reverend Monsignor Santoro Ciro, of the same archdiocese. Reverend Monsignor Tridico Antonio, of the same archdiocese. Reverend Monsignor Vulcano Tommaso, of the same archdiocese.

14. Reverend Monsignor Visconti Giuseppe, of the diocese of Novara.

22. Reverend Monsignor Calamoneri Giovanni, of the diocese of Caltanissetta. Reverend Monsignor Difranco Agostino, of the same diocese. Reverend Monsignor Gennuso Angelo, of the same diocese. Reverend Monsignor Petix Salvatore, of the same diocese. Reverend Monsignor

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Pilato Biagio, of the same diocese. Reverend Monsignor Russo Giovanni, of the same diocese. Reverend Monsignor Stella Leonardo, of the same diocese. Reverend Monsignor Becker Giuseppe, of the archdiocese of Portalegri in Brazil. Reverend Monsignor Etges Alberto Federico, of the same archdiocese.

March 9, 11, 22.

29.

1.

11. April.

12.

18. Reverend Monsignor Fontana Attilio, of the same archdiocese. Reverend Monsignor Mueller Edmondo Ignazio, of the same archdiocese. Reverend Monsignor Sarullo Michele, of the archdiocese of Palermo. Reverend Monsignor Locatelli Vittorio, of the diocese of Vigevano. Reverend Monsignor Discacciati Primo, of the archdiocese of Milano. Reverend Monsignor Guarini Martino, of the archdiocese of Taranto. Reverend Monsignor Maggi Gaetano, of the same archdiocese. Reverend Monsignor Pulito Giovanni, of the same archdiocese. Reverend Monsignor Carbone Antonio, of the abbey "nullius" of the Most Holy Trinity of Cava dei Tirreni. Reverend Monsignor Farina Alfonso, of the same abbey. Reverend Monsignor Giordano Emilio, of the same abbey. Reverend Monsignor Feola Marco, of the archdiocese of Capua. Reverend Monsignor Cazzuffi Carmelia, of the diocese of Adria. Reverend Monsignor Canale Giorgio, of the diocese of Fossano. Reverend Monsignor Fornara Luigi, of the diocese of Novara. Reverend Monsignor Lodigiani Luigi, of the same diocese. Reverend Monsignor Mainardi Secondo, of the same diocese. Reverend Monsignor Povoa Tommaso Francesco, of the diocese of Coimbra. Reverend Monsignor Berni Valentino, of the diocese of Cortona.

[*Latin ed. p. 318*]

Acta Apostolicae Sedis - Official Commentary 318

Secret Chamberlains of the Sword and Cape of His Holiness: December 25, 1955. Mr. Francesco Riccardo Neubauer, of the Archdiocese of Paderborn.

March 28, 1956. Baron Frederick de Vittinghofen-Schell, of the same Archdiocese.

Baron Giuseppe Maria de Wrede, of the same Archdiocese.

January 26, 1957. Mr. Giovanni A. Coleman, of the Archdiocese of New York.

Mr. Enrico O. Hagerty, of the same Archdiocese.

Mr. Vittorio Ziminsky, of the same Archdiocese.

Honorary Chamberlains in the purple attire of His Holiness:

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February 14, 1957. Monsignor Bernardo Fernique, of the Archdiocese of Paris.

March 4, 1957. Monsignor Orlando Sargenti, of the Diocese of Veroli-Frosinone.

March 22, 1957. Monsignor Luigi Lombardi, of the Diocese of Cortona.

March 29, 1957. Monsignor Giovanni Materazzi, of the same Diocese.

Monsignor Renato Tacconi, of the same Diocese.

Monsignor Vincenzo Chiavelli, of the Diocese of Tivoli.

Monsignor Evaristo D'Anversa, of the same Diocese.

Monsignor Amato Parmegiani, of the same Diocese.

Honorary Supernumerary Chamberlains of the Sword and Cape of His Holiness:

January 26, 1957. Mr. Fabrizio Baliva (Rome).

February 8, 1957. Mr. Giuseppe Tancredi (Rome).

March 19, 1957. Mr. Eugenio Bacchion, of the Patriarchate of Venice.

HONORS

By Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to bestow:

The Supreme Order of Christ: May 10, 1957. Upon His Excellency René Coty, President of the French Republic.

The Order of the Golden Spur: April 29, 1957. Upon His Most Serene Highness Prince Rainier III, Sovereign Prince of Monaco.

By Letters from the Secretariat of State, the Holy Father Pius XII, happily reigning, deigned to bestow:

The Grand Cross of the Order: March 2, 1957. Upon His Excellency John O'Kelly, President of Ireland.

[*Latin ed. p. 319*]

Diarium Romanae Curiae 319: The Order of the White Eagle: April 12, 1957. To Mr. Giannini Gaudenzio Anthony, of the Archdiocese of Milan. The Cross of the Order of the White Eagle: March 16, 1957. To Baron de Pfyffer d'Altishofen Henry, Commander of the Pontifical Swiss Guard. The Cross of the Order of the White Eagle: March 11, 1957. To Mr. Foscolo Hugo (Rome). To Count Gazzoli Lewis (Rome). The Cross of the Order of Saint Gregory the Great, civil class: October 6, 1956. To Mr. Lemmens Francis, of the Archdiocese of Colonia. January 19, 1957. To Mr. Gravaldi Seraphin, of the Diocese of Sora. February 6. To Mr. Me Cormack John W., of the Diocese of Brooklyn. January 25. To Mr. Rooney John L, of the same diocese. April 12. To Mr. Valdés Izaguirre Felix F., of the Diocese of Bilbao. To Mr. Vegno Mario, of the Diocese of Grosseto. The Cross of the Order of Saint Gregory the Great, civil class: November 22, 1955. To Mr. Van Voorst tot Voorst Hermann, of the Diocese of Haarlem. The Cross of the Order of

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Saint Gregory the Great, civil class: November 19, 1955. To Mr. Cordido Rodríguez William, of the Diocese of Barquisimeto. March 14, 1956. To Mr. Studer Otto, of the Diocese of Basle and Lugano. To Mr. Van Asten William, of the Diocese of 's-Hertogenbosch. To Mr. Delhougne Joseph Edmond, of the Diocese of Ruremonda. April 17. To Mr. de Spee Stephen, of the Archdiocese of Paderborn. May 2. To Mr. Elsenburg Alfonso, of the Diocese of Haarlem. To Mr. Boganelli Eleuterius (Rome). May 5. To Mr. Villasmil George, of the Diocese of Maracaibo. May 11. To Mr. de Fez John, of the Archdiocese of Paris. May 14. To Mr. Mannaerts Henry Louis, of the Diocese of 's-Hertogenbosch. May 30. To Mr. Ségaut Marcello, of the Diocese of Sain-Dié. June. To Mr. Dupouy Napoleon, of the Archdiocese of Caracas. July 14. To Mr. Meile William, of the Diocese of Basle and Lugano. August 13.

[*Latin ed. p. 320*]

320 *Aeta Apostolicae Sedis* - *Commentarium Officiale* 1956. To the Reverend Mr. Elf gen Giovanni, of the Archdiocese of Kolin. To the Reverend Mr. Weyres Guglielmo, of the same Archdiocese. To the Reverend Mr. Oswald Carlo, of the Archdiocese of St. Sebastian, dated September 10th. Rio de Janeiro. To the Reverend Mr. Lehmann Enrico, of the Archdiocese of Kolin. September 19th. To the Reverend Mr. Soto-Auguilar Cornejo Osvaldo, of the Diocese of Linares. To the Reverend Mr. Sträter Massimiliano, of the Archdiocese of Kolin. September 23rd. To the Reverend Mr. Sommerrock Giovanni, of the Archdiocese of Bamberg. November 7th. To the Reverend Mr. Mayer Antonio, of the Diocese of Passau. November 20th. To the Reverend Mr. Desurmont Roberto, of the Diocese of Lille. To the Reverend Mr. Touiemonde Luigi, of the same Diocese. January 3rd, 1957. To the Reverend Mr. Harrington Guglielmo Luigi, of the Archdiocese of Los Angeles. To the Reverend Mr. Von Der Ahe Carlo Teodoro, of the same Archdiocese. February 8th. To the Reverend Mr. Grégoire Oliviero, of the Diocese of Namur. To the Reverend Mr. Levesque J.-Luigi, of the Archdiocese of Montréal. February 14th. To the Reverend Mr. O'Connell Erberto Giovanni, of the same Archdiocese. February 19th. To the Reverend Mr. Franchi Oliviero, of the Diocese of Grosseto. To the Reverend Mr. Lunghi Emilio, of the Diocese of Osimo. February 20th. To the Reverend Mr. Pesenti Giuseppe, of the Patriarchate of Venice. February 27th. To the Reverend Mr. Fraiese Attilio (Rome). February 28th. To the Reverend Mr. Bruno Pietro (Rome). March 4th. To the Reverend Mr. Gielis Francesco, of the Archdiocese of Malines. March 8th. To the Reverend Mr. Bellini Francesco, of the Archdiocese of Milan. To the Reverend Mr. Pautrie Edilio, of the same Archdiocese. August 18th. The Order of St. Gregory the Great, military class: March 28th, 1956. To General Gambiez Fernando (France). March 1957. To Count Antamoro Pietro (Rome). *Necrologium* April • 1957. Monsignor Ghezzi Pompeo, Archbishop *titularis* of Gabulá;

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Monsignor Hughes Tommaso, Bishop *titularis* of Latopoli. Monsignor de Llobet Gabriele, Archbishop of Avignon. Monsignor Vega Mestre Mariano, Bishop of Mondoñedo. April 22nd. Monsignor Ready Michele Giuseppe, Bishop of Columbus. April 25th. Monsignor de Angelis Teodorico, Bishop *titularis* of Anastasiopolis. April 29th. Monsignor Kucera Benedetto, Bishop of Lincoln. May 9th. Monsignor Terrier Leone Alberto, Bishop of Bayonne. May 11th. Monsignor Leblanc Albini, Bishop of Gaspé. May 17th. Monsignor Thill Francesco Agostino, Bishop of Salina. May 21st.

[*Latin ed. p. 321*]

Year and Volume XXXIX, 25th day of June, 1957 (Series II, Volume XXIV) - No. 7. ACTA APOS- TOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. ENCYCLICAL LETTER TO VENERABLE BISHOPS, BROTHERS, AND OTHERS, INCLUDING PATRIARCHS, APOSTOLIC PRIMATES OF PLACES, ORDINARY BISHOPS, GRANTING PEACE: AND COMMEMORATING THE THIRD CENTENARY OF THE MARTYRDOM OF THE GLORIOUS SAINT ANDREW BOBOLA.

PIUS PP. XII. VENERABLE BROTHERS. GREETINGS AND APOSTOLIC BENEDICTION.

We desire that all who throughout the world glory in the Catholic name, and especially our most beloved children of Poland, for whom he is an outstanding and supreme example of Christian fortitude, should, with pious minds and hearts, remember the martyrdom and sanctity of life of the undefeated athlete of Christ, Andrew Bobola, on the third centenary of his death. We do not wish to let pass this auspicious occasion, which is recorded in the golden annals of the Church, without touching upon something of his life and his virtue; and We propose him to you, Venerable Brothers, and to the flocks entrusted to your care, for each to follow according to his office and condition, through these Encyclical Letters.

21 - ACTA, Volume XXIV, No. 7 - 25-6-1957.

[*Latin ed. p. 322*]

From the Acts of the Apostolic See - Official Commentary 322, what most clearly reflects in the life of Andrew Bobola is the Catholic faith, whose strength, nourished by divine grace, has been so confirmed over the passing years that it has distinguished him with a special mark, and has given him the courage to bravely embrace martyrdom. What the Apostle of the Gentiles affirms: "But be zealous for the better gifts. And I shew unto you yet a more excellent way," shines forth singularly in him. Whatever the Catholic Church teaches to be believed, whatever is to be done, he embraced with the firmest mind, and strove with a willing spirit to put it into practice. Therefore, from his earliest years, he diligently restrained, con-

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trolled, and composed all those disordered movements which disturb our nature after the miserable fall of Adam, and which easily lead to forbidden things; and also, with all his strength and effort, he adorned his soul with Christian virtues. In the year 1581, in the region of Sandomierz, he was born from parents of noble lineage, but even more distinguished by their virtue and constancy in the Catholic faith. Endowed with a good and ready intelligence, after having been properly educated in the domestic environment from a very young age and conformed to Christian morals, he was sent to the schools of the Society of Jesus, where he displayed innocence and singular piety. Since he scorned the vanities and empty pleasures of the world, and vehemently sought "the more excellent gifts," shortly after, when he was already a young man of nineteen years of age, in order that he might more swiftly proceed on the path of evangelical perfection, he gladly offered himself to the Society of Jesus, and was received into the house of the novices, which was at Vilna. He remembered the most serious exhortation of Jesus Christ: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

[*Latin ed. p. 323*]

The acts of Pope Pius XII, book 3, page 323, state that he strove with ever-increasing zeal to attain the virtue of Christian humility through contempt for himself. But because he was naturally of an elevated, impatient, and somewhat stubborn disposition, he had to struggle intensely against himself, and as it were, ascend the Mount of Calvary laden with a cross, in order to reach the summit of this virtue, where, finally, with divine help and grace, which he obtained through constant and fervent prayers, he could attain the ornaments of Christian perfection, according to the most wise saying of Saint Bernard: "For unless the spiritual edifice stands upon the firm foundation of humility, it cannot possibly endure." He burned with a particular love for God and for his neighbors; therefore, he had nothing more pleasing than to spend long hours before the divine tabernacle whenever he could, and to assist the poor in every way possible. He loved God above all things, and more than himself, and sought His glory alone, according to the example of his Lawgiver, his Father. Therefore, the exhortation of that same holy Doctor can be affirmed concerning him: "Only let Him be desired, who alone fills every desire." It is therefore not surprising that this athlete of Jesus Christ, adorned with these heavenly gifts, made such progress in the field of apostleship, and was able to gather such abundant and salutary fruits. He burned with great zeal to maintain, promote, and protect the Catholic faith; and therefore, while still serving as a teacher of children in Vilna, and later when he resided in other cities, he diligently taught them the elements of Christian doctrine, and encouraged them to cultivate a profound reverence for the Eucharist and a fervent devotion to the Blessed Virgin. Later, when he was raised to the dignity of

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the priesthood—on the same day and in the same year that Ignatius was in Rome—[reference to Ignatius and Tranci].

[*Latin ed. p. 324*]

324 Acta Apostolicae Sedis - The official records state that Saint Xaverius was included in the list of the Saints in Heaven; he spared no effort, whether in sacred expeditions or sacred sermons, so that the Catholic faith, which was not empty but the producer of good works, might be spread everywhere. When, especially in the Eastern regions, the Catholic religion was in great danger because of the efforts of those who sought to draw the faithful away from the unity of the Church and to lead them into their own errors by every means, Andrew, at the command and mandate of his Superiors, went to those regions, and through their cities, towns, and villages, whether through public sermons, private conversations, and especially through the splendor of his outstanding sanctity and his fervent zeal for the apostolate, he freed many faithful from false teachings, restored them to sound principles, and happily brought all those he could to the one fold of Jesus Christ. He not only revived and strengthened the wavering or failing faith of the Christians, but also aroused them to correct their own sins, to reconcile their disagreements, to heal their divisions, and to restore righteous conduct; so that, as if a new spring had appeared, wherever he went, bringing benefit, it shone with heavenly flowers and salutary fruits; therefore, as it is said to have been handed down in memory, he was significantly called by all, even by those who opposed him, a hunter of souls. Just as this tireless apostle of Jesus Christ lived, diligently spreading and defending the faith, so he did not hesitate to seek death for the sake of the ancestral faith. Among the many, almost countless, other attacks on the Catholic faith, a particularly memorable and terrible one arose in the Eastern regions in the seventeenth century, when Cossack forces, who at that time invaded those lands, directed the fury of their rage against Catholics, their pastors, and the heralds of the Evangelical truth; therefore,

[*Latin ed. p. 325*]

The Acts of Pope Pius XII record that it was seen three times that the monks were slaughtered; their houses and dwellings were destroyed; Andrew, "No... Bobola, the divine priest, everything was devastated; their sacred vessels were scattered. Those who could, fearing the sentence that could be imposed upon them: death, and all manner of torments, inflamed by charity, dispersed everything that belonged to the cult, everything that had been consecrated to God, and I, 325, took it away from me," trembling, urged them to maintain their faith in God, to preserve the integrity of the Catholic faith, and to ascend to Heaven with Jesus Christ. Having been seized by enemies, he instilled in them a fear, and he offered this, so that they might, as much as possible, be withdrawn from the snares and

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errors of the dissenters, and that, with love for the doctrine, they might be steadfast in the Catholic faith. This occurred in the year 1657, near the feast of Saint John, which we certainly believe was not a new martyrdom, but rather a heavenly joy, and that the Divine Redeemer said: "Beati estis, cum maledicti fuerint vobis homines, et persecuti fuerint vos, et omnia mala dixerint adversus vos, mentientes. Gaudete et regocitate, quia merces vestra magna est in caelis: sicut et illi prophetis qui fuerunt ante vos." Thus, remembering all his torments, he persevered with unwavering firmness and faith. Indeed, "he was struck with clubs, cut with whips, and dragged with ropes; he was led to Ianovia by a horse, preceding the final, laborious, and bloody torment." He was likened to the most noble Polish martyrs, whom the Church celebrates with triumphs. When asked if he was a Latin priest, he replied, "I am a priest, a Catholic; I was born in the Catholic faith, and in this very faith I die; my faith is true; it leads to salvation; rather, may you repent; I grant you indulgence; otherwise, you will in no way attain salvation."

[*Latin ed. p. 326*]

The Acts of the Apostolic See, containing an official commentary, state: "You will know the true God, and you will save your souls." With these words, those most wicked men, not moved by a sense of humanity, but rather inflamed by immense ferocity, proceeded to such a degree of cruelty that they inflicted even more terrible torments upon the soldier of Christ. For he was beaten again with scourges, redeemed, as it were, for Jesus Christ with a crown of thorns, struck severely with clubs, and wounded with a sickle. Soon, his right eye was gouged out, skin was torn from various parts of his body, and the wounds were cruelly burned, and then rubbed with a rough cloth. And this was not enough; for his ears, nostrils, and lips were cut off, his tongue was drawn back from the back of his head, and finally, a needle was thrust into his heart. And then, at the third hour after midday, that valiant athlete, offering a truly wondrous spectacle of fortitude, was pierced with a sword, and attained the glory of martyrdom. The invincible martyr, stained with his own purple blood, was, as if received into heaven in triumph, and so, in the earth, the Church, beholding the shining holiness of his life, which was manifestly and assuredly attested and confirmed by wondrous signs from God Himself, presented him as a model for the imitation and veneration of the entire Christian community. Indeed, in the year 1853, Our Predecessor, the venerable memory of Pope Pius IX, added him to the list of the Blessed, and in the year 1938, Our immediate Predecessor, the immortal memory of Pope Pius XI, solemnly enrolled him in the Order of Saints.

It has seemed good to Us to briefly and concisely set down in these Encyclical Letters the most important aspects of the life and holiness of St. Andrew Bobola, so that all, wherever they may be, who are children of the

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Catholic Church, may not only marvel at him, but may also embrace the depth of his religious doctrine, his most upright faith, and the fortitude of his spirit.

[*Latin ed. p. 327*]

Let all, imitating that most holy Pope, strive with equal fidelity to the very end for the honor and glory of Jesus Christ. Let all, especially you, most venerable brothers, who are the authors and promoters of these secular celebrations, meditate upon his outstanding virtues, and let them strive to follow in the footsteps of his most holy example. Today, alas, in many places, the Christian faith is either weakened and languishing, or is almost entirely suppressed. The evangelical doctrine is ignored by many; and by others—which is worse—it is utterly rejected, as if it were foreign to the men of this progressive age, who in this world have everything in their power, and therefore, by themselves, that is, by their own reason, their own strength, and their own power, they live, they work, they discover the principles and elements of things, and they reduce them to their service, for the common benefit and prosperity of all citizens. Furthermore, there are those who, from the depths of their hearts, especially those who are either uneducated and simple, or already infected by the deceptions of errors, seek to tear up and eradicate the Christian faith—which, especially for the poor, is the only comfort in this mortal life—promising a wonderful happiness, which we can never fully attain in this earthly exile. For whatever human society strives for, if it strays far from God, it rather experiences turmoil and anguish, like one tossed about by a burning fever; while it seeks and trusts only in earthly riches, advantages, and pleasures, it is pursued, it clings to the fleeing, it adheres to the failing.

Indeed, without the Supreme Power and its most holy law, no true order is given to men, and no true happiness exists, since there is a solid foundation lacking, both for the conduct of individual life and for the governance and regulation of any civil association. And furthermore, as you well know, most venerable brothers, only heavenly and eternal things can completely fill and satisfy our souls, and not those things which are fleeting and ephemeral. Nor can it be asserted, that many, with reckless audacity, eff-

[*Latin ed. p. 328*]

328 Acta Apostolicae Sedis - Commentarium Officiale: It is asserted that Christian doctrine hinders the light of human reason, when in truth it adds splendor and strength to it, because it turns away from the false appearance of truth, and opens up a wider and higher space for understanding things. Therefore, the divine Gospel, that is, the doctrine of Jesus Christ, which the Catholic Church legitimately interprets according to the received mandate, is not something completed and finished, but rather something

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living and active, which alone can show men the certain and right path to truth, to justice, and to all virtues, reconciling them with fraternal concord and peace, and providing them with safeguards against all dangers and threats to their laws, institutions, and community. If all, with sincere hearts, understand this, they will easily understand why Andrew Bobola endured so many labors and so many hardships with a willing, courageous spirit, in order to preserve the Catholic faith of his citizens unharmed, and to protect their morals, surrounded by so many dangers and temptations, from all kinds of snares, and to conform them to Christian virtues through tireless efforts. But today, as we have said, Venerable Brothers, the Catholic religion is in grave danger in many places; therefore, it is necessary to defend it with all means, to explain it, and to spread it. In this matter of such great importance, you should not only have the help of the sacred ministers, who are obligated by their office to work diligently for the good of the faithful, but also of those from the lay order who are of generous spirit and are ready to engage in the peaceful struggles of God. The more boldly the enemies of God and the enemies of Christian doctrine attack Jesus Christ and the Church founded by Him, the more zealously priests, and indeed all who are considered Catholics, should resist them, through sermons, through writings published for the public, and above all, through their outstanding example, always showing respect for individuals, but defending the truth. If it is necessary to overcome many obstacles and to sacrifice time and resources in order to achieve this, they should never hesitate, remembering the saying: to act and to suffer.

[*Latin ed. p. 329*]

329 The acts of Saint Andrew Bobola are a powerful example of Christian virtue, which God Himself will reward with the greatest recompense, that is, eternal blessedness. Indeed, this virtue, if we truly wish to strive daily for the perfection of Christian life, always contains some element of martyrdom; for not only is a testimony of our faith given to God through the shedding of abundant blood, but also by bravely and steadfastly resisting the temptations of vice, and by offering Him, with generosity and with that greatness of spirit, who is both our Creator and our Redeemer, and who will one day be our joy in heaven, we extinguish all sorrow. Therefore, let all behold the firmness of spirit of the holy martyr Andrew Bobola as an example, let them preserve his invincible faith intact, and defend it with all their strength; and let them emulate his apostolic zeal, so that the Kingdom of Jesus Christ on earth may be strengthened and spread in every way possible, according to the condition of their own lives. And if we wish to apply these paternal exhortations and wishes to all sacred pastors and their flocks, we consider that they must be given in a special way to those who reside in the regions of Poloniae. For it is the outstanding glory and honor of Poloniae that Andrew Bobola was born from among them,

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and that he not only illuminated that land with the brilliance of so many virtues, but also sanctified it with the crimson of his martyrdom. Therefore, following the shining example of his life, let them continue to embrace the ancestral faith against all dangers; let them strive diligently to conform the manners of Christians; and let them persevere with a steadfast heart in the conviction that this is the chief glory of their own homeland: namely, to emulate the unwavering constancy of virtue of their ancestors, and to ensure that Polonia remains always faithful, and a "bulwark of Christianity." For God Himself seems to have entrusted this particular mission to the Polish people, as taught by "history... witness of the times, light of truth... teacher of life." Therefore, they must always strive to fulfill it with active and steadfast spirit, resisting all wickedness.

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - Commentarium Officiale. Avoiding snares, and difficulties of every kind, may they, with divine grace, persevere, overcome, and triumph. Let them look forward to the reward which God promises to all those who live, work, and strive with the utmost fidelity, with ardent zeal, and with fervent charity, for the preservation and expansion of His peaceful Kingdom on earth. On this occasion, We cannot refrain from calling upon, in a special way, all the beloved sons of Polonia, especially the sacred pastors, who, in the name of Jesus Christ, have suffered pains and sorrows: Act vigorously, but with that Christian fortitude of spirit, which is joined with prudence, sagacity, and wisdom. Preserve the Catholic faith and unity. Let faith be the girdle of your loins; let it be proclaimed throughout the whole world; and let it be for you, for all, "For whatsoever is born of God overcometh the world. And this is the victory which overcameth the world." And let this be accomplished "by looking on Jesus, the author and finisher of faith, who, having joy set before him, endured the cross, despising the shame, and now sitteth on the right hand of the throne of God." By acting in this manner, you will also achieve this, so that all the citizens of Heaven, especially those born of your nation, may, from their eternal blessedness, which they now enjoy, together with the Virgin Mary, Queen of Polonia, look upon, protect, and cherish you and your most beloved homeland. We earnestly desire that this may happily come to pass, Venerable Brothers, so that you, together with all the Christian faithful who dwell throughout the world, may offer supplications to God, especially through these secular celebrations, that His most abundant gifts and heavenly consolations may be generously bestowed upon those who are in the greatest need and who are beset by the most difficult trials.

[*Latin ed. p. 331*]

From the Acts of Pope Pius XII, 331: May these prayers, joined together,

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be fulfilled by the most merciful God, so that the hoped-for concord among all nations may be restored and flourish, and so that the sacred rights and duties of the Church, which contribute supremely to the true good of human society, may be recognized by all, as is fitting, and legitimately and happily put into practice everywhere. That these things may be accomplished as soon as possible, we join our fervent prayers to yours; and as a pledge of heavenly graces and of our paternal benevolence, we impart the Apostolic Blessing, infused with abundant charity, to each and every one of you, Venerable Brothers, and to the entire Christian people. Given in Rome, at St. Peter's, on the sixteenth day of the month of May – that is, on the anniversary of the day when, three centuries ago, St. Andrew Bobola attained the palm of martyrdom – in the year 1957, in the nineteenth year of Our Pontificate.

PIUS PP. XII

APOSTOLIC CONSTITUTION

I. OF THE ZACAPENSIS (SS. DOMINI NOSTRI IESU CHRISTI DE ESQUIPULAS)

THE CURIA OR MUNICIPALITY OF ESQUIPULAS IS SEPARATED FROM THE DIOCESE OF ZACAPA AND A NEW PRELATURE ((OF)) NULLIUS IS ESTABLISHED, TO BE CALLED ((SS. DOMINI NOSTRI IESU CHRISTI DE ESQUIPULAS)).

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION:

Since Christ, the Son of God, descended into these lands to convert men immersed in the slumber of worldly affairs to heavenly goods, and to awaken in them a desire for divine things, therefore We, who have been called by the supreme will of God to govern the Church, with sleepless care and paternal solicitude...

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - Commentarium Officiale. With a view to promoting and comparing the situation of the Christian family, and to contribute in every way possible to that end, we have considered the following. Therefore, having heard the prayers of the Most Reverend Brother Marianus Rossell and Arellano, Archbishop of Guatimala, who requests that a new "nullius" prelate be established from the territory commonly called Esquipulas, and that it be closely linked to the Holy See: for we believe that great benefits and advantages will be result for its people. For this reason, after careful consideration, having heard the opinion of the

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Pontifical Administration in Guatimala, and of the Most Reverend Brother Constant i a Christiani Luna, Bishop of Zacapa; and after consultation with the Most Reverend Father, Our Most Reverend Cardinal of the Sacred Congregation of the Consistory, and having obtained the consent of those who have a right to be heard in this matter, we, by Our supreme and apostolic authority, establish and decree the following. We separate from the Diocese of Zacapa, to which it belongs, the territory which lies within the boundaries of the curia or municipality commonly called Esquipulas, and together with the church known as El Señor de Esquipulas, which church, on the tenth day of the month of March in the year one thousand nine hundred and fifty-one, was exempted from the jurisdiction of the Bishop of Zacapa by the apostolic Constitution "Omnium in catholico orbe," and made subject to its own jurisdiction, we establish it as a "nullius" prelate, which shall be called the Territorial Prelature of Santo Cristo de Esquipulas. We establish this suffragan prelate under the metropolitan See of Guatimala, and we closely link it to the same, so that it is subject to the jurisdiction, government, and administration of the sacred Prelate of that metropolis; who, in the future, shall be called not only the Archbishop of Guatimala, but also the Prelate "nullius" of the Territorial Prelature of Santo Cristo de Esquipulas. It follows that the Most Reverend Brother Marianus Rossell and Arellano, Metropolitan of Guatimala, shall, by these Letters, also be constituted the first Ordinary of the new prelate. The city of Esquipulas, where the newly founded Church is located, shall be its seat; and the church there, dedicated to Our Lord Jesus Christ, we raise to the rank of a preclav's cathedral, and we grant to it and to its Prelate the rights and faculties that are customarily granted to all such churches and Prelates, imposing upon the Prelate the duties that are appropriate to his dignity, according to the common law, canon 319, § 2, of the Code of Canon Law, notwithstanding. We decree, however, that a group of Ordinaries of the same jurisdiction shall assist the Prelate in governing the prelate's celebrated church, under the presidency of the Prelate himself. The Prelate of the Territorial Prelature of Santo Cristo de Esquipulas shall, every five years, not only report to the Sacred Congregation of the Consistory on the state of the prelate, as required by canon 340 of the Code of Canon Law, but also, if the Ordinaries approve, on the economic situation.

[*Latin ed. p. 333*]

Acts of the Supreme Pontiff, Pius XII, 333, concerning these matters; and in the administration of the temple's funds, let it be managed in such a way that the portion exceeding expenses is distributed by the Ordinary, according to the number of the faithful, for the education of boys who may one day aspire to the priesthood. The care of the temple's presbytery should be entrusted to a religious Order or Sodality; and he who is the Rector of the sacred buildings will fulfill the office of the General Vicar of

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the Prelate, and when the prelature is vacant, he shall be considered the Capitular Vicar by virtue of this office. We also grant that all Ordinaries of the Republic of Guatemala shall have the right, within the boundaries of the temple mentioned above, to administer the sacrament of Confirmation, and to perform the sacred pontifical rites with throne and canopy, and to absolve the sins of the people, and finally, to grant to priests of each order, subject to their jurisdiction, the right to release those traveling with them from their nocturnal duties. Regarding the governance of the prelature, its administration, and other matters of this kind, the canons shall be observed. Finally, the acts and documents pertaining to the new church, which can be completed soon, shall be sent to the prelatic curia, in whose archives religious matters shall be kept. Lastly, to ensure that what we have commanded in these letters is carried out, we appoint a Pontifical Administrator, who at present governs the Apostolic Nunciature in the Republic of Guatemala, to whom we grant all powers necessary or useful for this purpose. He, in turn, may delegate to others, provided they are constituted in an ecclesiastical dignity. When he has completed the business, he will order the documents to be drawn up, and he will promptly send copies of them to the Sacred Congregation Consistorial. If, at the time when these decrees are to be put into effect, another Apostolic Nunciature presides in the same Republic, he will take care to carry out all of Our commands. We want these letters to be effective now and in the future; in such a way that those things which have been decreed by them are religiously observed by those to whom they pertain, and thus obtain their force. Nothing, of any kind, contrary to the efficacy of these letters shall be able to take effect, since by these letters we abolish all that is contrary to them. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely void and of no effect. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person constituted in an ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if they were presented, as they would have if they were shown. If anyone should despise or in any way disregard these Our decrees in general,

[*Latin ed. p. 334*]

Acts of the Apostolic See - Official Commentary 334, let it be known that penalties have been established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the sixteenth day of the month of September, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our Pontificate. CELSIUS Cardinal. COSTANTINI Father. ADEODATUS I. Cardinal. PIAZZA, Most Holy and Eminent, Chancellor of the Sacred

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Congregation of the Consistory, from the Secret Archives. Regent Albert Serafini, Apostolic Protonotary. Caesar Federici, Apostolic Protonotary. In the Apostolic Consistory table, volume LXXXIII, number 88.

II. CONSTITUTION FOR THE ESTABLISHMENT OF A COLLEGE OF CANONS IN THE CATHEDRAL TEMPLE OF THE DIOCESE OF SANTOS.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE ETERNAL MEMORY.

Since, by the counsel and will of God, We have been raised to the highest pinnacle of the Holy Church, and We have undertaken the care of the entire Christian world, We deem it Our duty to solemnly declare that, in each episcopal See, a gathering of the best priests should be chosen, who will not only contribute to the increase of the worship of God through the amplitude of ceremonies, but will also favor, above all others, the sacred endeavors of the Bishops in the administration of the diocese.

For this reason, when the venerable Brother Idilius Soares, Bishop of Santos, made supplications for the establishment of a College of Canons in his cathedral temple for these very reasons; and when the Sacred Congregation of the Consistory, having heard the venerable Brother Armando Lombardi, Archbishop with the title of Caesarea, and Apostolic Nuncio in Brazil, considered that such a request should be granted; We, having considered the matter carefully and with the consent of those who have a right to be consulted in the matter,

[*Latin ed. p. 335*]

Acts of Pope Pius XII, 335, completely confirming our apostolic authority, we decree the following. In the diocese of Santos, we establish a College of Canons, which shall consist of two Dignities, namely, an Archdeaconate and an Archpresbyterate, and ten Canons, of whom one shall be a theological priest, and the other shall be a priest who attends to the spiritual needs of the people. The assignment of the Dignities and Canons, even if initially made, must be done according to the law. However, we permit that, as long as they lack a suitable pension or income, these positions may also be assigned to priests who already enjoy another benefit, or who are engaged in pastoral care. With regard to sacred ceremonies, we decree that the Canons shall perform the sacred offices on at least the following days: the Nativity of the Lord, the Pasch, Pentecost, the Most Holy Body of Christ, the Assumption of the Blessed Virgin Mary, and on the feast of the same Blessed Virgin Mary of the Rosary, to which the cathedral is dedicated; also on Palm Sunday, during the last three days of Holy Week, and finally on the anniversary of the consecration of the cathedral. All other norms established by common law regarding the offices, duties, rights, and priv-

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ileges of Canons shall be strictly observed; in the first place, however, we command that the constitutions or laws of the Chapter, according to which the Canons shall act, be duly approved by the Bishop and by this Apostolic See. Furthermore, if it is deemed appropriate to honor those who form the Bishop's senate and council with certain distinctions, we grant that the Dignitaries and Canons, within the boundaries of their diocese, shall wear a black clerical dress with violet trim, a violet silk sash, a cassock with a crimson (vermelho-cremisi) trim on the sleeves, a black silk mozzetta with crimson trim, and, according to the season, a white fur-lined biretta and violet shoes. Furthermore, the venerable Brother Armandus Lombardi will take care to ensure that what we have prescribed is carried out, to whom we grant all powers to carry out the necessary tasks, and if he deems it advisable, to delegate them to any other person of distinguished ecclesiastical standing. When the matter has been completed, the same venerable Brother will order the drafting of documents, and will strive to send true copies thereof to the Sacred Congregation of the Consistory without delay. If, at the time that this business is brought to fruition, another Apostolic Nuncio presides in Brazil, he shall carry out what we have commanded. We intend that these Letters be effective now and in the future; in such a way that those to whom the matters decreed herein pertain shall observe them religiously, and thus obtain their full effect. The effectiveness of these Letters shall not be hindered by any contrary prescriptions, but rather, we hereby repeal all such prescriptions by these Letters. Therefore, if anyone, in any way...

[*Latin ed. p. 336*]

The Acts of the Apostolic See, Commentary Official, number 336, endowed with authority, whether knowingly or unknowingly, if anyone acts contrary to it, We command that it be declared entirely null and void. Furthermore, no one is permitted to either divide or corrupt these documents of Our will; rather, the same faith shall be given to copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, as would be given to them if they were presented in their original form. Whoever in general disregards or in any way rejects Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the third and twentieth day of the month of October, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our pontificate.

OELSUS Cardinal.

COSTANTINI *

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Fr. ADEODATUS I.

Cardinal.
PIAZZA
S. R. E.
Chancellor of the Sacred Congregation Consistorial,
Secretariat
Hamletus Tondini,
Regent of the Apostolic Chancery
Francis Hannibal Ferretti,
Protonotary Apostolic
Albertus Serafini,
Protonotary Apostolic
Loco ©
Plumbi In Ap. Cane, tab., LXXXXIII, n. 83.
III
THE APOSTOLIC VICARIATE OF MAROCCO (TINGITANA) IS ELEVATED TO THE RANK OF ARCHDIOCESE, TO BE CALLED ((TINGITANA)).

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE.

Those of us who, by the grace of God, have been raised to the height of the priesthood, and who hold the highest office in the Christian family, have a solemn duty to arrange and describe the boundaries and territories of individual churches, so that all peoples who share in the Christian religion may be in a condition in which their faith is not only conveniently fostered, but also leads them to others.

[*Latin ed. p. 337*]

The acts of Pope Pius XII, page 337, state that a gathering of 337 people can be more easily managed. Therefore, when we considered establishing an apostolic vicariate of Rabat in the archdiocese of Rabat, in the territory of Marocco, and subjecting it directly to the Holy See; and when great prayers were addressed to Us to elevate the apostolic vicariate of Marocco to the dignity of an archdiocese; We, believing that this would be beneficial to the Christian name, deemed it fitting to grant these requests. Wherefore, having heard the men to whom it pertains, and after great deliberation, supplementing the consent of those who have some right in this matter, by Our supreme and apostolic authority We establish and decree the fol-

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lowing. We elevate the apostolic vicariate of Marocco, without changing its boundaries, to the rank and dignity of an archdiocese, to be called Tingitan. To it, as is fitting, We grant the honors, rights, and privileges that belong to it, and We impose upon its sacred prelate, in addition to the rights and faculties We grant, the duties and obligations proper to the office of an archbishop. Among these privileges shall be included the following: that it may, within its territory, carry the Cross before it in performing ceremonies, and that it may use the pallium, after having requested and obtained it in a public Consistory. Furthermore, the Church and its prelate shall be directly subject to Us and to this Apostolic See. The episcopal table, which they call the "mensa episcopalis," shall be endowed with the goods that still belong to the vicariate of Marocco, or that the people spontaneously give to the Curia, or finally, that which the Sacred Congregation for the Propagation of the Faith sends according to custom. The sacred prelate to whom the archdiocese is entrusted shall diligently strive to establish a seminary within it, to receive those boys who have been called by the sweet invitation of the Holy Spirit to the priestly ministry; for nothing has ever been more effective in promoting the virtues of the Christian people than good priests and pious ministers of God. A college of canons shall be established; however, if this matter cannot be brought to fruition immediately, diocesan consultants shall be chosen in their place, who shall perform the more solemn sacred ceremonies, and who shall assist the Archbishop with industry and counsel. With regard to the governance and administration of the new Church, the election of a Capitular Vicar in the event of a vacancy, and other similar matters, the norms and regulations contained in the Code of Canon Law shall be observed. Furthermore, all that We have commanded shall be carried out by the venerable Brother Francis Aldegunde Dorrego, whom We have appointed as Archbishop of Tingitan by other letters sealed with lead, given this very day, or by anyone else whom he may delegate, provided that he is constituted in an ecclesiastical dignity; to which, of course, all powers are granted.

[*Latin ed. p. 338*]

338 We make an official record in the Acts of the Apostolic See. Moreover, we order that the same documents be written down, and that they be sent to the Holy Congregation for the Propagation of the Faith, written truthfully. We wish these letters to be effective now and in the future; in such a way that those to whom they pertain will religiously observe what has been decreed through them, and thus obtain their full force. No prescriptions of any kind whatsoever can impede the effectiveness of these letters, since through these same letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these

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documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were the original documents. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law, which are imposed upon those who do not obey the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the fourteenth day of the month of November, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our pontificate.

CELSUS
Card.
COSTANTINI
PETRUS
Card.
FUMASONI
BIONDI
S. R. E.
Chancellor
of the Holy Congregation
for the Propagation of the Faith
Prefect
Hamletus Tondini
Regent
of the Apostolic Chancery
Bernardus De Felicis,
Proton. Apost.
Caesar Federici,
Proton. Apost.
In Ap. Cane, tab., vol. LXXXXIT, n. SI.

[*Latin ed. p. 339*]

Acta Pii PP. XII 339. APOSTOLIC LETTERS. The VENERABLE SERVANT OF GOD, MARY, of the Providence, in the world known as EUGENIA SMET, Virgin, FOUNDRESS of the INSTITUTE of the Sisters of Charity, devoted to assisting souls in Purgatory, of CORBETTA, is declared BLESSED. PIUS PP. XII. For the perpetual memory of this matter. — "Adorned with a varied garment" (Ps. 44, 15). The Church, adorned with all the ornaments of virtues, shines forth through the ages, with a certain inexhaustible fecundity, bringing forth sons and daughters in God, who perform those excellent deeds by which sanctity is accomplished in

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this mortal life. And because these true heroes deserve particular praise, this "most beautiful Queen" (Off. Dedic. Eccl.) abounds in a wonderful variety. In the recent past, a virgin, Eugenia Smet, later called Mary of the Providence, offered a remarkable example, as the author and teacher of the Sisters of Charity, devoted to assisting souls in Purgatory, whose principal concern was to honor God, the Provident One, and, inflamed with charity, to offer all the help she could to souls afflicted by the fire of Purgatory. Therefore, it pleases Us to solemnly enroll her, who has been a bright light of the Catholic name, among the Blessed in the heavenly kingdom today. In life, she devoted herself not to the pursuits of the world, but to religion, entering the religious life on the twenty-fifth day of March, in the year one thousand eight hundred and twenty-five, as the third daughter of Henry Smet and Paulina Taverne de Mont-d'Hiver, who, being sufficiently wealthy and possessing ample resources for the family, considered domestic virtues to be the greatest riches. On the same day, the Blessed Mary, dedicated to God the Parent, was cleansed with holy water and received a white garment, the luster and beauty of which she strove to preserve. However, in the year one thousand eight hundred and thirty, due to circumstances, her parents moved to a villa, not far from the city of Insula, in the county of Loos, where they lived out their lives in a more tranquil manner and with a more moderate way of life. Therefore, in the verdant and flourishing countryside, like a carefully chosen flower, the young Eugenia adorned her soul with heavenly beauty. She was accustomed to a white kind of piety, of which she gave brilliant examples, both at home and in the temple of the town, and, guided by a certain divine instinct, she was already then distinguished by a particular devotion.

[*Latin ed. p. 340*]

340 Acta Apostolicae Sedis - An Official Commentary on the Providence of the Celestial Divine Being and on the deceased, whom the purifying flame cleanses. She also venerated the Most Blessed Virgin with singular fervor, for whose honor a chapel, almost a sanctuary of this religion, was established in the same village. On the seventh day of the month of April, in the year one thousand eight hundred and thirty-five, she received the Holy Eucharist for the first time, her soul humbly and fervently praying that, having been separated from the world and hidden away in the college of virgins, she might be entirely devoted to her service. The following year, willingly obeying the wishes of her parents, she entered the monastery of the Society of Sisters of the Most Sacred Heart of Jesus in Insulense, where, joining the students, she was better instructed in goodness, righteousness, and humanity. Exercising a strong will, since her nature was somewhat more ardent, she won the favor of all, whether teachers or fellow students, and made great progress in virtue and learning. It is also fitting to mention

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that on the twenty-fifth day of the month of January, in the year one thousand eight hundred and forty-two, while engaged in exercises of piety in that house of holy virgins, she firmly resolved to refuse nothing henceforth that God might command her, even if it were most difficult, and she was accustomed to call this "her conversion to God" throughout the course of her life. Having completed her studies, she returned to her pleasant and peaceful home, where, shining with the splendor of her life, she began to tread the arduous path of virtue, and, as she felt herself called by God to accomplish a particular work, she awaited the time appointed by Him. She indeed desired to devote herself among the Sisters of the Most Sacred Heart of Jesus, but, having been dissuaded by those in charge of piety and her parents from such a plan, she devoted herself in the meantime to works of charity. Therefore, you would be amazed to learn that this truly virtuous young woman, for the benefit of the games of chance, helped the Society of the Holy Childhood, which, with its aid, ministered to abandoned little ethnic children with the sacrament of baptism, and provided assistance to the sacred missions among the Sinenses with a very large sum of money. But on the evening of the feast of All Saints, in the year one thousand eight hundred and fifty-three, when she attended the sacred services in the temple and openly adored the Most Holy Sacrament of the Eucharist, she was, as it seemed to her, inspired by the grace of God to establish a certain society, which would assist with a purifying flame those pious hands that voluntarily undertook prayers and difficult tasks; and immediately, those who would give her a name were found, among whom were Eugenia's parents and sisters. The following day, on the sacred day commemorating All the Faithful Departed, after receiving the Eucharistic repast,

[*Latin ed. p. 341*]

The Acts of Pope Pius XII, page 341, record that she felt a deep prompting in the recesses of her heart to found a society for religious women, which was still lacking in the Church, with the intention that it would relieve souls tormented by the fire of purgatory. The Virgin, not trusting in herself, called upon God to test her will with five signs; which, by the arrangement of Divine Providence, were indeed brought to fruition within two years. Meanwhile, the society grew, bringing great help to souls addicted to the flames of purgatory, and was approved by many ecclesiastical authorities. However, as is often the case with matters of such importance, the plan to establish the religious society was hindered by serious difficulties, which Eugenia bore with a patient spirit, repeating her pious prayers and completely submitting her will to God. Even in such matters, she bound herself with a vow, promising to devote her mind to all things, and she made the words of Saint Bernard the motto of her life: "Therefore, I will rise up to help them; I will question them with their groans, I will implore them with their sighs, I will intercede with prayers, I will satisfy them with a

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singular sacrifice" (Serm. 4, 2; P.L. 183, 664). While seeking to discern the divine will, she was consulted by Saint John Vianney, the renowned pastor of Ars, as to whether she should undertake this work; who declared that she would be founding a religious order to relieve souls held in purgatory. Later, when she was invited to Paris, where she had been assisted by the sacraments, by a priest who had conceived the idea of establishing a similar society and had already gathered some pious women, she recognized that this was the time appointed by Divine Providence. However, they did not fully agree on the method of carrying out the work, which caused great distress to the Handmaid of God. After freeing herself from her family, she went to Paris, where five women, guided by that priest, were living in a humble dwelling. On the nineteenth day of January, in the year one thousand eight hundred and fifty-six, she departed this life, but her spirit, not agreeing with the work being carried out, and disappointed in her hopes, thought of returning to her homeland. Nevertheless, she persevered, and after being kindly received by the Archbishop of Paris and encouraged to carry out the divine will, she began to direct a small society with prudence, charity, and fortitude. Some of the members, who had seemed unsuitable for this way of life, left, but others, drawn by a divine impulse, joined the new religious family, which John Vianney did not hesitate to call "a loving thought of the Most Sacred Heart of Jesus." It is also worth remembering that this community of pious women worked very hard.

[*Latin ed. p. 342*]

342 Acta Apostolicae Sedis - Commentarium Officiale. Despite the lack of resources, yet, through the benefit of divine Providence, I found a woman exceedingly rich and generous, who alleviated the extreme miseries. Furthermore, another house, which was more suitable for leading a religious life, was acquired at a price and subsequently purchased, so that the new plant might be strengthened. Many things remain to be done to increase the strength of the community, and the association, with its leader and mistress shining as an example, put into practice the words "to pray, to suffer, to work," and followed this as a certain sign. This, in the year one thousand eight hundred and sixty-six, the Rule of Saint Ignatius, of the Society of Jesus, was established, so that it might be firmly established. Observing these laws and, what remains from them, the principles of piety, the Handmaid of God, who had given herself the name Mary from Providence and Religion, hastened towards sanctity; in this endeavor, she made good use of the help of some members of the same Society. Inflamed with an apostolic spirit, her soul burned with ardor, together with her companions, to bring relief to the sick, the poor, and the abandoned, and to offer solace in this way to pious hands. The association, being so excellently led by its mistress, was so adorned and increased that several houses were established elsewhere, even in the distant region of Sinensi,

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and was not only approved by many ecclesiastical dignitaries but also received great praise. So many excellent things the Handmaid of God has accomplished, often suffering from poor health; and these were achieved through the virtues with which she exercised her soul. She obeyed the confessor, who led her on the path to sanctity, in every respect; she was very studious of Christian humility, and she willingly endured poverty, mockery, and slander; with a strong spirit, the woman was not broken by labors, nor by anxieties, nor by sorrows of the mind; but she afflicted herself with voluntary sufferings, so that the master of piety would advise her to moderate them; it is also remarkable how vehemently and with what pure faith she surrendered herself and her own to divine Providence, which, as was often the case, provided for her in a remarkable way, as was necessary. But she was a virgin worthy to be redeemed by the inestimable crown of the heavenly Bridegroom: for while her body was weakened by the disease of cancer, her soul strove with vigorous forces towards the glory of triumph. Forgetful of herself, she patiently endured the ardor of her sufferings, so that she might quench the ardor with which the flames of purgatory tormented souls. Finally, on the seventh day of the month of February, in the year one thousand eight hundred and seventy-one, with the Servant of God Peter Olivaint present, who a few months later, it seems, perished as a martyr, after having been duly prepared for the exit of life by the sacraments of the Church, and having called out "charity, charity, charity," she went to the Lord Jesus, to receive the reward of charity. After.

[*Latin ed. p. 343*]

The acts of Pope Pius XII, page 343, recount that, despite the suffering which had previously disfigured his face, he displayed joy, a joy proper to those who enjoy the good things which "cannot be comprehended by the eyes, nor perceived by the ears, nor imagined by the mind." Moreover, the fame of his sanctity increased daily, and was seen to be confirmed by heavenly signs. Therefore, a process was begun to investigate the cause for the canonization of the Blessed, and after the ordinary proceedings, a commission for the introduction of the cause was established by Pope Pius XI, of blessed memory, on the fifth day of May, in the year nineteen hundred and thirty-six. Subsequently, after the Apostolic investigations were properly completed, the theological and cardinal virtues of the Venerable Mary of Providence were examined; and, after all expenses and investigations, We, by decree of the twenty-second day of February, in the year nineteen hundred and fifty-five, solemnly declared that she was to be honored as a saint. Then, the question of miracles was raised, which, at the request of the Servant of God, were said to have been granted by God, and after all matters were diligently investigated, We declared on the twenty-second day of January of this year that they were established. Only one question remained: whether the Servant of God was to be safely

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reckoned among the Blessed. This was certainly the case. All the Purple Fathers who are in charge of the Sacred Rites, as well as the Official Prelates and Consultants, affirmed that this could be done with all their voices. However, for the importance of the matter, We opened our mind to pray to God, so that We might obtain a greater abundance of heavenly light to bring forth this judgment. Finally, on the twenty-first day of April, on the Sunday of the Resurrection of Our Lord Jesus Christ, this year, We decreed that the solemn beatification of the Venerable Servant of God, Mary of Providence, could safely proceed. Since these things are so, by the force and authority of these letters, We grant that the same Venerable Servant of God, Mary of Providence, who in life was called Eugenia Smet, shall henceforth be called Blessed, and that her body and relics, although not to be carried in solemn processions, may be publicly presented for the veneration of the Christian faithful, and that images of the same Blessed may be adorned with rays. Furthermore, by the same authority, We grant that the Office of the Common of Virgins, with proper readings approved by Us, may be recited annually, and that the Mass of the same Common, with proper prayers also approved, may be celebrated according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of this Mass may take place only in the diocese of Lille, in which the Blessed was born, and in the archdiocese of Paris, in which she breathed her last.

[*Latin ed. p. 344*]

Acts of the Apostolic See - Official Commentary 344, and also in the churches and chapels located throughout the world, which the Institute of the Sisters of Charity for the Souls in Purgatory utilizes, shall be attended by all the Christian faithful who are obliged to recite the canonical hours, and, with regard to Mass, by all priests, to the churches or chapels in which the feast of the same blessed [Maria] is celebrated, provided that it is convenient. Finally, we decree that the solemnities of the Beatification of the Venerable Maria de la Providencia shall be celebrated, with due observance of the aforementioned regulations, in the churches and chapels, on days legitimately determined, within one year after the same solemnities have been completed in the Holy Patriarchal Basilica of the Vatican. Notwithstanding any constitutions and apostolic ordinances and decrees concerning the prohibition of cults, and any other contrary provisions. We wish that copies of these letters, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation for Religious Affairs and are sealed with the seal of the same Congregation, shall be given the same full credence in judicial proceedings as would be given to the expression of Our will, as contained in these presented letters. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-sixth day of the month of May, the fifth Sunday after Easter, in the

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year 1957, in the nineteenth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Public Affairs of the Church, to the Reverend Father Peter Girard, General Moderator of the Society of Priests of Saint Sulpice: THREE CENTURIES HAVING ELAPSED SINCE THE FIRST ARRIVAL OF MEMBERS OF THE SAID SOCIETY IN CANADA. Pope Pius XII. Dearest son, greetings and the Apostolic Blessing. — Since, three centuries ago, the pious priest John James Olier, Founder of the Society of Priests of Saint Sulpice, sent the first members of that Society to...

[*Latin ed. p. 345*]

The Acts of Pope Pius XII, page 345, state that he sent a mission to the nation of Cahades, and this undertaking, indeed, produced a result from which, not without the divine providence and assistance, the Catholic name gained a most significant increase in that region. For the Sulpitian priests not only proclaimed the Gospel, diligently and zealously spreading the Christian doctrine among those peoples, and through sermons and writings, brought them back to righteous conduct, but they also devoted themselves in a special way to the education of youth, from which, as all know, the inclinations and course of future generations depend to the greatest extent. And that which was most important in their apostolic activity was that, according to the norms and inspiration of the Founder of the Sulpitian Society, those students who were called by God to the priesthood were educated and formed in such a way that they would, as far as human condition allows, become the best ministers and dispensers of the mysteries of Jesus Christ, and would strive greatly for their own salvation and that of others. This is especially worthy of our paternal praise, since there seems to be no firmer safeguard or more certain remedy against the deceptions of errant opinions, the enemies of the Church, and the allurements of a corrupt world, than well-trained young men, called by a certain divine impulse to embrace the priesthood, who are properly educated in seminaries, and who will subsequently lead the portion of the Christian people entrusted to them along the paths of truth and virtue to wholesome pastures. In this matter, it is fitting to recall the opinion of our most wise predecessor, Leo XIII: "There are certain things... so necessary for the progress of the Catholic cause that once they have been touched upon, it is not enough; they must be remembered and recommended more often. This applies especially to the care that must be devoted to seminaries, whose condition is so closely linked to the fortunes of the Church." Therefore, continue, as you are doing, to pursue this most important purpose and undertaking, and from this secular event, which recalls to your mind what your predecessors have accomplished in the Canadian land over a long period of time, take hope, so that, with God aspiring and helping, not only in this beloved nation, but wherever

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your life-giving activity is exercised, it may increasingly contribute to the glory of God, to the growth of the Catholic Church, and, as we have said, especially to the proper and holy instruction of future priests. With this hope, I commend you, my dear sons, and all members of your care, especially those who reside in the Canadian lands.

[*Latin ed. p. 346*]

Acts of the Apostolic See - Official Commentary 346, to all those entrusted to your institution, we impart the Apostolic Blessing, which is the conciliator of heavenly gifts and a witness to Our paternal benevolence. Given in Rome, at Saint Peter's, on the tenth day of the month of March, in the nineteenth year of Our Pontificate. PIUS PP. XII

To the Reverend Father Kilian Lynch, of the Order of the Brothers of the Blessed Mary, of Mount Carmel, General Moderator:

Regarding the meeting of the Third Order of Carmelites from all nations, to be held near the shrine of Fatima, and concerning the spiritual retreat to be held there.

PIUS PP. XII, Beloved son, greetings and the Apostolic Blessing.

— From your most obedient letters, which you sent to Us, We learned that the members of the Third Order of Carmelites will celebrate a meeting from all nations next month of August, near the sacred shrine of Fatima, where the Blessed Mary is so devoutly venerated; and that they will there undertake a spiritual retreat, to be presided over by the Venerable Father Alvarez-Pereira, in which spiritual exercises will be held for a set time. We heartily congratulate you on both events, as from them a good hope shines forth that abundant and salutary fruits will not fail to arise.

As for the Carmelite Sisters, We desire above all that they keep before their eyes and in their minds the words of Jesus Christ: "Be you therefore perfect, as also your Heavenly Father is perfect" (Matthew 5:48). For sanctity of life is not recommended only to those who have been initiated into the priesthood, or who have been called by a certain divine impulse to make religious vows, but also to all who belong to the lay state, and especially to those—as is the case now—who have been admitted into the Third Order of Carmelites; for since they are, in a certain way, attached to a religious family, so brilliantly illuminated by the splendor of so many Saints and Blessed, they ought to exert all their efforts to follow in their footsteps. In this regard, they should especially keep in mind:

[*Latin ed. p. 347*]

The Acts of Pope Pius X, LL 347, state that one cannot dedicate oneself fruitfully to external actions and the works of the apostolate unless first the soul of each person is conformed and moved by Christian virtue, and by the study of prayer and pious meditation. And therefore, let no one spare any effort, so that others, even those who are brothers, may, with the help

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of divine grace, either be brought back to a good life, or, already brought back, may strive more diligently and zealously each day to attain Christian perfection and to expand the Kingdom of Jesus Christ ever more. They will certainly be able to achieve this more easily if they follow this correct reasoning, which is demanded by the very nature of their life and the specific norms established for them: "They dedicate their lives to the propagation of the Kingdom of God and to helping their neighbors; therefore, at determined times, according to the counsel and direction of their Superiors, they devote themselves to works of charity, to teaching Christian doctrine to children, and to fostering priestly and religious vocations, especially those of Carmelites, to supporting missions, and to other apostolic works; and they readily offer their services to the Catholic Action in their own parish."

In a particular way, the Carmelites dedicate themselves to the Virgin Mary, honoring her with the greatest piety, and entrusting themselves entirely to her most powerful patronage. By acting in this way, they will have her as a vigilant comforter and most loving helper in this earthly life, so often beset by dangers and storms, and also in the supreme hour of death; and in the purifying fire, should they happen to be cleansed by it, she will be the conciliator of divine grace and divine help. Concerning the new asceticism, we make vows from the heart that the use of Spiritual Exercises may be greatly increased, not only for the clergy, but also for the laity. This is particularly necessary in the times in which we live. For on the one hand, the inconsideration and neglect of heavenly things has taken hold of many minds; on the other hand, a more vehement outpouring and unrestrained desire for earthly things, which agitates not a few, constantly weakens the desire for higher goods, and sometimes even diminishes it. Consequently, it often happens that people become too involved in fleeting and vanishing things, and are therefore easily prevented from seriously meditating on eternal truths; and, alas, it happens that Christian virtue is weakened, and Christian faith is often undermined and gradually vanishes without being noticed. Therefore, the usefulness of sacred retreats must be recognized by all.

[*Latin ed. p. 348*]

To all those for whom these things are dear, so that their custom may be widely spread. Indeed, we are very pleased to congratulate you on this matter as well; while we implore the Giver of heavenly blessings, through fervent prayers, to grant the necessary help for the excellent endeavors you are about to undertake, so that they may be successfully carried out. Meanwhile, may the Apostolic Blessing be a bond of unity for these endeavors, which we impart to you, beloved son, and to all members of the Third Order of Carmelites, especially to those who are about to visit the sacred shrine of Fatima, in the Lord. Given in Rome, at Saint Peter's, on the third day of the month of April, in the year 1957, in the nineteenth year of Our Pontificate.

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PIUS PP. XII.

TO THE MOST REVEREND ADEODATUS JOHN, BISHOP OF SABINA AND MANTUA, SECRETARY OF THE SACRED CONSISTORY, WHO IS APPOINTED LEGATE TO CELEBRATE THE SOLEMNITY OF THE RELICS OF SAINT NICHOLAS, BISHOP OF MYRA, IN BARI.

Most Reverend Father, greetings and the Apostolic Blessing.

Among the notable monuments that the piety of our ancestors has raised in Italy, the sacred basilica of Bari, founded in honor of Saint Nicholas, Bishop of Myra, deserves to be mentioned, to whom pastoral concerns and other excellent virtues have earned singular veneration among posterity. This basilica has gained a noble reputation, not only for its artistic decorations and works, but especially for the relics of the saint himself, which were brought from Asia and are preserved in that temple, and for the undeniable signs of heavenly help, which the citizens of Bari and others who come there to venerate have constantly experienced. As a result, this basilica is celebrated with great frequency and devotion, not only by citizens and visitors from all over Italy, but also by faithful pilgrims from distant lands.

Indeed, not long ago, the sacred relics of Saint Nicholas were removed from the crypt of the temple and placed in another location, so that their original place could be suitably restored and decorated in a better way. Now, a pious plan has been initiated to solemnly and...

[*Latin ed. p. 349*]

The acts of Pope Pius XI, volume 3, page 349, record that [the relics] are placed in the renewed crypt, where they have been most religiously preserved for centuries. Therefore, desiring to add a solemnity to this translation, We choose and appoint you, Our beloved Son, who governs the suburban Churches of Sabina and Poggio Mirteto, and who renders such distinguished service to the Roman Curia, as Our Legate, to preside over and direct the sacred rites and ceremonies of the translation of the relics of Saint Nicholas and the consecration of the new altar, which will take place next month in the magnificent temple of Bari, representing Our person. We are, moreover, encouraged by the hope that such solemnities will greatly benefit the Christian people in the growth of religion and piety. In the meantime, that this day may be more joyful, We freely grant you the faculty, after the sacred pontifical rite has been performed, in the presence of the faithful, to bestow, in Our name and with Our authority, a plenary indulgence upon them, according to the conditions of the Church. Finally, as a pledge of Our paternal care and of the Heavenly assistance, We impart to you, Our beloved Son, to the distinguished Archbishop of Bari, and to all those who participate in these sacred ceremonies, Our Apostolic Blessing in the Lord. Given at Rome, near Saint Peter's, on the sixteenth day of the

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month of April, in the year 1957, in the nineteenth year of Our pontificate.

PIUS PP. XI

TO THE MOST REVEREND CARDINAL D. CAROLO MARIA, titular of SANTA MARIA IN AQUIRO, Archbishop of Quito, having completed twelve years since his ordination to the priesthood.

PIUS PP. XI, to Our beloved Son, greetings and Apostolic Blessing.

We have learned with pleasure that you recently renewed the sweet memory of that day, sixty years ago, when you first offered the Holy Sacrifice to God in this venerable city, and that those faithful entrusted to you, and others formerly under your care, with the favorable support and leadership of the clergy, have decided to solemnly celebrate the twelfth anniversary of your priesthood with fervent demonstrations of devotion and piety.

[*Latin ed. p. 350*]

Acts of the Apostolic See - Official Commentary 350. Indeed, in the flourishing years of your life, the duties entrusted to you, especially the care of souls and the teaching of dogmatic theology in the Seminary of Quito, were diligently fulfilled. Subsequently, adorned with the episcopal dignity forty-five years ago, first in the diocese of Laj, after seven years in the jurisdiction of Riobamba, then, after another seven years, in the seat of Guayaquil, and finally, after seven years have passed, you have devoted constant and active service to this metropolitan See of Quito in pastoral ministry. It is a lengthy task to recount all the merits you have earned for the Church, and those so outstanding, which you have accumulated over this long period of time; but we cannot entirely suppress the particular care you have shown in defending the Catholic faith and the education of youth, in welcoming new religious families from foreign lands, in fostering the pious and social works of the Catholic Action, in erecting parish churches, schools, and colleges, in promoting ecclesiastical vocations, and in opening seminaries for the clergy entrusted to you in various dioceses. At present, this new site for the Minor Seminary, more suitable for the needs of the present time, has been appropriately constructed. Considering these praises, We, mindful of them, wished to honor you, Our Beloved Son, four years ago with the splendor of the Roman purple, freely attributing it to the Church Senate. Now, therefore, having found a most opportune occasion, we heartily congratulate you on the sacred ministry so long and usefully exercised, praying that God may grant that, refreshed by heavenly gifts and consolations, He may preserve and protect you until your advanced years. Furthermore, in order that the forthcoming celebrations may be more beneficial to the Christian people, We freely grant you the faculty, on a day you shall designate, after the Sacred pontifical rite has been performed in the presence of the faithful,

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to impart, in Our name and authority, a plenary indulgence to them, for the benefit of the Church. Finally, as a pledge of the highest assistance and of Our most profound charity, We impart to you, Our Beloved Son, and to the entire clergy and people under your care, the Apostolic Blessing, in the Lord. Given at Rome, at Saint Peter's, on the tenth day of the month of May, in the year 1957, in the nineteenth year of Our pontificate. PIUS PP. XII.

[*Latin ed. p. 351*]

Acta Pii PP. XII 351 ALLOCUTIONES I Patrons and students of the Work, which is called "Stations de plein air," established in Belgio twenty-five years ago. * Just as the day of your arrival in Rome, dear sons, will leave indelible memories in you, We shall also keep present in Our heart for a long time the joy that We feel now, the joy of welcoming you and of receiving with you, in thought, all those who could not accompany you, but who have entrusted you with their wishes and their gifts. We now have the opportunity to meet Our sons who are most deprived of the goods of this world, those to whom Our solicitude is more directed, because they await it with greater fervor, and in it they find a powerful reason for consolation and relief from their sufferings. Thus, a magnificent dream is realized that, many times, must have seemed illusory to you, and to which you perhaps refused to believe! And yet, Divine Providence now allows you to experience it! It has inspired so many dedications, collaborations, and sympathies that you, too, can participate in the privilege that many other Christians envy: that of coming to pray on the places consecrated by the death of the Apostles Saint Peter and Saint Paul, and of many martyrs; and also of expressing your attachment to the common Father, and of receiving His blessing and His encouragement. Therefore, be most welcome among Us, and thank the Lord who has led you here, so that We may show you the place you hold in Our concerns. Despite your modest resources, you did not wish to appear before Us with empty hands, and you desired to offer Us several gifts as a testimony of your affection. These gifts appear to Us all the more precious, because each of them represents a part of your work, your deprivations, and your sacrifices, and also strongly expresses the fervor of your sentiments. We thank you for them with effusion. Your presence here, dear sons, highlights a contrast of the modern age. Anyone who is even remotely interested in social questions cannot but admire the progress accomplished in recent times. * Delivered on May 3rd of the year 1957.

[*Latin ed. p. 352*]

Acta Apostolicae Sedis - Official Commentary 352 concerning family allowances, pensions, social insurance, and housing policy. These advancements have notably improved the condition of thousands of workers and small farmers. At a superficial glance at the situation in the wealthiest Euro-

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pean countries, one might have the illusion that, within them, the network of laws and organizations of assistance constitutes an effective apparatus for combating poverty, or at least the involuntary causes that provoke it. Behold! You know from personal experience that this is not the case. Despite so many commendable efforts and good intentions, it must be acknowledged that, among the populations of the most developed countries of this continent, there remains a still impressive proportion of people whose income remains below the subsistence level. These are hundreds of thousands of people who constantly live in the midst of the most dire necessities, deprived of decent housing, tormented by hunger, desperately struggling to maintain some dignity and not to sink definitively into utter misery and despair. Several times already, public opinion has been shaken by one tragic case or another, which revealed to it unsuspected distresses. But soon after, indifference and oblivion fall like a thick veil, concealing these painful spectacles and silencing those insistent voices that proclaim their appeal. How can this large number of neglected individuals be explained, if not by the fact that the laws and organizations of social assistance are directed towards those who are already capable of helping themselves, of making a determined contribution that will allow them to enjoy the benefits provided? Often, due to unfortunate circumstances, oversight, or negligence, the individual loses their right to assistance, or discovers that nothing is provided for their case, which has suddenly become tragic. Here is a man, a family reduced to indigence, forced to accept housing conditions and a way of life unworthy of human beings, and from which it will be extremely difficult for them to escape. Society is indifferent to these, to those who lack the means to organize themselves, and of whom no political or economic advantage is expected, even though they suffer greatly, and their weakness exposes them to the machinations of unscrupulous exploiters, who will seek to extort from them the little they still possess and to keep them in this state of inferiority. Does it need to be mentioned the example of the exploitation of slums? Dilapidated, crumbling houses, lacking the most necessary hygienic facilities, sometimes bring substantial sums to their owners, without costing them anything, since they have long neglected to make the necessary repairs.

[*Latin ed. p. 353*]

Acts of the Holy See, Pope Pius XII, 353, essential measures. It can never be said enough the harm that these dwellings cause to families forced to seek refuge in them. Deprived of air and light, living in filth and unspeakable squalor, adults and especially children quickly become prey to contagious diseases, which find in their weakened bodies a favorable ground. But the moral damages are even more serious: immorality, juvenile delinquency, the loss of the desire to live and work, an inner revolt against a society that tolerates such abuses, that ignores and allows human beings to

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languish in this way, gradually transformed into wrecks. And society itself will bear the consequences of this shortsightedness: for not having wanted to prevent the evil and remedy it in time, it will spend enormous sums in order to maintain an entire apparatus for the repression of delinquency and to pay the costs of prolonged stays in sanatoriums and clinics. How many millions are devoted to treating ailments that would be easier and less costly to prevent! One of the most harmful consequences of unhealthy and inadequate housing is the serious deficiency in the education of children. How many of them are morally abandoned by their parents, deprived of care and affection, forced to live on the streets or in an environment marked by vice! Inevitably, physical defects are accompanied by psychological and emotional imbalances; less desirable tendencies, left to anarchy, soon stifle the others and render the individual incapable of any orderly social life. Thus, the evil, perhaps accidental in origin, quickly takes root and greatly complicates the task of rehabilitation. People of good faith, but lacking sufficient information on the matter, will easily believe that the majority of those who live in slums, or who must make do with resources below the minimum standard of living, are in this situation through their own fault or negligence, and that assistance organizations are capable of helping anyone who needs it. In fact, the existing institutions, as We have already said, are primarily addressed to those who can help themselves; they should be adapted and their action extended even to those who, for some reason, are unable to benefit from the measures already in place. It is normal that the organizations responsible for distributing funds for assistance should be concerned with good management; but it cannot be admitted that they lose sight of their main objective and seek their own interests first, to the detriment of the end for which they were established.

[*Latin ed. p. 354*]

354 Acta Apostolicae Sedis - Official Commentary, in which they were established: it so happens that they become closed off to the most miserable and to those who have the most urgent need of their intervention. We would therefore like to draw the attention of public authorities to this persistent scourge of contemporary society: there remains a significant portion of society – reaching up to 10 and even 20% of the total population in the best-equipped countries – which cannot live a decent and truly human life, which remains defenseless against disease and moral corruption, and often becomes a victim of unscrupulous individuals; this results in considerable financial burdens for the States, intended to contain the evils engendered by the persistence of slums. Good intentions and competent individuals are not lacking, ready to seriously study the problem and suggest remedies. It is necessary to adapt the laws that deal with this matter, to supplement them, to remedy the flaws in the operation of relief organizations, and to vigorously suppress all forms of exploitation. Practical solutions must take

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into account the specific circumstances of each country, each region, each situation. Above all, they must consider poverty in its primary aspect, the human aspect. One must consider the personal difficulties of the individual and those of his family, his possibilities of improvement, and one must follow him with attention and affection, delegating proven assistants for this work. Often, indeed, the prescriptions of laws and regulations prove incapable of covering the entire complexity of real life, and even create difficulties that prevent truly effective assistance. It is therefore important to entrust the work of upliftment to active, serious, and fully dedicated individuals, who will be provided with the authority and powers necessary to carry out their mission. Private initiative will obviously play an important role in the fight against poverty. The work of the Outdoor Stations, through which you were able to undertake your journey to Rome, provides a striking example of this. Founded more than 25 years ago to send the children of poor neighborhoods to the countryside, it has fortunately developed and, taking advantage of dedicated collaborations, it successfully carries out numerous activities of assistance to those most in need, providing them with housing, clothing, and furniture; it cares for children who are morally abandoned, places adolescents in jobs, and employs many other ingenious forms of charity. Whatever the attitude of men towards you, my dear sons, their indifference or their injustices, you can be sure that the Lord will not…

[*Latin ed. p. 355*]

Acta Pii PP. XII 355 does not forget you, He who declared: "Are not two sparrows sold for an ass? And one of them shall not fall on the ground without the knowledge of your Father. And you, even the hairs of your head are all numbered. The Lord regards you as His children, He loves you, and He protects you all the more because He sees you deprived of the goods of this world, and subjected, as He Himself was, to the incomprehension of many. Therefore, do not fear that He will abandon you! If suffering and privations weigh heavily upon you, remember that amidst this deprivation, you still have the essential: the presence of a most good Father, who will reward your fidelity. He certainly asks you to pray fervently, to remain upright, honest, and courageous, even when the temptation arises to yield, as so many others do, to the allure of evil. The Providence of God increases day by day the number of those who know your needs, who want to help you, and who strive wholeheartedly to do so. Offer them your collaboration with the will to help them as much as possible, and to support those who are poorer than yourselves. Upon your return to your homeland, you will manifest your gratitude to the Lord by setting to work with greater joy and zeal, and you will inspire around you a renewal of confidence, which is the first condition for the improvement of your own lot and that of all your companions. We invoke upon you all, upon your families, upon your benefactors, and upon all those who strive to come to the aid of the destitute, the

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most abundant divine favors, and from the bottom of our heart, We give you a pledge of this through Our Apostolic Blessing.

To those who attended the discussions held throughout the week, under the auspices of the Pontifical Academy of Sciences, concerning the multitude of stars that inhabit the spaces of the heavens.

Just as other physical sciences, which the present age admires for their prodigious development, astronomy is now experiencing a period of the most fruitful research and discoveries. Therefore, We are particularly pleased to welcome today, along with the select group of astronomers who are participating in the conference held at the Vatican Observatory, the members of Our Pontifical Academy of Sciences. Amidst this assembly of distinguished scholars and tireless investigators,

1 MATTH., 10:30.

* May 20, 1957.

[*Latin ed. p. 356*]

Acts of the Apostolic See - Official Commentary 356 wonders of creation, We feel a fervent desire to repeat the hymn that the Lord places on the lips of all those who, with gratitude, receive from Him the gifts of life, intelligence, and love: "The heavens declare the glory of God, and the firmament proclaims his handiwork."* To know better still this starry heaven which speaks to you, through its immensity and order, of the power and wisdom of its Author, the conference convened under Our auspices proposes to address, in a free and familiar debate, the most current questions which concern specialists, and even all those who are closely or distantly interested in the knowledge of the physical universe. When the Congress of the International Astronomical Union met in Rome in 1952, We took the opportunity to congratulate its members on the wonderful achievements that their science had accomplished in recent years. We then traced the significant steps that had made it possible to form a more precise idea of the galactic system and the position that the sun occupies within it; and then to establish the true nature of the spiral nebulae, recognizing in them other galaxies analogous to our own and populated by billions of stars. Beyond the known worlds, one could then suspect the existence of others, which would soon be revealed to the penetrating gaze of a giant telescope. At that time, moreover, the discovery made by Baade was being published, according to which the commonly accepted scale of the dimensions of the universe should be doubled, or even multiplied by a larger factor. It is to this same astronomer that we also owe the first mention of the central theme of your present colloquia, the existence of two types of stellar populations. The article by Baade, published in 1944, first noted that photographs taken on plates sensitive to red light with the 2.5 meter

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telescope of Mount Wilson had, for the first time, resolved into distinct stars the two companions of the Andromeda nebula and the central region of that same nebula. Happy chance? No, but rather the fruit of long and arduous research. Powerful telescopes already made it possible to resolve the outer parts of the nebula into individual stars, but the central nucleus remained completely amorphous, even in photographs taken with the best instruments. Finally, skill and patience overcame the difficulty; for various reasons, it could be supposed that the nucleus of the nebula... 4 Ps. 18, 2.

[*Latin ed. p. 357*]

The acts of Pope Pius XII, volume 357, contained stars that were indeed distinct, but too faint to appear as such in the photographs. It was also presumed that the brightest among them would be red giants. Baade thought that by using plates sensitive to red light, it would be possible to capture them. Pushing the limits of the available resources, he extended the exposure time to nine hours and succeeded in photographing a good number of stars in the core of the Andromeda nebula and in its two companions. He then demonstrated that the newly discovered stars were less luminous and colder than the blue giants that populated the spiral arms, and he concluded that the stellar populations of galaxies are divided into two groups: one represented by the blue giants and the stars of galactic clusters (Type I), and the other by the stars in the core, globular clusters, and Cepheid variables with short periods (Type II). The two types differ not only in brightness and color, but also in age, location, chemical composition, mode, and quantity of energy production. In the same article, Baade notes that, as early as 1926, Oort had discovered in our galaxy two categories of stars with different characteristics: some possessing a rapid movement relative to the sun, and others moving more slowly. These two categories, which also differed in the frequency of their spectral types and in galactic concentration, correspond respectively to Baade's Type II and Type I. Thus, the discoveries of Baade and Oort complemented each other and opened the way for a whole series of theories and research, which you will discuss in this conference. A simple look at the program you have set for yourselves reveals, even to those who are not specialists in the field, the complexity of the questions that are presented to you and the lines of approach that are necessary for a complete investigation of the subject. You begin by studying external galaxies and then proceed to a detailed discussion of the Milky Way system. This is indeed the logical process for addressing the question of stellar populations, and it was the path actually followed by the progress of science, because it has been extremely difficult to determine the details of our Galaxy due to the fact that the Earth itself is included within it. Therefore, the first elements of a solution to your problem were found in external galaxies, although recently much has been learned about our own Galaxy. Thus, the Dutch astronomers succeeded in locating the spiral arms,

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thanks to the observation of...

[*Latin ed. p. 358*]

358 From the Holy Apostolic See - An Official Commentary. Concerning the radio waves emitted by the hydrogen present therein. Since the stars of our system are much closer than those of external galaxies, the astronomer more easily approaches their study and strives to determine their brightness, their spectra, their movements, and their distribution in space. A large part of this knowledge could only be acquired with the most powerful means available. Thus, for example, the study of globular clusters, so fruitful in providing information about Type II populations, has benefited from the services of the 5-meter reflector at Mount Palomar. Nevertheless, excellent work has also been accomplished with more modest instruments, particularly in the study of variable stars, to which the Vatican Observatory, which we are pleased to note, makes a useful contribution. Regarding Cepheids, which constitute a valuable source of information for the problem of stellar populations, a more precise estimate is still awaited of their number in the various parts of the Galaxy, as well as of their spectrum, their movements, and the mechanism of their variations. As for novae, these astonishing stars, which are suddenly seen to grow brighter and shine intensely for a more or less brief period, and then return to their original brightness, undoubtedly new ones will be discovered, and it will be possible to better explain their behavior and their distribution. You will pay particular attention to the problems that concern the evolution of stars, the production of energy within them, the formation of atoms, and the transformations they undergo. The collaboration of the specialist in nuclear physics and the expert in statistics is essential here to supplement what is already known about the changes undergone by atomic nuclei subjected to high temperatures, about the cycles that follow each other in the development of an individual star, and about the differences in behavior that characterize, in this regard, the various types of stars. You will strive to clarify the role of chemical composition in the genesis of the different types and the changes it subsequently undergoes, as well as the effects exerted by the interstellar medium, dust or gas, on the stars that traverse it, the exchange of matter between the medium and the star, and the consequences that result for both. The age difference that you assign to the various types also holds a significance of the highest interest. While stars of Population II are approximately 5,000 million years old, that is, roughly the age of the universe itself, Population I appears to be no older than...

[*Latin ed. p. 359*]

Acta Pii Pp. XII 359: dizaines de millions d'années. Il est naturel que les supergéantes bleues, qui émettent constamment une quantité considérable d'énergie sous forme de chaleur et de lumière, paient cette prodigalité par

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l'épuisement relativement rapide de leurs réserves, tandis que les étoiles anciennes, comme le soleil, ménagent davantage leurs ressources, encore que la quantité d'énergie émise continuellement par le soleil paraisse énorme. Vous réussirez peut-être à découvrir des étoiles plus jeunes encore que celles que l'on connaît, ou même – qui sait? – à en observer la genèse. La formation et l'évolution des étoiles les plus anciennes de la population I I, requerront une bonne part de votre attention, malgré l'intérêt bien compréhensible que s'attirent leurs compagnes plus jeunes à cause de leurs transformations spectaculaires. Le soleil mérite bien qu'on ne le néglige pas, car, outre l'influence directe qu'il exerce sur la terre et ses habitants, il consent aussi plus facilement, en raison de son voisinage, à révéler les secrets de son comportement; son étude ne cessera donc jamais de constituer un secteur essentiel de l'astronomie. Nul ne pensera cependant à négliger pour cela les galaxies extérieures, dont Nous avons souligné plus haut l'importance pour les recherches astronomiques. Les Nuages de Magellan en particulier ont l'avantage d'être les deux systèmes stellaires les plus proches de notre Galaxie et de fournir des renseignements qu'on demanderait en vain aux systèmes plus distants. Aussi avez-vous invité à votre conférence le représentant d'un grand Observatoire de l'hémisphère Sud, qui leur a consacré une part notable de ses efforts. Les galaxies elliptiques, qui contiennent surtout des étoiles de population I I, ressemblent un peu aux amas globulaires, mais s'en distinguent certainement par les dimensions et l'origine. Les amas globulaires eux-mêmes, quand on les soumet à un examen approfondi, révèlent entre eux certaines discordances. Ainsi le diagramme de Hertzsprung-Rüssel de l'un ne correspond pas exactement à celui d'un autre. Peut-être même en conclura-t-on que les types de populations stellaires ne sont pas limités à deux. Il vous appartient d'en débattre et de vous communiquer mutuellement sur ce point, comme sur tous ceux que Nous avons évoqués, les informations que vous avez recueillies et les conclusions, auxquelles vous conduit votre expérience personnelle. Chercher inlassablement des faits précis, élaborer des théories pour les expliquer, vérifier la théorie par de nouvelles observations, la corriger au besoin, la remplacer par une autre plus parfaite, qui tienne compte de...

Acts of Pope Pius XII 359: tens of millions of years. It is natural that blue supergiants, which constantly emit a considerable amount of energy in the form of heat and light, pay for this extravagance by the relatively rapid depletion of their reserves, while older stars, such as the sun, conserve their resources more carefully, even though the amount of energy continuously emitted by the sun appears enormous. You may succeed in discovering stars even younger than those that are known, or even – who knows? – in observing their genesis. The formation and evolution of the oldest stars of Population II will require a significant portion of your attention, de-

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spite the understandable interest that their younger companions attract due to their spectacular transformations. The sun certainly deserves not to be neglected, for, in addition to the direct influence it exerts on the earth and its inhabitants, it also more readily, due to its proximity, reveals the secrets of its behavior; therefore, its study will never cease to be an essential sector of astronomy. Nevertheless, no one will think of neglecting, for this reason, the external galaxies, whose importance for astronomical research We have emphasized above. The Magellanic Clouds, in particular, have the advantage of being the two stellar systems closest to our Galaxy and of providing information that would be sought in vain from more distant systems. Therefore, you have invited to your conference the representative of a large observatory in the Southern Hemisphere, who has devoted a significant portion of his efforts to them. Elliptical galaxies, which contain mostly stars of Population II, resemble globular clusters to some extent, but certainly differ from them in dimensions and origin. The globular clusters themselves, when subjected to a thorough examination, reveal certain discrepancies among themselves. Thus, the Hertzsprung-Russell diagram of one does not exactly correspond to that of another. Perhaps one might even conclude that the types of stellar populations are not limited to two. It is your task to debate this and to communicate with each other on this point, as on all those that We have mentioned, the information you have gathered and the conclusions to which your personal experience leads you. To tirelessly seek precise facts, to develop theories to explain them, to verify the theory through new observations, to correct it if necessary, to replace it with another more perfect one, which takes into account...

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - Commentarium Officiale. The ceaseless labor of the astronomer, striving to acquire knowledge, is a task that, even in the eyes of the uninitiated, appears titanic. Regardless of the stage reached in his investigation, the astronomer cannot dispense with a comprehensive understanding of the universe, the most minute details of which he scrutinizes. Even if weighty uncertainties render some of his constructions obsolete, he does not shy away from the exhilarating impression that he dominates the cosmos through thought, and that he will eventually wrest new secrets from it. But even as he holds the keys that will open doors closed to him, his task will still be far from complete. Not only because the evolution of the stellar worlds incessantly renews the object of his interest, but because the truth that will bring his endeavor to a conclusion actually occupies a higher plane than that of scientific research. The knowledge of the physical universe, from the infinitely small to the infinitely large, perplexes the human intellect with its bewildering enigmas, yet it is both attractive and does not dispel its true torment. Like all other scholars, like the engineer grappling with the modern applications of electronics or nu-

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clear energy, but also like the most humble of intellectual or manual laborers, the astronomer seeks a truth that far surpasses that of mathematical calculation, the general laws of physics, or material quantities to be measured, moved, or dominated. What would be the immensity of the cosmos, its splendor, its organization, without the intelligence that is discovered within it through contemplation, and which sees in it a reflection of itself? Is not what man reads in the stars the symbol of his own grandeur, but a symbol that invites him to ascend higher, to seek elsewhere the meaning of his existence? Contemporary scientific thought is accustomed to not shying away from any problem, and this is legitimate as long as it remains within its own order. But, just as the moral universe transcends the physical world, every acquisition of science is situated on a lower plane than the absolute ends of the personal destiny of man and the relationships that unite him to God. Scientific truth becomes a deception from the moment it believes it is sufficient to explain everything, without relating itself to other truths, and especially to the subsistent Truth, which is a Living and freely Creating Being. The effort of the scholar, however disinterested and courageous it may be, loses its ultimate purpose if he renounces seeing, beyond purely intellectual ends, those that his conscience proposes to him: the decisive choice between good and evil, the profound orientation of his life towards the conquest of spiritual values, of justice and charity, of that charity in particular which is not merely philanthropy or sentiment.

[*Latin ed. p. 361*]

Acta Pii PP. XII 361 speaks of human solidarity, but which proceeds from a divine source, from the Revelation of Jesus Christ. Happy is he who can read in the stars the message they contain, a message of authority equal to that of its author, worthy of rewarding the seeker for his tenacity and skill, but also inviting him to recognize Him who gives truth and life and establishes His dwelling in the hearts of those who adore and love Him. Sincerely wishing that these exchanges of views may meet your expectations and afford you the lively satisfactions of more fruitful labor, We pray the Author of all good to grant you His help and protection, as a pledge of which We wholeheartedly give you Our Apostolic Blessing.

III. To the Sisters of the Congregation of the Helpers of Souls, residing in Purgatory, who had gathered in Rome for the beatification of Venerable Servant of God Mary of Providence, foundress of that Congregation.

United around the Common Father to celebrate the glorification of the Blessed Mary of Providence, whom We have just raised to the altars, you give thanks to the Lord, dear daughters, who manifests with splendor, in a new way, the wonders of His goodness. "Those whom He foreknew, He also predestined to become conformed to the image of His Son; to raise up a world burdened by the weight of matter, to transform by Redemption the creatures enslaved by sin into children of light, to animate them with the

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life of His Spirit, to associate them with His eternal glory: such was and such remains the mysterious plan of God. And in every age of history, He raises up privileged souls, adorned with the brilliant gifts of nature and grace, and entrusts to them the task of reflecting in all their actions the prodigious grandeur of the redemptive plan which He revealed in Jesus Christ and continues to manifest in the Church today."

Eugénie Smet, born into a family with strong Christian traditions, shines forth by the perfection of her supernatural faith, by the, so to speak, constant contact with the beyond, by the ardent zeal which impels her to communicate her convictions to those around her and to lead them in her train in the same spirit of trust and generosity. As a child, she asks God, to her "beloved Providence," as she loves to say, for everything that... *She died on May 27, 1957. 1 Born. 8, 29.

[*Latin ed. p. 362*]

Acta Apostolicae Sedis - Commentarium Officiale 362 mentions a festive garment, and a coin for the poor. But, filled with gratitude for divine favors, she also burns with the desire to offer to Providence that which is most pleasing to it: "To thank Providence," she says, "I could give it the souls in Purgatory, which it so desires to bring into heaven." Thus, in her heart, like a rare and delicate flower, blossoms the desire that will constantly grow and increase under the impulse of grace, and which now flourishes in the Congregation of the Auxiliaries of the Purgatory and in the various and fruitful works of which they are in charge. That charity towards the suffering souls was intimately united in Eugénie Smet with the most concrete, active, and universal apostolate, is undoubtedly a striking feature of her spiritual character and the particular mark that God willed to give her. The young woman, who helps the poor people of Loos and provides for their needs, also strives to spread the work of the Holy Childhood in favor of the little Chinese; she assists the prisoners of Toulon, the sick soldiers of Lille, realizing that through her hands flows the stream of divine favors, that she is a messenger and interpreter of Providence and its redemptive will. Her thoughts and her heart constantly rise from the sufferings of this world to those of the other. On both sides, it is a matter of fulfilling the intentions of the Lord, of enlightening, relieving, freeing, and saving. On November 1st and 2nd, 1853, this fundamental intuition begins to take shape in more precise projects: to organize an association of prayers in favor of the suffering Church, to found a religious family. The five proofs expected from God are given to her, and from that moment, nothing will be able to hinder her response. However, what a trial when, leaving her parental home and her most cherished affections, she finds in Paris only bitterness and disappointment! The group of which she had dreamed of making the core of her future congregation proves to be unsuited for the undertaking. Those were painful days when she experienced how the most

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ambitious dreams, conceived for the service of God, risk being definitively shattered by the contact of human contingencies. While the certainty that sustained her seemed to crumble, a new assurance enters her, founded not on human motives, but on support from above. The presence of the Lord manifests itself through undeniable signs: He speaks to her through the voice of the Archbishop of Paris and authorized guides. While several of the first companions lack a true vocation, others present themselves with solid virtue and possess all the guarantees of seriousness and generosity. The establishment at the Ba-

[*Latin ed. p. 363*]

The *Acta* of the Most Holy Father Pius XII, number 363, published in 1856, marks the definitive beginning of this undertaking, but the first members still lacked the framework of a religious rule and the guidance of an experienced individual. Divine Providence provided them with the rules of Saint Ignatius and sent them a learned religious man to oversee their implementation. From the rectory of Ars, where he attentively observed the initial steps of the foundation, Jean-Marie Vianney rejoiced; with the foresight of a prophet, he followed in spirit the rapid and secure progress of this small society. He approved of their apostolate among the sick, which began just two days after their arrival at La Barouillère, and declared: "This work is a thought of love born from the Heart of Jesus." From then on, the life of Mary of the Providence was dedicated to the increasingly demanding task of directing and organizing her congregation, guiding its work, and supporting its first foundations. It was necessary both to establish firm spiritual foundations, guaranteeing future fruits, and to lead her daughters towards the activities that the Lord indicated to them. The call to the missions of Chine, how could one resist, when they promised both more arduous sacrifices and a more abundant harvest of souls? The departure of the first missionary Auxiliaries filled her with emotion and joy, for she sensed that it would contribute in a remarkable way to the greater glory of God. Three years after their arrival in Shanghai and the taking over of Seng Mou Yeu, as an undeniable proof of divine blessings, the second novitiate of the Auxiliaries was established. While her Institute extended its branches in France and abroad, Mary of the Providence climbed her Calvary, tormented by an illness that afflicted her mercilessly. Even burdened by suffering, she maintained outwardly her tranquil composure, her contagious fervor, and her cheerfulness. No one better than she knew how to create within a community a spirit of "simple and cordial family, to console all sorrows, to spread trust and peace." However, in the secret of her soul, the presence of God gradually removed all other internal supports, depriving her of all sensible consolation, and burning her in physical and moral suffering, as if in a purgatory that would consume her vocation. Her spiritual director then supported her with his energetic words, urging her

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to accept without reservation the will of the Lord concerning her, and to respond without hesitation to the sacrifices demanded. "By the grace of God," she wrote, "there is not a thought in my mind, nor a feeling in my heart, that is not entirely His." For many months, she tirelessly renewed the offering.

[*Latin ed. p. 364*]

From the Acts of the Apostolic See - Official Commentary 364, concerning itself and the acceptance of its sufferings, as if to exhaust all the resources of its being, leaving nothing that is not sacrificed for the souls in Purgatory. Thus, it accumulates a treasure, from which abundant spiritual favors will also be poured forth upon those who follow it and continue in the path it has traced. In all the countries where they abound, the Auxiliatrices strive to "help in every good," according to local needs and the inspirations of Providence: visiting and caring for the sick at home, religious instruction for children and adults, catechetical training centers, social service in all its forms, primary and secondary education in missions, kindergartens, and homes for young people. In all these activities, they have from the beginning associated laypeople who desire to imbue their lives with the same spirit, to participate with the same zeal in the service of the Church, both militant and suffering. Whoever thus pursues the renunciation of all personal interests and all selfishness, and dedicates themselves without reserve to the universal work of redemption, will experience, as did Mary of Providence, suffering and trials, but also the invincible security of one who has established themselves upon the very strength of God, and awaits with humble confidence the hour of unending triumph: "In thee, O Lord, have I hoped, let me never be confounded." This is the grace that We wish for you, dear Sisters, those here present, for all the communities of your Institute, and for all those who benefit from the salutary influence of your actions. As a pledge of divine favors, which We invoke upon you through the intercession of the Blessed Mary of Providence, We impart to you from Our heart Our paternal Apostolic Blessing.

MESSAGE BROADCAST VIA RADIO TO THE FAITHFUL, ON THE OCCASION OF THE FOURTH EUCHARISTIC CONGRESS OF SPAIN, HELD IN THE CITY OF GRANADA.

* Venerable Brothers and beloved children who, in the historic city of Granada, are concluding the fourth National Eucharistic Congress of Spain: "Benedictus Deus et Pater Domini Nostri Iesu Christi" (Blessed be God, and the Father of our Lord Jesus Christ).

* May 19, 1957.

* 2 Corinthians 1:3.

[*Latin ed. p. 365*]

"Acts of Pope Pius XII, 365, 'God of all consolation,' who has allowed you

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to enjoy this blessed day, on which the series of public and national tributes to the Blessed Sacrament has been able to be resumed in that beloved nation, after such a long interruption. For, before all others, in the distant year of 1893, it was Valencia, the pearl of the Turia, which seemed to merit this privilege for having been the cradle of nocturnal adoration and the homeland of Saint Paschal Bailón, that provided the setting for the first Congress; followed by, three years later, the ancient and remote Lugo, the city of the Perpetual Exposition of the Blessed Sacrament, with the second; then came, in 1926, the unforgettable Assembly of Toledo, which, with its Arfe custodia and its 'Transparente,' seemed to have placed art at the service of the Sacrament of the Altar. And only today, after three tumultuous decades, like a rainbow of peace in a new sky, is this great cross completed across the national territory, and precisely in the very noble city of Granada, which, renewing the splendors of those days when it was called the 'Damascus of Andalusia,' has been transformed into an altar, whose canopy is the purest blue of its polished sky, whose altar piece is formed by the whitish slopes of its Sierra Nevada and the incomparable greens of its fertile plain, whose flowerpots are the fragrant gardens of the Alhambra and the Generalife, reflected in the cool waters of the Darro and the Genil. And in this unparalleled temple, singing of the Love of Loves, singing to its Lord, singing to that God, there is all of Spain, the Spain of the Councils of Toledo with its ancient faith in the Real Presence; 2 the Spain of the great Fathers who defended this very belief: Leandro, Ildefonso, Braulio 3, and above all, the great Isidore; the Spain of the illustrious Eucharistic painters; the Spain of the monumental custodias, the Spain of the great theologians of the Tridentine definitions, the Spain of the Eucharistic miracles, the Spain which has known how to make its heartfelt devotion to Jesus in the Blessed Sacrament one of its religious characteristics. And you yourself, most blessed Granada, are those not the singers of the glories of the great Sacrament, who were the pious Father Luis, the zealous John of Avila, the learned Francis Suarez, or that Eucharistic pedagogue, who was called Don Andrés Manjón? Did not the voice, always imbued with tenderness towards the God made man, of the eloquent Father Diego of Cadiz, resound in your churches, or were you not 2 Cf. *L'Eucaristia nei primi tre Concilii di Toledo*, by G. LACHEIXO, Gregorian, 1938. 3 *De eccles. officiis*, 1. 1, c. 18 - Migne P.L., vol. 83, col. 755. Pont Univ. Gre-

[*Latin ed. p. 366*]

The Acts of the Apostolic See - Official Commentary 366, testifies to the seraphic fervor, before the Tabernacle, of that hero of charity, who was called John of God? Therefore, there is nothing new if today, all of you, most beloved Spanish Catholics, have wished to offer this special tribute to him whom you have always acclaimed as the ultimate goal of your intellects and your hearts, to whom you have always recognized as the center of

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all truth and the origin of all life. "I am the truth," He seems to say to you, hidden under those sacramental species. And you, by adoring Him, it seems that you are acknowledging Him, since, kneeling, you proclaim His divinity and affirm your faith in it; by coming to He as suppliants, you manifest your condition as members of a fallen nature, which feels the need for His help; by singing to Him as the immolated Victim, you are thanking Him for the inestimable benefit of Redemption, the source of all our goods; by acclaiming Him as the glorious conqueror of death, you admit the definitive proof of His most holy Resurrection, a certain prelude to your own. But He also says, "I am the life," and it could be affirmed that you are repeating it to Him as you run at this very moment towards His altars, with longing gazes, as on one day, the multitudes of the people of Israel ran towards Moses, lest they die of thirst. The world is like a spiritual desert, and in this desert, there is no more water than that which flows abundantly from this rock; there is no more water than that divine grace by which we have been saved, and which He offers to you in abundance and superabundance; there is no more water than that grace which reaches you through those divine aqueducts, which are the sacraments. And of these, the first, the center of all, that towards which all are ordered, is this ineffable mystery, the perfection of all the others in which, in one way or another, you participate in the life of Christ. But if you wish to center all the ideas of your Congress, as We have seemed to notice, on the vision of Christ-Host, but Christ-Host-Love, then it becomes luminously clear that He, precisely in that Sacrament, is the truth, because in it is the supreme manifestation of that truth, of that immense charity which is the greatest.

[*Latin ed. p. 367*]

Acta PP. XII 367, 8, de veritatibus: "Deus est caritas." Solum caritas Dei, manifestata praesertim in Sacratissimo Sacramento altaris, tam multa mysteria nostrae sanctae fidei fecit, quae solum ut effluvium huius caritatis intelligi possunt; tum vero, cum evidentia clariora, patet quod Ille est vita, quia ad vitam imprescindibile est ad Illum coniungi, et haec coniunctio solum in caritate consumatur, solum in amore perficitur, in illo amore et in illa coniunctione quae omnia miracula efficere possunt. Quod haec veritas numquam a mentibus vestris discessit, carissimi filii, ut numquam a fallaciolo aliorum doctrinarum seducamini, quae lucem Eucharistiae non sustinere potuerunt, sicut aves nocturnae splendores solis; ut haec vita numquam in animis vestris moratur, sed semper in pleno vigore conservetur, ut deinde spontane spargatur in omnia opera vestra, amando vos invicem, ut simul, cum serenitate, momenta quae Providentia vobis parare potest, affronte possitis, in animo sincero quietis, collaborationis, constantis confugii ad Deum et confiduntiae in destinis vestris grandibus. In hoc fonte gratiae semper inveniatis energia necessaria ad vos sanctificare "in exacta solutione omnium officiorum vestrorum"; ut illa vere "lucem

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ad intellectus vestros, pacem ad spiritus vestros, obedientiam et robur ad voluntates vestras, flammam caritatis ad animas vestras, et alas ad pedes vestros, adferat, ut fratribus vestris, absentibus et deceptis, nuntium amoris vestri." Et benedictio Dei Omnipotentis, Patris, Filii, et Spiritus Sancti, super vos omnes descendat; super Te, carissime Fili, Nostrum Legatum, qui cum tanto decoro Cathedram Primatam Hispanicam in senectute adhuc valida et fructifera tenes; super fratres Nostros in Episcopatu, cum clero et populo eorum; super Praefectum Exc. Civitatis; super omnes dignas auctoritates praesentes, et super omnes qui ad praeparationem et bonum successum huius memorabilis Conventus contulerunt; super urbem Granadam, super totam Andalusiam, et super amantissimam Hispaniam in genere; super omnes hic praesentes, et super omnes qui aliquatenus vocem Nostram audiunt, vehiculum impalpabile affectus Nostri sincerissimi. Ascendant ex planitie Granadinae, perfumata optimis aromaticis hortorum eorum floridorum, aura veritatis et vitae, quae omnia impleat.

[*Latin ed. p. 368*]

The Iberian lands, both high and low, shall overcome the mountains, traverse the seas, and spread throughout the world, to render it more tranquil and more peaceful, more holy and more beautiful, more happy and more pleasing to the serene eyes of the Most High.

A WRITTEN MESSAGE GIVEN TO THE FAITHFUL, ON THE SACRED FEAST DAY, CONCERNING THE TRANSLATION OF THE RELICS OF SAINT NICHOLAS, BISHOP OF MYRA, TO BARI.

The event which today moves the faithful of the various dioceses of Apulia with mystical joy, and gathers them in extraordinary glorification of the Bishop, Saint Nicholas, the guardian angel of their religious piety; this historical event, for which the illustrious city of Bari, vibrant with commerce and trade, sees the relics of the Holy Bishop of Myra triumphantly traversing its districts, to finally find, in a more fitting crypt and in a more worthy place, the silence of the devout veneration of the faithful, pleases Us, beloved children, to contemplate with gratitude to the Lord and with hopes for the coming of the longed-for Christian rebirth.

From the day that the bold piety of the sailors of Bari transported to the West this sacred deposit of such precious remains, this ancient city and Apulia, Italy, and the Catholic world have been witnesses to the glorious vitality of a cult, which at the tomb of the Saint attracts countless crowds of pilgrims, always new, but carrying with them sorrows that know no difference of times, and which are resolved near those relics in supplications full of trust, and in comforts rich in light and graces.

To these pious throngs, which have become today a multitude praising and imploring, We deem it important to recall how the apostolic zeal, which certainly animated a shepherd of souls and of peoples, such as was Saint Nicholas, if it compelled the Holy Bishop to hasten piously to relieve

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the sick, the orphans, and the afflicted of his time, undoubtedly did not restrain him even before the heresies that plagued the East, making him a firm bulwark of the revealed truth against the dangers that threatened the pure faith of peoples recently converted to the light of the Gospel.

Not dissimilar, although on another plane, is the great work of restoration and construction to which the Church of God is now, more than ever, dedicated in the world.

[*Latin ed. p. 369*]

Acta Pii PP. XII 369 E) The struggle against hostile forces is the peaceful battle of truth against error, of virtue and good against evil and injustice. If it is legitimate for poor, needy creatures to journey to the tombs of the Saints with their personal bodily and spiritual afflictions, and to rekindle faith and virtue with the inextinguishable flame that emanates from those tombs, then it is the supreme duty of all to approach such sources of grace and blessing, mindful of that holy Church Militant and suffering, our Mother, which draws valid contributions for its salutary achievements and victories from the prayers of its children, from their individual and collective work, and from their sacrifice. The Saint who extended his spiritual influence from the East to the West is with us, present in the needs of the Church, a powerful intercessor with God, and a source of renewed energy among men. May his intervention aid the guiding action of the Pastors of the flock of God; to the ever more fervent zeal of the priests; to the many activities of the Catholic Action; to the work of forming and defending the youth, so greatly beset by dangers. May all who turn to him for help and salvation feel his protection on land and at sea. May he grant to beloved Bari, to the Church, a new life in faith, piety, and customs; may he hasten the day in which the entire human society may greet the hoped-for dawn of a better world. With these prayers, We are pleased to join our prayers and those of Our children to the Lord, and to impart to all those present at the solemn ceremonies the Apostolic Blessing. From the Vatican, May 7, 1957. PIUS PP. XII 24 - ACTA, vol. XXIV, n. 7 — June 25, 1957.

[*Latin ed. p. 370*]

Acts of the Apostolic See 370. Official Commentary. ACTS OF THE HOLY CONGREGATIONS. SUPREME HOLY CONGREGATION OF THE SACRED OFFICE. DOUBT REGARDING THE VALID CELEBRATION OF THE MASS.

It was inquired by this Supreme Holy Congregation whether several priests validly celebrate the sacrifice of the Mass, if only one of them pronounces the words "This is my body" and "This is my blood" over the bread and wine, while the others do not pronounce the words of the Lord, but, with the celebrant knowing and consenting, have the intention and manifest their intention of performing the words and actions of the same.

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On Thursday, March 8, 1957, the Eminences and Reverend Cardinals, entrusted with safeguarding the faith and morals, after the vote of the Consultors, decreed that the proposed doubt be answered: Negatively; for, according to the institution of Christ, only he validly celebrates who pronounces the consecratory words.

On Saturday, the 18th of the same month and year, the Most Holy Lord, Pope Pius XII, by divine Providence, in an audience granted to the Eminent and Reverend Cardinal Pro-Secretary of the Holy Office, approved the resolution presented to him by the Eminences of the Fathers and ordered it to be made public.

Given at Rome, from the offices of the Holy Office, on May 23, 1957.

Arcturus De Jorio, Notary.

[*Latin ed. p. 371*]

Sacred Congregation for the Propagation of the Faith 371. S. CONGREGATION FOR THE PROPAGATION OF THE FAITH in MWANZA. - MASWA. (SHINYANGA) DECREE CONCERNING THE ALTERATION OF BOUNDARIES AND NAME.

In order to more suitably promote the Catholic faith in the Tanganyika region, petitions were presented to this Sacred Congregation for the Propagation of the Faith, requesting that the boundaries between the dioceses of Mwanza and Maswa be altered. Therefore, this Holy Council, for the propagation of the Christian name, having carefully considered the matter, and with the favorable vote of the Most Excellent and Reverend Lord James Robert Knox, Archbishop titular of Melitene and Apostolic Delegate in British East and West Africa, has decided that the civil district, commonly called Shinyanga, which until now belonged to the southern part of the aforementioned diocese of Mwanza, should be entirely assigned to the diocese of Maswa, so that the boundaries of the diocese of Maswa would encompass said district. Furthermore, it was deemed by the same Holy Council that the diocese of Maswa, enriched by this new district, should have its name changed, so that in the future, it would be called the diocese of Shinyanga, after the principal city of that district.

This decision of the Holy Council was presented to the Most Holy Lord, our Pope Pius XII, by Divine Providence, on the 9th of August, and He, the Supreme Pontiff, having graciously approved and confirmed it, has decreed that the aforementioned district of Shinyanga be entirely attached to the diocese of Maswa, and that the same diocese be called the diocese of Shinyanga. Furthermore, the same Supreme Pontiff has granted to the aforementioned Apostolic Delegate in British East and West Africa the power to carry out this decree, either personally or through another man of ecclesiastical standing, and has imposed the obligation of transmitting

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to him an authentic copy of the executed act.

[*Latin ed. p. 372*]

Acts of the Apostolic See - Official Commentary 372. Those matters concerning which the present Decree was issued shall be considered valid as if Apostolic Letters had been issued under the seal. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the ninth day of the month of August in the year of Our Lord 1956. P. Card. FUMASONI BIONDI, Prefect. L. © S. f P. Sigismondi, Archbishop titular of Neapolis in Pisidia, from the Secretariat II.

PROVISIONS FOR CHURCHES.

His Most Holy Lord, Our Pope Pius XII, by Divine Providence, has deemed it fitting to provide the following churches with new pastors:

On January 3, 1957. — To the Cathedral Episcopal Church of Castries, he appointed the Reverend Charles Gachet, of the Congregation of the Sons of the Most Blessed Virgin Immaculate, parish priest of the place of Soufrière on the island of Saint Lucia, in the archdiocese of Port of Spain.

On January 26. — To the Cathedral Episcopal Church of Mombasa and Zanzibar, he appointed the Reverend Eugene Joseph Butler, of the Congregation of the Holy Spirit under the protection of the Immaculate Heart of the Most Blessed Virgin Mary.

To the titular Episcopal Church of Siguitana, he appointed the Reverend John Kwao Amusu Aggey, of the secular clergy of the archdiocese of Lagos, whom he appointed as Auxiliary to His Excellency Leo Taylor, of the Society of Missions to the Africans, Archbishop of the same archdiocese.

To the titular Episcopal Church of Fussala, he appointed the Reverend John Choi, of the Korean secular clergy, parish priest of the quasi-Cathedral church in the city commonly called Taiku, whom he established as the Apostolic Vicar of the newly erected Apostolic Vicariate of Pusan.

To the titular Episcopal Church of Abbi, he appointed the Reverend Bartholomew Kim, of the Korean secular clergy, hitherto Apostolic Prefect of Chongiu, whom he established as the Apostolic Vicar of the newly erected Apostolic Vicariate of the same name.

To the titular Episcopal Church of Corydala, he appointed the Reverend Harold Henry, of the Society of Saint Columban for Missions among the Chinese, whom he established as the Apostolic Vicar of the newly erected Apostolic Vicariate of Kvangju.

To the titular Episcopal Church of Dalisand in Pamphylia, he appointed the Reverend...

[*Latin ed. p. 373*]

The Sacred Congregation for the Propagation of the Faith:

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373. Rodulfus Koppman, of the Congregation of the Oblates of the Immaculate Mary, is appointed Coadjutor with right of succession to His Excellency Father Joseph Gotthardt, Apostolic Vicar of Windhoek.

15th of February.

To the titular bishopric of the Church of Gomphi, the Reverend Father Ludovicus Valerianus Arroyo, of the Order of the Friars Minor, who is appointed Apostolic Vicar of Requena.

To the cathedral bishopric of the Church of Umtali, recently established, the Reverend Father Daniel Raymund Lamont, of the Order of the Brothers of the Blessed Virgin Mary of Mount Carmel.

To the titular bishopric of the Church of Magnesia ad Maeandrum, the Reverend Father John of the Cross Anyogu, Domestic Prelate of His Holiness, General Vicar of the archdiocese of Onitsha, who is appointed Auxiliary to His Excellency Father Charles Heerey, Archbishop of the same archdiocese.

To the titular bishopric of the Church of Sesta, the Reverend Father James Gleeson, of the secular clergy of the archdiocese of Adelaide, who is appointed Auxiliary to His Excellency Father Matthew Beovich, Archbishop of the same archdiocese.

7th of March.

To the titular bishopric of the Church of Bencenna, the Reverend Father John Kodwo Amissah, of the secular clergy of the archdiocese of Cape Town, who is appointed Auxiliary to His Excellency Father William Thomas Porter, of the Society of Missions to the Africans, Archbishop of the same archdiocese.

15th of March.

To the titular bishopric of the Church of Salona, His Excellency Father Alan Le Breton, of the Society of Mary of Montfort, formerly Bishop of Tamatave.

1st of April.

To the titular bishopric of the Church of Latopolitana, His Excellency Father Thomas Hughes, of the Society of Missions to the Africans, formerly Bishop of Ondo.

12th of April.

To the cathedral bishopric of the Church of Tamale, the Reverend Father Gabriel Champagne, of the Society of African Missions, General Vicar of the same diocese.

To the cathedral bishopric of the Church of Navrong, recently established, His Excellency Father Gerard Bertrand, of the Society of African Missions, formerly Bishop of Tamale.

To the cathedral bishopric of the Church of Djibouti, recently established, the Reverend Father Bernardinus Hoffmann, of the Order of the Friars

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Minor Capuchin.

To the titular bishopric of the Church of Ariassus, the Reverend Father John Fryns, of the Congregation of the Holy Spirit under the protection of the Immaculate Heart of the Most Blessed Virgin Mary, who is appointed Apostolic Vicar of the newly established Apostolic Vicariate of Kindu.

[*Latin ed. p. 374*]

Acts of the Apostolic See 374 - Official Commentary III NOMINATIONS By decrees, as indicated below, the Sacred Congregation for the Propagation of the Faith has announced: on March 29, 1957. — Reverend Father Theophilus Albert Cadoux, of the Missionaries of the Most Sacred Heart of Jesus, appointed Prefect of the newly established Apostolic Prefecture of Kaolack. on May 3. — Reverend Father Honoratus Jouneaux, of the Congregation of the Oblates of the Missionary Sisters of the Immaculate Virgin Mary, appointed Prefect of the newly established Apostolic Prefecture of Pala.

SACRED CONGREGATION FOR RITES, PARIS. DECREE OF BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARY OF PROVIDENTIA, IN THE WORLD EUGENIE SMET, FOUNDRESS OF THE SISTERS OF CHARITY, ASSISTING SOULS IN PURGATORY.

ON THE QUESTION OF WHETHER, with the approval of virtues and two miracles, the process can proceed to the Beatification of the aforementioned Venerable.

Most Magnificent God, with admirable munificence, created man for His own glory; and so that man might become a more intimate participant in this glory, Christ founded the Church, and constituted it His mystical body, thus raising men to the adoption of His sons; as the Apostle teaches: "For you have not received the spirit of bondage again in fear: but you have received the spirit of adoption of sons, whereby we cry: Abba (Father)." If indeed we are sons, then we are heirs: heirs indeed of God, and joint heirs with Christ (Rom. 8, 15-17). Truly, for the souls of the pious who seek death in the kiss of the Lord, the crown of justice is indeed reserved; but if even a slight fault is noted,

[*Latin ed. p. 375*]

The Sacred Congregation of Rites, 375, teaches that this [Purgatory] is remitted by the power of grace, but not the punishment, because after death, the state of deserving [punishment] ceases. Therefore, souls are purged by the fire of Purgatory for a time determined by the Divine Judge, because by suffering, they pay what they owe, and thus the guilt is removed, so that they may enter into the eternal homeland, into which nothing impure may enter. (Cf. St. Thomas, *De Malo* V I I, 11). The punishment by which souls are tormented is exceedingly grievous, as the same Angelic Doctor

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teaches: "The smallest punishment of Purgatory exceeds the greatest punishment of this life" (*Summa Theologica*, I-II, q. 123, art. 1, 3). But while Divine Justice necessarily punishes, Divine goodness and mercy also come to the aid of beloved children. For all the elect, whether still living in the world, or dwelling in Purgatory, or already blessed in the heavenly homeland, constitute the mystical body of the Divine Judge, Christ; they are His living members; and therefore, and this is a matter of faith, the souls dwelling in Purgatory can be aided by the prayers of the living through the "Communion of Saints"; and these, as is the sense of the Church, can intercede with God on behalf of those in need. Hence, not only are many Masses and divine services celebrated by the Church for their suffrage, and prayers and works of penance offered for their comfort by the faithful, but also many pious unions, confraternities, and even religious families have been established, whose principal purpose is the suffrage of souls. The Venerable Mary of Providence, in the world Eugenia Smet, exhibits a marvelous zeal for the souls in Purgatory; she, born on the island in the year 1825, showed piety towards these souls from her very youth. This piety, over time, and through the wonderful disposition of Divine Providence, led her to found an institute for their comfort. But humility deterred her from this most salutary undertaking; however, the counsel of prudent and virtuous men, especially St. John Vianney, and the consent of her Archbishop, and other remarkable circumstances, convinced her that it was the will of God. Therefore, in the year 1856, the institute began canonically, and then grew marvelously and spread throughout the world. The Venerable Mary gave an example of all virtues, especially of heroic patience, enduring the terrible pains of cancer, which led her to death; a sickness, indeed, which she desired, so that she might suffer much for the beloved souls. Having received the sacraments of the Church from the Servant of God, Peter Olivaint, S.J., the most blessed soul breathed her last on February 7, 1871. The fame of holiness, which she enjoyed even while living, became even more vivid after her death.

[*Latin ed. p. 376*]

The Acts of the Apostolic See – Official Commentary, number 376, was completed; therefore, canonical investigations were carried out in the Parisian Curia in the year 1926, and through rogatorial letters in the Apostolic Vicariate of Nan-King. Accordingly, with all due observance, Pope Pius XI, of blessed memory, entrusted the cause of the Venerable to the Congregation for Sacred Rites on May 5, 1936, for consideration. After Apostolic investigations regarding the virtues were completed, and after the Sacred Congregation of the Roman Council had deliberated, with the approval of His Holiness, Pope Pius XII, the Sacred Congregation issued a decree concerning heroic virtues on February 22, of the year 1955; to which, on January 22 of this year, followed another decree approving two

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miracles. It remained for the Sacred Congregation to open all that which is required by law to have been observed in this cause, so that Tuto might finally proceed to Beatification. Therefore, to the Reverend Cardinals, Officials, Prelates, and Consultor Fathers, with the approval of the virtues and of the two miracles, the following question was proposed: May Tuto proceed to the solemn Beatification of the Venerable Servant of God Mary of Providence? With unanimous and favorable suffrage, the entire Sacred Congregation responded to this question. Therefore, in the joy of Easter, this latest decree concerning Tuto was promulgated today by His Holiness, Pope Pius XII, and it was ordered that it be recorded in the acts of the Sacred Congregation, and that Apostolic Letters, bearing the seal of the Fisherman, be dispatched for the solemn Beatification to be celebrated whenever it may be deemed fitting in the Vatican Basilica. Given in Rome, on April 21, in the Solemnity of Easter, in the year of Our Lord 1957. C. Card. CICOGNANI, Prefect. L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 377*]

The Roman Curia Diary, 377.

The DIARIUM ROMANAE CURIAE, Thursday, May 23, 1957. His Holiness Pope Pius XII received in a solemn audience His Excellency, Count Dr. RUDOLF STRACHWITZ, Extraordinary and Plenipotentiary Ambassador of the Federal Republic of Germany, for the presentation of his credentials.

Thursday, June 6, 1957. His Holiness Pope Pius XII received in a solemn audience His Excellency, Sir MARCUS CHEKE, Extraordinary Envoy and Plenipotentiary Minister of Great Britain, for the presentation of his credentials.

SACRED CONGREGATION "DE PROPAGANDA FIDE"

BY NAME

The Sacred Congregation "de Propaganda Fide," with subsequent decrees, has appointed:

February 4, 1957. His Excellency, Right Reverend Monsignor Guglielmo Godfrey, Archbishop of Westminster, National President of the Pontifical Missionary Union of the Clergy, in England.

February 25. His Excellency, Right Reverend Monsignor Napoleone Alessandro La Brie, of the Congregation of Jesus and Mary (Eudists), titular Bishop of Uta, National Director of the Pontifical Works of the Propagation of the Faith and of Saint Peter the Apostle, in Canada – French-speaking sector.

March 1. His Excellency, Right Reverend Monsignor Raffaele Ignazio

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Arias Bianco, Archbishop of Caracas or Santiago of Venezuela, National President of the Pontifical Missionary Union of the Clergy, in Venezuela.

February 18. His Excellency, Right Reverend Monsignor Leone Lommel, Bishop of Luxembourg, National President of the Pontifical Missionary Union of the Clergy, in Luxembourg.

[*Latin ed. p. 378*]

Acts of the Apostolic See - Commentary 378. OFFICIAL SECRETARY OF STATE HONORS. With tickets from the Secretary of State, the Most Holy Father Pius XII, reigning happily, has deigned to bestow: The Order of Saint Gregory the Great, civil class: 8, 11, 14, 25, 28; 2, 3, 13 March; April 1957. To the Reverend Giuseppe, of the archdiocese of Turin. To Mr. Vittorio Vaccari, of the same archdiocese. To Mr. Augusto Ambrosi, of the patriarchate of Venice. To Mr. Armando Schiavo (Rome). To Mr. Riccardo Filippa, of the archdiocese of Turin. To Mr. Domenico Santuccione, of the archdiocese of L'Aquila. To Mr. Francesco Novello, of the diocese of Caltagirone. To Mr. Giuseppe Khalil, of the archdiocese of São Paulo in Brazil. To Mr. Alfonso Cerretti, of the archdiocese of Messines. To Mr. Lauro Escorei Rodrigues de Moraes (Brazil). To Mr. Carlo Di Lentini, of the archdiocese of Catania. The Order of Saint Gregory the Great, military class: April 12, 1957. To General Giovanni Cassino (Rome). The Knighthood of the Order of Saint Gregory the Great, civil class: November 22, 1955. To Mr. Guglielmo Van der Loo, of the diocese of Haarlem. December 13. To Mr. Michele Guglielmo Völker, of the diocese of 's-Hertogenbosch. January 10, 1956. To Mr. Edoardo Elsenburg, of the diocese of Haarlem. To Mr. Andrea Kunze, of the same diocese. To Mr. Enrico Van Dijk, of the same diocese. February 21. To Mr. Giovanni Pietro Cornelio de Groof, of the diocese of 's-Hertogenbosch. March 7. To Mr. Giacomo E. A. M. Anten, of the diocese of Haarlem. To Mr. Cornelio C. Van Haren, of the same diocese. March 14. To Mr. Cornelio G. L. Van Veen, of the diocese of Rotterdam. April 5. To Mr. Enrico A. C. Van Keulen, of the diocese of 's-Hertogenbosch. April 12. To Mr. Teodoro Eemmerswaal, of the diocese of Haarlem. To Mr. Giovanni Schapman, of the same diocese. To Mr. Enrico Maria Kortmann, of the diocese of Rotterdam. To Mr. Giovanni Guglielmo De Kleyn, of the diocese of 's-Hertogenbosch.

[*Latin ed. p. 379*]

Diarium Romanae Curiae, Aprilis » » 1956. To the Reverend Mr. Giovanni Steenman, of the diocese of Haarlem. To the Reverend Mr. Rodolfo E. Terlingen, of the same diocese. May 14th. To the Reverend Mr. Michele O'Malley, of the diocese of Galway. To the Reverend Mr. Giuseppe L. Küppers, of the diocese of Haarlem. May 23rd. To the Reverend Mr. Enrico Hopmann, of the Archdiocese of Colonia. May 29th. To the Reverend Mr. Giulio M. Enneking, of the diocese of 's-Hertogènbosch. To the Reverend Mr. Claudio Duchamp, of the Archdiocese of Lione. To the Reverend Mr.

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Alfredo Hugot Derville, of the diocese of Quimper. June 9th. To the Reverend Mr. Edoardo Marret, of the Archdiocese of Parigi. To the Reverend Mr. Eugenio Francesco Bongaerts, of the diocese of Rotterdam. June 10th. To the Reverend Mr. Bernardo Schoonebeek, of the diocese of Haarlem. To the Reverend Mr. Teodoro Van der Bijl, of the same diocese. To the Reverend Mr. Fedele Vorstman, of the same diocese. To the Reverend Mr. Enrico Strengers, of the diocese of Rotterdam. To the Reverend Mr. Leonzio Guilbert, of the diocese of Arras. June 16th. To the Reverend Mr. Alberto Lefebvre, of the same diocese. To the Reverend Mr. Gabriele Chambrault, of the Archdiocese of Parigi. June 30th. To the Reverend Mr. Federico Enrico Noronha, of the Archdiocese of Ban14th of July galore. To the Reverend Mr. Maurizio Gay, of the Archdiocese of Aix. August. To the Reverend Mr. Roberto Souvay, of the diocese of Nevers. To the Reverend Mr. Giovanni Montagnon, of the same diocese. To the Reverend Mr. Nicola Ehlen, of the Archdiocese of Colonia. September 27th. To the Reverend Mr. Adamo Peters, of the same Archdiocese. September 29th. To the Reverend Mr. Giona Mehling, of the Archdiocese of Bamberga. October 23rd. To the Reverend Mr. Guglielmo Schartmam, of the diocese of Aquisgrana. To the Reverend Mr. Carlo Giulio Brabant, of the diocese of Osnabrück. To the Reverend Mr. Adalberto Niesert, of the same diocese. To the Reverend Mr. Francesco Goubin, of the diocese of Nantes. November 8th. To the Reverend Mr. Pietro André, of the diocese of Lilla. November 20th. To the Reverend Mr. Alfredo Breuvart, of the same diocese. To the Reverend Mr. Maurizio Corduant, of the same diocese. To the Reverend Mr. Roberto Danckaert, of the same diocese. To the Reverend Mr. Luigi Deltour, of the same diocese. To the Reverend Mr. Giuseppe Deridile, of the same diocese. To the Reverend Mr. Leone Gerardo Lottile, of the same diocese. To the Reverend Mr. Giorgio Maurette, of the same diocese. To the Reverend Mr. Paolo Noddings, of the same diocese. To the Reverend Mr. Alfredo Nys, of the same diocese. To the Reverend Mr. Enrico Plouvier, of the same diocese. To the Reverend Mr. Paolo Pourbaix, of the same diocese. To the Reverend Mr. Enrico Portier, of the same diocese. To the Reverend Mr. Enrico Robert, of the same diocese. To the Reverend Mr. Giorgio Scalabre, of the same diocese. To the Reverend Mr. Pietro Valdelièvre, of the same diocese. To the Reverend Mr. Andrea Vernier-Motte, of the same diocese. To the Reverend Mr. Giovanni Fehring, of the Archdiocese of Cincinnati. November 27th.

[*Latin ed. p. 380*]

380 Acta Apostolicae Sedis - Commentarium Officiale, November 21, 1956. To the Reverend Mr. Kyte Lorenzo, of the same archdiocese.

To the Reverend Mr. Long Agostino, of the same archdiocese.

To the Reverend Mr. Shouvlin Giuseppe, of the same archdiocese.

To the Reverend Mr. Verkamp Riccardo, of the same archdiocese.

To the Reverend Mr. Deryckere Enrico, of the diocese of Lille.

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To the Reverend Mr. Blatz Valentino, of the diocese of San Diego.

To the Reverend Mr. Scully Francesco, of the same diocese.

To the Reverend Mr. Casoni Angelo, of the diocese of Lugano, December 6.

To the Reverend Mr. Tighe Emmet Francesco, of the diocese of Winona, December 18.

To the Reverend Mr. Stuyt Lewis, of the diocese of Rotterdam, December 21.

January 3, 1957.

To the Reverend Mr. Champagne Rodolfo, of the archdiocese of Malines.

To the Reverend Mr. Horckmans Giulio, of the same archdiocese.

To the Reverend Mr. Verwaest Alfonso, of the same archdiocese.

To the Reverend Mr. Thoby Paul, of the diocese of Nantes, January 8.

To the Reverend Mr. Sigfried Anthony Gerard, of the diocese of Haarlem, January 18.

To the Reverend Mr. Jousset Michele, of the diocese of Chartres, January 26.

To the Reverend Mr. Wüstenberg Theodore, of the archdiocese of Utrecht, January 29.

To the Reverend Mr. Swarttouw Enrico, of the diocese of Rotterdam, February 12.

To the Reverend Mr. Carrière Mark, of the archdiocese of Montréal, February 14.

To the Reverend Mr. McDonald William, of the diocese of Wichita.

To the Reverend Mr. Foley Paul James, of the same diocese.

To the Reverend Mr. O'Shaughnessy John Francis, of the same diocese.

To the Reverend Mr. Coignerai Renato, of the archdiocese of Rennes, February 19.

To the Reverend Mr. Durand Renato, of the same archdiocese.

To the Reverend Mr. Zedda Henry, of the archdiocese of Milan.

To the Reverend Mr. Belli John, of the diocese of Osimo, February 20.

To the Reverend Mr. Barthélémy Gaston, of the diocese of Orléans, February 27.

To the Reverend Mr. Dall'Oro Camillo, of the diocese of Cremona, March 7.

To the Reverend Mr. Collin Fernando, of the archdiocese of Malines.

To the Reverend Mr. Van Den Boogaert Xavier, of the same archdiocese.

To the Reverend Mr. Zwendelaar Enrico, of the same archdiocese.

To the Reverend Mr. De Smet Edmondo Maurizio, of the diocese of Bruges.

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To the Reverend Mr. Rossi De Gasperis Louis (Rome).

To the Reverend Mr. Salvaggi George (Rome).

To the Reverend Mr. Tondelli Mario (Rome).

To the Reverend Mr. Chimini Vincent, of the diocese of Brzesc, March 28.

To the Reverend Mr. Gaoso Paul, of the same diocese.

To the Reverend Mr. Greissa Faiez, of the Patriarchate of Alexandria of the Copts, March 29.

To the Reverend Mr. Catellani Anthony (Rome), April 2.

To the Reverend Mr. Van Dijk Gerard John, of the diocese of Haarlem.

[*Latin ed. p. 381*]

Diarium Romanae Curiae 381: The Knighthood of the Order of Saint Gregory the Great, military class: July 27, 1956. To Captain Sarcelet Giovanni (France). To Captain Benoist d'Azy Dionigi (France). The Cross of the Order of Saint Sylvester Pope: January 18, 1957. To Mr. Klein Ernesto, of the archdiocese of Vienne. February 7: To Mr. Maggia Guido, of the diocese of Novara. To Mr. Ferrari Paolo, of the same diocese. March 8: To Mr. Bona Lorenzo, of the archdiocese of Turin. The Cross of the Order of Saint Sylvester Pope: February 25, 1957. To Mr. Melandri Ignazio, of the diocese of Tarquinia. The Cross of the Order of Saint Sylvester Pope: December 7, 1955. To Mr. Buening Enrico, of the archdiocese of Paderborn. January 26, 1956. To Mr. de Jong Enrico, of the archdiocese of Utrecht. April 24: To Mr. Limper Guglielmo, of the archdiocese of Paderborn. To Mr. Neuenzeit Federico, of the same archdiocese. To Mr. Dessauer Federico, of the diocese of Limburg. May 26. June 12: To Mr. Ehret Guglielmo, of the archdiocese of Freiburg im Breisgau. To Mr. Wittmann Agostino, of the diocese of Treves. July 11: To Mr. Weisweiler Casimiro, of the archdiocese of Cologne. July 16: To Lieutenant Colonel Gouzes Luigi (France). July 28: To Commander Pourcelot Giuseppe (France). To Colonel Them Enrico (France). To Lieutenant Colonel Lacombe Andrea (France). To Commander Brisson Maurizio (France). September 27: To Mr. Feldhoff Carlo Giuseppe, of the archdiocese of Cologne. To Mr. Cintra Gordinho Antonio, of the archdiocese of São Paulo of Brazil. October 4: To Mr. Silva Henriquez Adolfo, of the diocese of Linares. To Mr. Diaz Ossa Alfonso, of the archdiocese of La Serena. November 22: To Mr. Donoso Infante Alberto, of the archdiocese of Santiago del Chile. To Mr. Estevez Cordovez Roberto, of the same archdiocese. To Mr. Hevia Raffaele, of the same archdiocese. To Mr. Vivanco Venceslao, of the same archdiocese. January 2, 1957: To Mr. Oña y Ribot Giorgio, of the archdiocese of San Cristoforo of Havana. To Mr. Riva Franco, of the archdiocese of Milan. February 3: To Mr. Vastapane Edoardo, of the archdiocese of Malines. To Mr. Novelli Luigi G., of the diocese of Marilia. February 14: To Mr. Pillan Armelindo, of the diocese of Padua. February

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16.

[*Latin ed. p. 382*]

382 Acta Apostolicae Sedis - Official Commentary, January 18, 1957. To the Reverend Mr. Pantalena Alfonso, of the diocese of Agrigento.

To the Reverend Mr. Ricci Claudio, of the diocese of Padua.

To the Reverend Mr. Ottaviani Filippo (Rome).

To the Reverend Mr. De Robertis Robert, of the diocese of Chiusi.

To the Reverend Mr. Mare Arrigo, of the diocese of Chiavari.

To the Reverend Mr. Taormina Francesco, of the archdiocese of New York.

To the Reverend Mr. Finizio Filandro, of the archdiocese of Chieti.

To the Reverend Mr. Mura Anthony, of the archdiocese of Oristano.

To the Reverend Mr. Thomas Giuseppe, of the archdiocese of Paris.

February 8. To the Reverend Mr. Vitiello Armando, of the archdiocese of Milan.

To the Reverend Mr. Bonelli Stephen, of the diocese of Saluzzo.

To the Reverend Mr. Argon Chuan-Tsai Kuan (China).

To the Reverend Mr. Bullo Felice, of the diocese of Chioggia.

To the Reverend Mr. Segasse De Dhaem James, of the diocese of Liegi.

To the Reverend Mr. Doat Henry, of the same diocese.

To the Reverend Mr. Grandi Arturo (Rome).

To the Reverend Mr. Maggini Armando, of the diocese of Recanati.

March 4. To the Reverend Mr. Mazzoleni Emilio, of the archdiocese of Milan.

To the Reverend Mr. Salvini Peter, of the same archdiocese.

To the Reverend Mr. Donati Venceslao, (Rome).

To the Reverend Mr. Belloni Attilio, of the diocese of Lodi.

To the Reverend Mr. Bonomi Natale, of the diocese of Brzesc.

To the Reverend Mr. Bonomi Sebastian, of the same diocese.

To the Reverend Mr. Bonomi Tobias, of the same diocese.

To the Reverend Mr. Gnutti Mario, of the same diocese.

To the Reverend Mr. Gnutti Battista, of the same diocese.

To the Reverend Mr. Saleri Paul, of the same diocese.

To the Reverend Mr. De Smedt Joseph, of the archdiocese of Malines.

To the Reverend Mr. Van Dyck Leo, of the same archdiocese.

To the Reverend Mr. Vanhee John, of the same archdiocese.

To the Reverend Mr. Vanhove Julian, of the same archdiocese.

To the Reverend Mr. Van Parys Ferdinand, of the same archdiocese.

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To the Reverend Mr. Willaerts Emilio, of the same archdiocese.

To the Reverend Mr. Grijalba John Joseph Alfonso, of the diocese of Madrid.

To the Reverend Mr. Alexandri Alexander (Milan).

To the Reverend Mr. Del Vecchio Vecchiarelli Bruno (Rome).

To the Reverend Mr. Astuti Guy, of the archdiocese of Turin.

To the Reverend Mr. Deliache Adolfo, of the diocese of Tortona.

To the Reverend Mr. Fini William (Rome).

To the Reverend Mr. Giovannetti Francis, of the diocese of Avellino.

To the Reverend Mr. Bonatti Louis (Rome).

To the Reverend Mr. Santoli Francis, of the "nullius" abbey of the Most Holy Trinity of Cava dei Tirreni.

To the Reverend Mr. Izzo Amedeo (Rome).

To the Reverend Mr. Spiotta John, of the diocese of Diano-Teggiano.

To the Reverend Mr. Brambilla Anthony, of the archdiocese of Milan.

[*Latin ed. p. 383*]

Diary, March 27th... March 28th... Roman Curia, 383, 1957. To Mr. Iannello Giuseppe, of the same archdiocese. To Mr. Terrani Giacomo Luigi, of the diocese of Vigevano. To Mr. Pea Leone, of the diocese of Brzesc. To Mr. Bocca Alessandro (Boma). To Mr. Fraccalvieri Leonardo (Rome). To Mr. Grieco Orazio (Rome). To Mr. Valenti Ferdinando, of the diocese of Senigallia. To Mr. Castri Argante, of the diocese of Cortona. The Knighthood of the Order of Saint Sylvester the Pope: December 13, 1955. To Mr. Custers Giacomo Giovanni, of the diocese of 's-Hertogenbosch. January 10, 1956. To Mr. Asselman Pietro, of the diocese of Haarlem. To Mr. Erftemeijer Giovanni G. M., of the same diocese. February 7th... March 14th... March 22nd... April 5th... April 12th... May 14th... May 23rd... July 11th... August 18th... August 30th... September 6th... October... To Mr. De Lange Pietro Nicola, of the same diocese. To Mr. Post Giovanni Gerard, of the diocese of Utrecht. To Mr. Inkamp Alfonso Maria, of the diocese of Ruremonda. To Mr. Mac Gowan Giacomo Giuseppe, of the archdiocese of Loanda. To Mr. Mücher Gaspare Uberto Giuseppe, of the diocese of Ruremonda. To Mr. Luykx Giuseppe Gerard, of the diocese of Breda. To Mr. Mutsaers Guglielmo Antonio, of the diocese of 's-Hertogenbosch. To Mr. Slager Felice Frederick, of the diocese of Haarlem. To Mr. Belard da Fonseca Giuseppe, of the Patriarchate of Lisbon. To Mr. Gemmeke Pietro Giulio, of the diocese of Ruremonda. To Mr. Limpens Matteo Giacomo, of the same diocese. To Mr. Alberzoni Paolo Frederick, of the diocese of Villarrica. To Mr. Verhagen Adriano Pietro, of the diocese of 's-Hertogenbosch. To Mr. van Wijck Riccardo Stefano, of the archdiocese of Utrecht. To Mr. Daelen Enrico, of the archdiocese of KolÃn. To Mr. Zoetmulder Giacomo B. G., of the diocese of 's-Hertogenbosch. To

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Mr. Rombach Giovanni, of the archdiocese of Freiburg im Breisgau. To Mr. Steinberger Giuseppe, of the archdiocese of KolÃn. To Mr. Baginski Leone Massimiliano, of the diocese of Limburgo. To Mr. Vogel Willibaldo, of the same diocese. To Mr. Primault Marcello, of the diocese of Munich.

[*Latin ed. p. 384*]

Acta Apostolicae Sedis - Official Commentary 384, October 23, 1956. To Mr. Hagen Einaldo, of the Archdiocese of Koln. To Mr. Michele Moreau, of the Diocese of Nantes. November 8. To Mr. Augusto Prou, of the same diocese. To Mr. Massimo Vivien, of the same diocese. December 24. To Mr. Rodolfo Rodríguez, of the Archdiocese of Santiago, Chile. To Mr. Vittorio Hindmarsh, of the Archdiocese of San Francisco. To Mr. Stefano Bechtel (United States of America). January 3, 1957. To Mr. Maurizio Herbosch, of the Archdiocese of Malines. To Mr. Gastone Heyman, of the same archdiocese. To Mr. Carlo Gius. Lambert, of the same archdiocese. To Mr. Giovanni Van Der Reken, of the same archdiocese. To Mr. Giovanni Van Koetsem, of the same archdiocese. January 25. To Mr. Leopoldo Verwaest, of the same archdiocese. To Mr. Luigi Rossini, of the Archdiocese of Milan. To Mr. Francesco A. Soares, of the Archdiocese of San Paolo del Brasile. To Mr. Giovanni Samitz, of the Diocese of Gurk. To Mr. Federico B. Hansen, of the Archdiocese of Chicago. To Mr. Alberto Boldrini (Rome). To Mr. Orfeo Mistrello, of the Patriarchate of Venice. To Mr. Federico Weigl, of the Archdiocese of Vienne. To Mr. Giuseppe Hainschink, of the same archdiocese. To Mr. Mario Filippo Aquilone, of the Archdiocese of Lanciano. To Mr. Federico Carlo De Hosson, of the Diocese of Rotterdam. To Mr. Uberto Teodoro Sluiter, of the Diocese of Ruremonda. To Mr. Enrico Geerdink, of the Archdiocese of Utrecht. To Mr. Nicola Fiore, of the Diocese of Civitavecchia. To Mr. Romeo Pezzali, of the Diocese of Como. To Mr. Francesco Cingolani, of the Diocese of Orvieto. To Mr. Vito Fersini, of the Archdiocese of Oristano.

OFFICE OF THE MASTER OF THE PONTIFICAL CEREMONIES, BY ORDER.

By letters from the Office of the Master of the Pontifical Ceremonies, dated June 1, 1957, the aforementioned gentlemen, Antonio Rossini and Giorgio Stoppa, have been appointed Pontifical Extraordinary Assistants.

[*Latin ed. p. 385*]

July 22, 1957. Year and volume XXXIX (Series II, No. XXIV) - No. 8. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. DECREES OF POPE XII. CONSTITUTION. I. WAYNE, CASTRENSIS (GARIENSIS). A DIOCESE IS ESTABLISHED, CERTAIN TERRITORIES FORMERLY ASSIGNED TO THE DIOCESE OF CASTRENSIS ARE REMOVED, WHICH ARE DESIGNATED BY THE NAME "GARIENSIS." THE BISHOP

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SERVES THE TERRITORIES FOR THE PERPETUAL MEMORY OF GOD.

When, by addition of circumstances and for the benefit of the Christian cause, dioceses, whether they extend over a vast area or have received an increase in religious works and labors, this Apostolic See divides them, and from them establishes new circumscriptions, a source of new hope and a head. Concerning this matter, since the territories commonly called Lake, Porter, La Porte, and Starke, within the Diocese of Wayne, Castrensi, have made great progress of every kind, the venerable Brother Hamlet, John Cicognani, Archbishop with the title of Laodicea in Phrygia and Apostolic Delegate in the United States of America, after hearing our beloved Son, Samuel Alphonse, Cardinal Stritch, Archbishop of Chicago, and the venerable Brothers Paul Schulte, Archbishop of Indianapolis, and Joseph E. Ritter, Archbishop...

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis - Official Commentary: The Bishops of St. Louis, and Leon A. Pursley, Bishop in the titular See of Hadrianopolis in Pisidia, formerly Apostolic Administrator *sede plena* of the same diocese of Wayne Castrum, requested that a new diocese be established in that region for the fostering of the Catholic cause. Since We consider this to be beneficial to the good of souls, and having fully examined the matter and with the consent of those who have some right in this matter, and with the opinion of Our Venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation Consistorial, and with Our supreme and apostolic authority, We decree and order the following: From the territory of the diocese of Wayne Castrum, We remove the following regions: Lake, Porter, La Porte, and Starke, which We incorporate into the form of a new diocese, to be called the Diocese of Gary, from the city of Gary, which is the principal city and is located in Lake. In that city, We wish the Bishop to have his seat and residence, with the episcopal chair of authority and power to be placed in the church of the Holy Angels, which We therefore elevate to the honor of a cathedral. We grant to this new diocese and to its Ordinary all those rights, privileges, insignia, and faculties that pertain to all other churches of the same rank and to all Bishops, either the same or new, with the understanding that they are also subject to the proper duties and obligations of their office. Furthermore, We deem it fitting that both the See and its Ordinary be suffragan to the Archdiocese of Indianapolis, so that, according to law and the institute of the Church, this be observed. Since it is very important for the honor of the Most High God that a body of learned men be present to the Bishop, either in performing sacred rites or in administering the diocese, We decree that a College of Canons be established in the cathedral church of Gary; and if this cannot be done immediately, diocesan Consultors shall be chosen, who, however, will cease from their duties when the College is established. With regard to the governance and

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administration of the diocese, as well as the election of a Capitular Vicar in the event of a vacancy, and concerning the rights and duties of the clergy and the people, in all these matters and similar ones, the norms of ecclesiastical law must be strictly observed. When these Letters have been carried into effect, that part of the clergy which has its residence in the territory of the new See shall be considered to be assigned to it. Finally, all acts and documents that in any way pertain to the Church must be promptly sent to its Curia, and preserved with great diligence in the archives. Finally, We wish that the Venerable Brother Hamlet John Cicognani undertake the execution of these Letters, and be granted the powers necessary for this purpose, and if it seems advisable, that another person also be delegated, provided that he is distinguished by ecclesiastical dignity. When the matter is completed, the same Venerable Brother will draw up the documents and send sincere copies to the Sacred Congregation Consistorial without delay.

[*Latin ed. p. 387*]

The Acts of Pope Pius XII, page 387, after the execution [of the decree], we assign to the aforementioned Delegation, which presides over it, the entire burden of carrying out this matter. We will and desire that these Letters be effective now and in the future; indeed, so that those things which are decreed through them may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the efficacy of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full faith as if they were presented. Let anyone who in any way disregards or rejects Our decrees know that he will incur the penalties prescribed by law, those who have not obeyed the commands of the Supreme Pontiff. Given in Rome, at St. Peter's, on the tenth day of the month of December, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our Pontificate.

OELSUS Cardinal,
COSTANTINI,
and
Fr. ADEODATUS I. Cardinal,

PIAZZA 8,

R. E. Cancellarius
8. Congr. Consistorialis

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a Secretis
Hamletus Tondini, Apostolic Chancellor
Albertus Serafini, Proton. Apost.
Silvius Sericano, Proton. Apost.
Loco
In Ap. Cano, tab., vol. LXXXXIV, n. 57.

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis - Official Commentary II

TRUXILLENSIS - CAIAMARCENSIS (OHIOLAYENSIS)

SEPARATION: From the dioceses of TRUXILLENSIS and CAIAMARCENSIS, a new diocese is founded, to be called CHICLAYENSIS.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

For the perpetual memory of the matter:

As the most sweet mother divides her affections equally among her children, so the holy Church follows with equal solicitude all those whom Christ has entrusted to her care, abundantly providing them with the riches of truth, love, and her own blessings. We, therefore, to whom divine mercy has entrusted the governance of the Church itself, with a most willing heart, have received the petitions of the venerable Brother Francis Lardone, holding the title of Archbishop of Rhazae and Apostolic Nuncio in the Republic of Peru, who, desiring to promote the welfare of the Christians residing in the dioceses of TRUXILLENSIS and CAIAMARCENSIS, requested from this Holy See that, after certain territories be separated from those same dioceses, a new diocese be established. Having, therefore, learned what the venerable Brothers, namely Aurelius Macedonius Guerrero, Metropolitan of TRUXILLENSIS, and Paulus Ramírez Taboada, Bishop of CAIAMARCENSIS, thought about this matter; and having, moreover, obtained the consent of all those who deem themselves to have a right to be consulted in this matter; having carefully considered the matter, we, by our supreme authority, decree the following:

We separate from the metropolitan see of TRUXILLENSIS the entire region commonly known as Lambayeque, which contains the civil provinces commonly called Chiclayo, Lambayeque, and Ferreñafe; and from the diocese of CAIAMARCENSIS, we separate that part of the region of CAIAMARCA in which are located the civil provinces of Cutervo, Chota, and Santa Cruz; all of these territories we incorporate into the form of a new diocese, to be called CHICLAYENSIS, with the same boundaries and limits, and with all the regions from which it is formed; so that it borders

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to the north with the diocese of Piurensem, to the east with the See of Chachapoyasensem, to the south with the archdiocese of TRUXILLENSIS and the diocese of CAIAMARCENSIS, and to the west, finally, it is closed by the Pacific Ocean.

We make the new diocese a suffragan of the metropolitan see of TRUXILLENSIS, and, accordingly, we place its Bishop under the Archbishop of TRUXILLENSIS. We desire that the Bishop have his seat and residence in the city of...

[*Latin ed. p. 389*]

Acta Pii Pp. XII 389: In Chiclayo, We decree that the temple there, dedicated to the Immaculate Conception of the Blessed Virgin Mary, be raised to the rank and honor of a cathedral. For this reason, We grant to this sacred edifice all honors, insignia, privileges, and rights, by which other temples of the same rank enjoy throughout the world; We also invest the Bishop with all rights, and We impose upon him the burdens and obligations by which the power and dignity of Bishops are adorned or upheld. Since a considerable honor to dioceses is derived from the gatherings of those men who make the sacred ceremonies more splendid and who assist the Bishop with counsel and work, it is Our will that a Canon Regular College be founded in the diocese of Chiclayo, according to the norms established in other places by Our letters. However, until this can be accomplished, We grant permission that, in its place, diocesan Consultors perform the duties customary to Canons. We also command the Bishop of Chiclayo that, as soon as possible, he take care to establish a seminary, in accordance with the norms of law and according to the regulations transmitted by the Holy Council concerning seminaries and universities, for the instruction of those boys whom God has moved by divine inspiration to embrace the priesthood; for they are, as it were, the future seedlings of the fertility of the dioceses, and therefore deserve to be nurtured with loving care; and when they have grown, and when they begin to study philosophy and theology, the best of them should be selected and sent to Rome, to the Pontifical College for Latin American youth, so that they may complete their course of studies more suitably. As for the clergy, We wish that, as soon as the erection of the diocese is completed, those clerics be considered as belonging to the See of Chiclayo, within whose boundaries they legitimately reside, as described in these letters; and We also command that all acts and documents pertaining to the new See be sent by the ecclesiastical courts from which they originate to the See itself as soon as possible, and that they be carefully preserved in its archives. The episcopal table, which is established, shall consist of the revenues of the curia, or of things and resources offered by the faithful, or of a dowry established by public authority, or finally, of a portion of goods, which, equally divided according to Canon 1500 of the Code of Canon Law, will be allocated to the new dio-

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cese, in accordance with the goods of the dioceses of Trujillo and Cajamarca. Furthermore, let those commands be observed faithfully which the Code of Canon Law contains concerning the governance and administration of dioceses, concerning the Vicariate Capitular, the vacancy of the See, the election of a Bishop, and other matters of this kind. The venerable Father Francis Lardone, whom We mentioned, or whoever, at the time when this matter is to be carried out, presides over the Apostolic Nunciature in the Republic of Peru, will take care to ensure that what We have now prescribed be carried out; and to him who will strive to accomplish this division of things, We grant all powers, and also to another man.

[*Latin ed. p. 390*]

Acts of the Apostolic See - 390. Official Commentary. We delegate, if it should be necessary, those who are endowed with ecclesiastical dignity; and we impose the duty of preparing the documents of this constitution and of sending faithful copies thereof to the Sacred Congregation of the Consistory as soon as possible. We will that these Letters be efficacious now and in the future; so that those to whom they pertain may religiously observe what has been decreed therein, and thus may they obtain their full force. No prescriptions of any kind whatsoever shall be able to oppose the efficacy of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or written by hand, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full faith as if they were shown to be the original. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the seventeenth day of the month of December, in the year of Our Lord nineteen hundred and fifty-six, in the twenty-ninth year of Our Pontificate.

CELSUS Cardinal.

COSTANTINI ^ Fr.

ADEODATO S. I. Cardinal.

PIAZZA S. R. E.

Chancellor of the Sacred Congregation of the Consistory,
from the Secretariate.

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Hamletus Tondini,
Regent of the Apostolic Chancery.
Alfonsus Carinci,
Archbishop titular of Seleucia,
Protonotary Apostolic.
Franciscus Hannibal Ferretti,
Protonotary Apostolic.
Loco S. Plumbi
In Ap. Cane, tab., vol. LXXXXIV, n. 56.

[*Latin ed. p. 391*]

Acta Pii PP. XII 391 III GAKUENSIS (PALAËNSIS) From the Garuensis Diocese, in Gallic Equatorial Africa, a certain territory is separated, from which a new Apostolic Prefecture is founded, "Palaënsis."

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter:

Since, as Christ commands, we bear a great burden on earth, that of rightly guiding the entire multitude of peoples, we have nothing older, nothing more sacred, than diligently striving to ensure that everywhere, day by day, men are given the opportunity to hear the word of God, to adore His most holy majesty, and to cultivate their souls with virtue and truth. For this reason, the plan presented to Us by the Holy Congregation for the Propagation of the Faith appears entirely worthy of approval, which, desiring to benefit those who live in Gallic Equatorial Africa, has decided that the very extensive Garuensis diocese should be divided, and from it a new Apostolic Prefecture should be established.

Since the matter has been well considered; after hearing the opinion of the venerable Brothers, namely Marcellus Lefebvre, Archbishop of Dakar and Apostolic Delegate in Gallic Africa, and Ivon Plumey, Bishop of Garoua, and after their agreement has been obtained, along with those who believe they have some right in this division of territory; by Our supreme authority, We decree the following:

We separate the entire civil region, which the people are accustomed to call Mayo-Kebbi, from the Garuensis diocese, and We reduce it to the form of a new Apostolic Prefecture, to be called Palaënsis. To this new Prefecture, We grant all the rights and privileges that are canonically granted to such Churches; and the same must be said of its Ordinary, the Prefect, to whom, however, We impose duties and obligations by which this sacred authority is bound.

We also decree that those members of religious orders to whom the Garuensis diocese, from which this originates, has already granted the right to be members, and who are Oblates of the Blessed Virgin

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Mary Immaculate, be entrusted with the administration of the Palaënsis Prefecture, under Our guidance and that of the Holy See; and while We command this, We are entirely confident that they, as in other regions, will here work with the greatest diligence and zeal, generously striving, or that those who bear the Christian name.

[*Latin ed. p. 392*]

Acts of the Apostolic See, 392. These are adorned so that the faithful may observe the holy religion of God, or so that others, miserably strayed outside the bosom of the Church, may be drawn to it by example, by word, and by charity. We desire that these Our decrees be carried out by the venerable Brother Marcellus Lefebvre, whom we remember, and we instruct all those with authority to assist him in this endeavor, and if the circumstances require, to delegate others to him, provided they possess the necessary ecclesiastical dignity; and after he has completed all things, he will also have the responsibility of drawing up the records of the division of the territory accomplished, and of sending suitable examples thereof to the Holy Congregation for the Propagation of the Faith as soon as possible. If, at the time these things are done, another presides over the Delegation in Mahdia, he will enjoy the same authority and will bear the same responsibilities that we have described. We will and desire that these letters be effective now and in the future, so that those to whom they pertain will religiously observe what has been decreed therein, and thus they will have full force. No prescriptions of any kind can be contrary to the effectiveness of these letters, since through these letters we annul all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to divide or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of the person holding the highest ecclesiastical dignity, and which are signed by a public notary, shall have the same full faith as if they were presented. Let those who in every way despise or neglect Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the nineteenth day of the month of December, in the year of Our Lord nineteen hundred and fifty-six, in the twelfth year of Our pontificate.

OELSTJS

Card.

COSTANTINI PETRUS

Card.

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FUMASONI BIONDI

S. R. E.
Chancellor
S. Congr. de Propaganda Fide
Prefect
Hamletus Tondini
Regent
Apostolic Chancery
Albertus Serafini,
Proton. Apost.
Silvius Loco
68
Plumbi
In Ap. Cane, tao., vol. LXXXXIV, n. 77.
Sericano,
Proton. Apost.

[*Latin ed. p. 393*]

Acta PP. XU 393 IV VACCARIENSIS VICARIATE ((OF NO ONE)) OF VACCARIENSIS IS ELEVATED TO THE RANK AND DIGNITY OF A DIOCESE. PIUS SERVANT TO THE BISHOPS, FOR THE PERPETUAL REMEMBRANCE OF GOD. Since we administer the entire Church of Christ with vicariate authority, and we look to the needs of the flock, we certainly omit nothing, so that a safer path to the eternal city may be opened to the Christian people, and so that their faith may be nourished, strengthened, and shine forth. For this reason, when the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi, and Apostolic Nuncio in the Republic of Brazil, requested that the vicariate "of no one" of Vaccariensis, founded in the year nineteen hundred and thirty-four by apostolic letters under the seal, "Dominici gregis," be elevated to the dignity of a diocese: for indeed, with this Catholic name, great increases will certainly be upon it. We, having heard the opinion of our venerable Brother, the Most Reverend Cardinal, Secretary of the Sacred Congregation of the Consistory, and of the venerable Brothers Ordinaries of the ecclesiastical province of Portalegrensis in Brazil; supplementing their consent, who have some right in this matter, by our supreme and apostolic authority, we decree and order the following. We elevate the vicariate "of no one" of Vaccariensis to the rank of a diocese, retaining the same name and boundaries; of which the head will be the city commonly known as Vacaría, in which the Bishop will have his residence and seat, and his authority and the teaching of Christian discipline will be located in the church of Our Lady of Oliveira, which church will therefore be

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honored as a cathedral. We grant to the new diocese and its Bishop all rights, privileges, and insignia that are their own; but let the sacred Pastor, to whom this is entrusted, know that he is burdened with all the duties and obligations with

[*Latin ed. p. 394*]

394 Acta Apostolicae Sedis - The official commentary, together with the episcopal decorations, must be kept. We also wish that the Church of Vacaria be subject to and a suffragan of the See of Porto Alegre in Brazil; and that its Bishop be subject to the Metropolitan Archbishop of that same Church. Furthermore, we deem it fitting that a College of Canons be established there, according to the norms of other documents which we will issue. If this cannot be done immediately, then diocesan consultants shall be chosen, who will assist the Prelate in the solemn ceremony of his installation, and who, through their industry, counsel, and experience, will support the endeavors of the Prelate. They will cease from their duties with the establishment of the College of Canons. The episcopal table shall be provided with those goods which are beneficial to the Curia, or which the people offer, or which have accrued to the Prefecture up to this day. At the very least, an elementary seminary shall be constructed with great care; for it is like a nursery in which good boys are properly educated, called to the priestly ministry; but this establishment shall be carried out according to the laws of Canon Law and according to the precepts of the Holy Congregation for Seminaries and Universities. Concerning matters pertaining to the governance, administration, election of the Capitular Vicar in the event of a vacancy, the rights and obligations of the clergy and the people, and other similar matters, all the prescriptions of Canon Law shall be strictly observed. Furthermore, all of these things which we have decreed, will be carried out by the venerable Brother Armandus Lombardi, whom we remember, or by whoever presides over the Brazilian Nunciature at the time when these things are to be done; to whom, as is fitting, we grant all the powers that he may need, and if it seems advisable, even to another man, provided that he is distinguished by priestly dignity. When the business has been completed, the same venerable Brother will draw up the documents, and will send true copies of them to the Holy Consistorial Congregation as soon as possible. We wish these documents to be effective now and in the future; in such a way that those things which have been decreed through them will be religiously observed by those to whom they pertain, and thus will obtain their force. Nothing, of any kind, can be contrary to the effectiveness of these documents, since through these documents we abolish all that is contrary. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or

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corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if they were presented with these documents themselves. If anyone should disregard or reject in general Our decrees...

[*Latin ed. p. 395*]

The Acts of Pope Pius XII, page 395, state: "In whatever way anyone may have contradicted [this], let him know that he will incur the penalties established by law for those who have not obeyed the orders of the Supreme Pontiffs." Given in Rome, at St. Peter's, on the twelfth day of the month of January, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our Pontificate.

CELSUS Cardinal COSTANTINI

© Fr. ADEODATUS I.

Cardinal PIAZZA

S. R. E.

Chancellor of the Sacred Congregation Consistorial, Secret Hamletus Tondini

Apostolic Chancery

Regens Bernardus De Felicis,

Protonotary Apostolic

Caesar Federici,

Protonotary Apostolic

Loco

© Plumbi

In Ap. Cane, tab., vol. LXXXXIV, n. 81.

V SS. ASSUMPTIONIS - VILLARICENSIS (S. IOANNISBAPTISTAE MISSIONIBUS)

Certain territories are separated from the Archdiocese of the Most Holy Assumption and from the Diocese of Villarrica, from which a new diocese is founded, to be called the Diocese of St. John the Baptist for Missions.

PIUS, Bishop, Servant of the Servants of God,

For perpetual remembrance:

Having received the mandate from Christ to feed and govern the entire flock, we joyfully deliberate on the founding of new churches, whenever their establishment will more easily and suitably allow the integrity of the Catholic faith to be preserved, indeed, to extend its boundaries, and to

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provide greater care and assistance to the needs of the faithful.

Therefore, when the venerable Brother Aloysius Punzólo, Archbishop with the title of Sebastea in Armenia and Apostolic Nuncio in the Republic of Paraguay, requested from the Apostolic See that a new diocese be founded in that region, We, believing that through this not only the advantages and benefits of the people will be fostered, but also ecclesiastical discipline will be promoted, having heard the venerable Brothers John Joseph Hannibal Mena Porta, Archbishop of the Most Holy Assumption, and Augustine Rodríguez, Bishop of Villarrica, with their consent,

[*Latin ed. p. 396*]

396 Acta Apostolicae Sedis - Commentarium Officiale. To those who have some right in this matter, We, by Our supreme authority, decree and command the following: We separate from the archdiocese of the Most Holy Assumption that part of the territory which includes the parishes, commonly called Villa Oliva, Alberdi, and Villafranca, in the region of Neembucu; and We withdraw from the diocese of Villarrica the entire territory commonly called Misiones, in which are located the parishes of St. John the Baptist, Ayolas, St. Ignatius, Santa Maria, St. Michael, St. Patrick, St. Rose, Santiago, Villa Florida, and that part of the civil region of Neembucu which is contained within its boundaries, and which contains the parishes of Pilar, Cerrito, Desmochados, General Diaz, Guazucuá, Humaita, Isla Umbu, Laureles, Paso de Patria, Pedro Gonzalez, St. John the Baptist of Neembucu, Tacuaras, and Yabebyry. All of these territories We reduce to the form of a new diocese, to be called St. John the Baptist of Misiones, whose head will be in the city of the same name, in which the Bishop will reside, with his episcopal seat located in the church of St. John the Baptist, which We hereby elevate to the dignity and rank of a cathedral. As is fitting, We grant to this new See and its sacred Prelate those rights, honors, and privileges which pertain to all dioceses; and We impose upon the Prelate, in addition to these, certain duties and obligations. We make the Church which We have founded a suffragan of the archdiocese of the Most Holy Assumption; We also wish that the Bishop of St. John the Baptist of Misiones be subject and obedient to the Archbishop of that See. Since it is Our heartfelt desire that the worship of Almighty God be offered with solemn ceremony, therefore We decree that a College of Canons be established according to the norms to be set forth in other documents to be issued. However, until this can be accomplished, We permit that diocesan consultants be chosen in their place, who, by their work and counsel, will assist the Bishop. At least an elementary seminary shall be constructed according to the laws common to all and the regulations of the Holy Congregation for Seminaries and Universities, to receive boys called to the priesthood; for priests are the pillars and ornament of the Christian religion. And when they have been instructed in philosophy and

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theology, those who are more worthy shall be sent to Rome, so that in the Pontifical Institute for Latin America they may be educated in higher studies and piety. The episcopal table, which is called the Curia, shall be supported by the revenues, or by the alms of the Christians, or by a salary paid by the civil authority, or finally, by a suitable portion of goods, according to canon 1500 of the Code of Canon Law, which shall belong to the new Church. As for the governance and administration of the diocese, the election of a Capitular Vicar in the event of a vacancy in the See, and also for the rights and obligations of the clergy and the people, and other matters of this kind—

[*Latin ed. p. 397*]

Acta Pii PP. XII 397, in all these matters, the prescriptions of canon law must be observed completely. Those clerics who, after the division of the territory, legitimately reside within the new circumscription, are to be considered as belonging to it, as its proper clergy. Finally, we command that all documents and acts pertaining in any way to this diocese be sent to its episcopal curia, to be duly preserved in the archives. Furthermore, what we have commanded will be carried out by the venerable Brother Aloysius Punzólo, whom we remember, or by he who, at the time of the execution of this Apostolic Nunciature in the Republic of Paraguay, held the necessary powers for this purpose, which can be delegated to any man endowed with the distinguished dignity of the priesthood. When the business has been completed, the same venerable Brother will draw up the documents and will send them promptly to the Sacred Congregation of the Consistory, with faithful copies. We will and desire that these letters be effective now and in the future; so that those things which have been decreed through them will be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the nineteenth day of the month of January, in the year of Our Lord one thousand nine hundred and fifty-seven, in the twelfth year of Our pontificate.

CELSUS Card.

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COSTANTINI
Fr. ADEODATUS I. Card.

PIA ZZA

S. R. E.
Cancellarius S. Congr. Consistorialis
a Secretis
Hamletus Tondini
Apostolicam Cancellariam Regens
Franciscanus Hannibal Ferretti,
Proton. Apost.
Bernardus De Felicis,
Proton. Apost.
Loco!
In Ap. Cane, tab., vol. LXXXXIV, n. 397.

[*Latin ed. p. 398*]

398 Acta Apostolicae Sedis - Official Commentary

VI. CHONGIUENSIS APOSTOLIC PREFECTURE

The Apostolic Prefecture of Chongiu, in Korea, is elevated to the rank of an Apostolic Vicariate.

PIUS, SERVUS SERVORUM DEI, FOR THE PERPETUAL MEMORY OF THESE THINGS.

In the Apostolic Prefecture of Chongiu, in Korea, the Catholic name has progressed so happily in these times, under the guidance of the secular clergy, that our venerable Brothers, the Cardinals of the Sacred Congregation for the Propagation of the Faith, having heard the opinion of the venerable Brother Thomas Quinlan, Bishop in the title of Furnitan Major and Regent of the Apostolic Delegation in Korea, have judged it fitting to raise it to a higher rank. Therefore, with the happiest of spirits, we receive all of this, and we acknowledge that the aforementioned Sacred Congregation for the Propagation of the Faith, using the powers which We have granted to it, has decreed that this should be done; and therefore, with the consent of those who have some right in this matter, We, by Our supreme authority, decree and prescribe the following.

We raise the Apostolic Prefecture of Chongiu to the rank and dignity of an Apostolic Vicariate, retaining the same name, without changing the boundaries, and We adorn it with all the rights and privileges that are due

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to all vicariates throughout the world; and, in particular, We grant to the Apostolic Vicar and his successors, in addition to the honors and rights, also the duties and obligations that arise from their dignity.

We desire that the new Vicariate of Chongiu progress, with the consent of Our Holy See, with chosen sons from the native Korean clergy, who have already so admirably fulfilled their pastoral office there; and while we commend them with this worthy testimony of praise, we also earnestly urge them to devote themselves with all their might to the welfare and preservation of the Holy Church.

The execution of these decrees will be entrusted to the venerable Brother Thomas Quinlan, whom We have mentioned, or to the one who, at the time when these things must be done, will govern the Apostolic Delegation in Korea. To those to whom these matters pertain, We grant the necessary powers, or We may delegate them to any man of outstanding ecclesiastical dignity; or We impose the duty of preparing the documents of the completed work, and of sending faithful copies thereof to the Sacred Congregation for the Propagation of the Faith as soon as possible.

[*Latin ed. p. 399*]

Acta Pii PP. XII 399- We will and desire that these Letters be effective now and in the future; indeed, so that those things which are decreed through them may be religiously observed by those to whom they pertain, and thus obtain their force. The efficacy of these Letters will not be opposed by any kind of contrary prescriptions, since through these Letters we annul all such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies and excerpts, whether printed or handwritten, of these Letters, which bear the seal of a person constituted in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these Letters themselves, if they were presented. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-first day of the month of January, in the year of Our Lord one thousand nine hundred and fifty-seven, in the twenty-ninth year of Our Pontificate. CELSUS Card. COSTANTINI PETRUS Card. FUMASONI BIONDI 8. R. E. Cancellarius 8. Congr. de Propaganda Fide Praefectus Hamletus Tondini Apostolicam Cancellariam Regens Bernardus De Felicis. Proton. Apost.. Albertus Serafini, Proton. Apost. Loco © Plumbi In Ap. Cane, tal)., vol. LXXXXIV, n. 99. APOSTOLIC LETTERS CONCERNING THE ABBEY CHURCH, DEDICATED TO SAINT PETER THE APOSTLE, IN THE CITY OF MUTINA, WHICH BEARS THE INSIGNIA OF A BASILICA MINOR. PIUS PP. XII

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For the perpetual memory of the matter. — To Mutina, devoted to Peter, the pastoral honor is a testament to an outstanding dwelling of religion; we call it a curial temple and it contains a monastery dedicated to the same Apostle, and entrusted to the care of the Benedictine Family of Brothers, since almost from the beginning.

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis - Official Commentary, duly recognized. This Basilica is said to have been recently founded by Christians of old and is illuminated by the memory of Saint Geminianus, the Bishop and Patron of that city. The building which is now seen was begun to be constructed in the year 1476 and was completed in the year 1505, and in the year 1518 it was solemnly dedicated. In this work, the elegance of that structure, which received its name from the revived arts, is combined with the beauty of Gothic architectural style. The Temple possesses a certain grandeur due to its ample size—for it is divided into five sections, three of which are curved in the apse—and it offers the highest degree of beauty due to the variety of its decorations. In this regard, altars are particularly noticeable, conspicuous in marble and with elaborate roofing, as are images painted with elegant skill by artists of no small renown, either on panels or in frescoes. There are also intricately carved benches, a musical organ, which, as they say, was the first to be brought from America, and is covered in gold. Furthermore, there is sacred furnishings, adorned with precious metals, which add to the splendor of the divine rites. For all these and so many artistic works, which we have mentioned, serve religion, as is fitting, which the members of the Order of Saint Benedict have striven to cultivate in that place through the passing centuries, and continue to strive for even now. Their monastery, distinguished by the name "Abbey," was, in the middle ages and in subsequent times, an outstanding center of piety and a noble sanctuary of higher learning, from which great benefits have remained for the Church and for the society of learned men. In the year 1400, when the sacred rites were first celebrated in this perfect Temple of Saint Peter, and also in the year 1850, upon the completion of the translation of the body of Saint Geminianus, Bishop and Patron of the people of Modena, the beloved son Angelus Rocchi, of the Order of Saint Benedict, the parish priest of the same Church and prior of the monastery, offered fervent prayers to us, so that we might grant it the title and status of a Minor Basilica. These wishes, supported by the recommendation of the Venerable Brother Caesar Boccoleri, Archbishop of Modena and Abbot of Nonantola, we have decided to fulfill with a willing heart, confident that the devotion to Saint Peter, the first Vicar of Christ on earth, would be increased. Therefore, after consultation with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters, we elevate the Church of Saint Peter in Modena,

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dedicated to the Apostle, to the dignity and honor of a Minor Basilica, with all the rights and privileges that properly belong to temples bearing this title. Notwithstanding any contrary provisions. We decree, establish, and ordain these present letters to be firm, valid, and efficacious.

[*Latin ed. p. 401*]

The acts of Pope Pius XII, page 401, clearly and permanently exist; they produce and obtain their full and complete effects; and they will fully support, now and in the future, those to whom they pertain or may pertain; and therefore, they must be rightly judged and defined; and anything attempted by anyone, with any authority whatsoever, knowingly or unknowingly, concerning these matters, shall be declared null and void from this moment. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the sixth day of the month of July, in the year 1916, in the twelveth year of Our Pontificate. By special mandate of the Most Holy Cardinal, for the public affairs of the Church, Gildo Brugnola, by Apostolic Briefs: II. THE CELESTIAL PATRON OF THE ITALIAN SPELAEOLOGISTS IS ESTABLISHED AS SAINT BENEDICT, ABBOT. PIUS PP. XII. For the perpetual memory of this matter. Those who explore the hidden depths of the earth, that is to say, the obscure and often inaccessible caves, are rightly praised for both their learning and their courage. For their purpose is to advance, as far as their abilities allow, the higher disciplines, which are called biology, geology, paleontology, and archaeology, exploring unknown places beneath the earth. This, as is evident, cannot be accomplished without great spirit and strength, for the dangers are sometimes not light to those who penetrate into icy caverns and the dark passages of the earth. Therefore, the Italians who investigate the origin and nature of caves, held a solemn convention, seeking the protection of Saint Benedict. Their prayers, supported by the commendation of Our beloved son James, Cardinal Lercaro, Archbishop of Bologna, and presented to Us by our beloved son, the President of the Italian Spelaeological Society, were received with a willing heart, and We have decreed to entrust them to the special protection of Saint Benedict, Abbot, who spent three years in a high and almost inaccessible cave near Subiaco, and whose exceptional sanctity sanctified him. Since these things are so, We, after consulting with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, declare that these documents shall, in perpetuity, establish Saint Benedict, Abbot, as the celestial patron among.

[*Latin ed. p. 402*]

402 Acta Apostolicae Sedis - Official Commentary: We make, constitute, and declare, with all accompanying honors and liturgical privileges, that the Holy Patron of Italian Speleologists is [a specific entity, not provided in the text]. Contrary to anything whatsoever. We decree these things, es-

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tablishing these present Letters to be forever firm, valid, and efficacious; to produce and obtain their full and complete effects; and to fully support those to whom they pertain, now and in the future; and to be rightly judged and defined; and to be rendered null and void from this moment and forever, if anything contrary to these things should, by anyone, knowingly or unknowingly, be attempted. Given from the Palace of Gandulf, under the Seal of the Fisherman, on the twentieth day of the month of July, in the year 1956, in the twelfth year of Our Pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, from the Apostolic Brief to the Most Reverend Father John Baptist Montini, Archbishop of Milan: AT THE END OF THE CENTURY SINCE THE BIRTH OF POPE PIUS XI. POPE PIUS XII. Venerable Brother, greetings and Apostolic Benediction. — The announcement of the solemn celebrations with which the City of Desio intends to commemorate the centennial of the birth of Pope Pius XI is a welcome invitation for Us to address Our words in this joyous celebration to thank the Lord for the gift bestowed upon Christendom with a great Pope among the great. History has already pronounced judgment in this sense, recalling the immense, material and spiritual work that filled the not brief pontificate of this Successor of Peter: His teachings, His endeavors, His *gesta*, revealed in Him, who until the age of sixty had been primarily a diligent researcher of codices and manuscripts, the complex dynamism of a man of action, of thought, and of will, who, placed at the helm of the mystical barque, astonished the world, with a lofty spirit and a clear intuition of new needs. With such a spirit, He lived His program: "Peace of Christ in the kingdom of Christ."

[*Latin ed. p. 403*]

Acta PP. XII 403. That which men did not fully understand, but which was revealed through his profound words, and to which they perhaps paid less attention, was the richness of his inner life, in which the secret of all his activity and strength is to be found. We, whom Providence placed at his side, humble collaborators in his daily labors, saw him in intimacy, as his public acts revealed him to the light of day: a man fully aware of the dignity and mission bestowed upon him by God. And so that the virtue of the intrepid Pontiff might be more clearly manifested to the world, the final illness proved illuminating. Contrary to what he requested of God in life, namely that his death should not come as a surprise but swiftly, the illness that was to bring an end to so noble an existence was prolonged, painful, and agonizing. It was worthy of his evangelical fortitude: he did not stiffen himself nor forbid himself to groan; he forbade himself despair and remained, without ostentation, at his post of command, nay, of vigilance, a man in suffering, a Pope at work. He was a spectacle of pontifical greatness in simplicity and Christian humility; he was to the flock of God a

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wonderfully effective teacher of that which it is so important to know: how to suffer. Entrusting these sentiments to Your Excellency, as the appropriate centennial occasion has suggested, we hope for a commemoration that will be abundantly fruitful in spiritual benefits, and with all our heart we impart to you, to the Authorities, to the Clergy, to the promoters, to our beloved children of Desio, and to all participants, Our Apostolic Blessing. From the Vatican, May 12, 1957. PIUS PP. XII.

ALLOCUTIO to the Members of the Association of Catholic Legal Experts of Italy, concerning the rendering of Christian assistance to those detained in prisons.

* INTRODUCTION - A RECALL TO PREVIOUS DISCOURSES. As representatives of the "Italian Association of Catholic Legal Experts" and of the "Christian Fraternal Aid" or "Friends of the Prisoners of Sulmona," you have desired, beloved sons, to gather around Us, as if to invite Us to turn a paternal thought to that saddening world...

May 26, 1957.

[*Latin ed. p. 404*]

Acts of the Apostolic See - Official Commentary 404: The suffering imposed, which the severity of justice ultimately creates, not to depress, but to redeem; and wherein, amidst the shadows of silent cells, painful internal dramas unfold, which only the Christian light of resignation and trust, united with the warmth of charity, can transform into a work of serene redemption. Therefore, we welcome you with all our heart and gratefully receive the testimony of your devotion, and in particular, tangible signs of your zeal, the report of your works, and the "memorial parchment" signed by approximately two hundred inmates of the Penitentiary of the Abbey of Celestina in Sulmona. You have also asked us for a word of instruction on the ideal that should animate your activities, and on the best means of achieving it. For our part, we do not intend to address here the specific issues on which you have already established norms in your publications and have determined more precisely in your deliberations and through experience gained in personal contact with the inmates. Rather, we will speak to you about some points of a more general nature that deserve the attention of both those who exercise an active role in the direction of assistance to prisoners, and those to whom such assistance is intended, that is, the prisoners themselves. We have already had the opportunity to address, in various audiences, the problem of guilt and punishment; suffice it for the present to recall the exposition given on December 5, 1954, and on February 5, 1955, at the "VI National Study Conference of the Union of Italian Catholic Jurists." We would now like to touch upon some issues that more immediately concern your personal condition and your field of work. The Prerequisites for Assisting Prisoners: From those who occupy a position of leadership and influence within the system of assistance to

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prisoners, it seems that a solid knowledge, a resolute will, and a thoughtful manner of acting or omitting are primarily required, especially since the individuals to whom they dedicate their care are not in normal living conditions. Today, we will focus on the examination of the intellectual prerequisites necessary for your office. For subordinates and simple executors, common knowledge and ordinary good sense may suffice; but one has the right to demand much more from those in positions of leadership.

[*Latin ed. p. 405*]

Acts of the Penitentiary Fathers, Volume X, page 40. It is particularly important that these individuals have correct ideas regarding the following three points: 1) the necessary dependence that unites punishment with guilt; 2) the meaning of suffering in punishment; 3) the sense and purpose of punishment.

1. **THE DEPENDENCE OF PUNISHMENT ON GUILT**

First of all, it is necessary to clearly perceive the relationship that makes punishment dependent on guilt, because only the conviction that the prisoner is a guilty person can provide the indispensable and secure basis for all subsequent considerations. The fulfillment of the punishment is neither intelligible in objective reality, nor subjectively comprehensible, unless its inherent relationship with the guilt from which it proceeds is taken into account. It can happen that two specifically identical external acts constitute a fully culpable offense; and the other does not imply any responsibility in the one who performs it. Therefore, the judgment and treatment of the act and its author must be essentially different in both cases, in terms of psychology, law, ethics, and religion.

Currently, there are two different tendencies in determining guilt: one—which is not, however, currently the predominant one—is inclined to admit it too readily; the other denies it without sufficient reasons, and this takes hold in some places with an unsettling trend. However, in the application of punishment, it is not necessary to reopen the question of guilt for discussion, because it belongs to the court charged with the trial; nevertheless, those who dedicate themselves to the assistance of the detainee cannot fail to keep it in mind, because their conduct and the effectiveness of their intervention depend on it.

Regarding the two currents of ideas mentioned above, they will maintain an impartial and critical attitude. Those who believe too readily in guilt forget that it is no longer sufficient today to take into account the traditional mitigating circumstances dictated by jurisprudence and natural and Christian morality. It is also necessary to consider the elements recently highlighted by scientific psychology, which in some cases allow for the recognition of a significant decrease in responsibility. The other tendency

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is precisely based on the elements of this same modern psychology, to affirm that the practical possibilities of free determination, and therefore the true responsibility of a large number of individuals, are significantly diminished.

[*Latin ed. p. 406*]

406 Acta Apostolicae Sedis - Commentarium Officiale. Men, they are reduced to a strict minimum. In the face of this unfounded generalization, it can be asserted, both in law and in the field of morality, in practical life as well as in scientific experience, that the average of men, and indeed the vast majority of them, possesses not only the natural capacity, but also, in fact, the possibility of making an autonomous decision and regulating their own conduct, unless the contrary is proven in individual cases, and therefore of incurring obligations and responsibilities. Therefore, morality and law do not remain static in an outdated attitude when they assert that it is necessary to demonstrate where freedom ceases, and not where it begins. Sound reason and common sense itself rebel against such a determinism in fact, which would reduce freedom and responsibility to a minimum; of this, ample confirmation is found in the practice of law, in social life, and in the revelation of the Old and New Testaments.

2 - THE MEANING OF SUFFERING IN PUNISHMENT.

2. Secondly, you must understand the meaning of suffering, to which the guilty party is subjected because of his fault. Although the sufferings of a sick person or an innocent person, and those of a condemned person, present similar external characteristics, they nevertheless have an essentially different meaning. The sick person should not suffer, and therefore every effort is made to alleviate his pain as much as possible; the condemned person, however, – it is regrettable to say – must suffer, and the punishment is voluntarily imposed upon him in order to achieve certain effects. It is well understood that those who approach prisoners to help and support them desire to remove the sufferings that the execution of the punishment entails; but this intention does not correspond to that of the authorities responsible for the application of the punishment, or of those responsible for the care of prisoners. In this regard, a thorough understanding of the matter can provide useful guidance. It is not a question of adopting a cold and insensitive attitude, but rather of finding the right balance and avoiding any deviation in either direction. Moreover, simply showing the condemned person that his sufferings are considered, and that therefore society is not his irreconcilable enemy, constitutes a balm for his afflictions.

[*Latin ed. p. 407*]

Acia f ii Pp. XII - 3 - ON THE SENSE AND PURPOSE OF PUNISHMENT.

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3. Finally, you must understand the sense and purpose of punishment. This is a topic that we have discussed extensively in previous addresses. Without repeating what we said then, we would like to invite you to reflect on the fact that "God punishes," as is clearly evident from revelation, history, and life itself. What is the meaning of this divine punishment? The Apostle Paul hints at it when he exclaims: "Whatsoever a man soweth, that shall he also reap." The man who sows sin reaps punishment. The punishment of God is His response to the sins of men. You may say that you are well acquainted with and accept the teachings of religion and morality on this matter, but that you are compelled to view punishment in a different light, and to discuss it on a different plane, namely, as a measure taken by the public authority with regard to the guilty party, who has violated positive law, by means of which the State seeks to protect the orderly social life. And this is correct: the legal and positive aspect retains its own and distinct character from the religious and moral aspect. Undoubtedly, punishment can be considered as a function of both human and divine law, but it is equally, or even more true, that the legal aspect is never a purely abstract concept, completely divorced from any relationship with the moral aspect. Indeed, every human right, worthy of the name, ultimately finds its true foundation in divine law; which does not imply a diminution or limitation, but rather an increase of its strength and stability. Therefore, what are the sense and purpose of the punishment given by God? Firstly, and essentially, it is the reparation of the offense and the restoration of the order that has been violated. By committing sin, man withdraws from divine precepts and opposes his will to that of God. In this personal confrontation, man prefers himself and rejects God. In the punishment, the confrontation between the same two parties, God and man, between the same wills, persists; but now, by imposing suffering on the will of the rebel, God forces him to submit to His will, to the law and the right of the Creator, and thus to restore the order that has been broken. However, the divine punishment does not exhaust its entire meaning in this way, at least in this world and for the time of earthly life. It also has... 2 Gal. 6, 8.

[*Latin ed. p. 408*]

Acts of the Apostolic See - Official Commentary 408 others, which are, indeed, in part, preponderant. Often, the punishments willed by God are rather a remedy than a means of expiation, rather "medicinal punishments" than "punishments of vengeance." They admonish the guilty to reflect on their fault and the disorder of their actions, and they induce them to detach themselves from these things and to convert. In this way, by undergoing the punishment inflicted by God, the individual inwardly purifies himself, strengthens the dispositions of his renewed will towards good and righteousness. In the social sphere, the acceptance of punishment contributes to the re-education of the guilty, making them more fit to re-enter as a

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useful member in the community of men, against which their crime had placed them in opposition. There remain still to be considered the analogous functions of punishment in human law, in accordance with what we have explained concerning divine chastisement. But this step you can easily take, because you are jurists, and such thoughts are familiar to you. On the other hand, we have already sufficiently drawn your attention to the relationships that necessarily arise between the two orders. II Aid to those who suffer a punishment Your Association bears the title, expressive of its intentions, of "Christian Brotherly Aid" and "Friends of Prisoners." But those condemned who need assistance are not only prisoners. The penal justice of the past, that of the present to some extent, and - if it is true that history teaches in many things to predict what the future will be - also that of tomorrow, know punishments of physical torments, mutilations, death, and capital executions in various forms. Therefore, what We now propose to say concerning the aid to be given to prisoners, We would like to extend, in its fundamental ideas, to all those who have been subjected to a punishment, considering them in a twofold aspect, as individual persons and as members of the community. 1 - AS INDIVIDUAL PERSONS: 1. As individual persons, you must know the prisoners and love them, a) know them a) First of all, know them. In order to help prisoners, it is indeed essential to have with them a contact from soul to soul, which presupposes the understanding of the other as an individual qualified by...

[*Latin ed. p. 409*]

Acta Pii PP. XII 409, concerning its origin, its formation, the course of its life, up to the moment when you encounter it in its cell. For this purpose, you will invite the prisoners to examine their memories in order to provide you with all useful information, just as a doctor, desiring to better understand the person of the patient and their physical condition, asks them to recall everything from the past that offers some interesting element. This is what is called anamnesis. It often happens that the sick – as well as the condemned and prisoners – remember things that are unimportant to them, while they remain silent or only briefly and incidentally mention others, which would instead provide essential indications for the etiology, diagnosis, and prognosis of the illness. In such a case, the doctor does not begin a theoretical or technical discussion with the patient, but corrects false or inaccurate assessments, as it is beneficial for the patient's care and to improve their future conduct. Therefore, it is not enough to understand the prisoner and their condition, but it is also necessary to lead them to know and understand themselves the principles that must guide their renewal. The fundamental idea, which must guide the detainee in their effort to improve, is the persuasion that they can erase the errors of the past and begin to reform and rebuild their life; that the present punishment can help them to achieve these two goals, and that it will truly support

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them if they resolve to have a proper attitude towards suffering, that is, to give it the meaning of expiation and the restoration of order. However, whatever the value of the services that modern psychology can render in this field, its contribution always remains insufficient, because duty, guilt, responsibility, and expiation are realities rooted in the realm of conscience and must therefore be treated with religious reverence. Therefore, in order to internally free the person from the feeling of guilt and to help them to redeem themselves by accepting the imposed punishment, it is essential to put them in immediate contact with God. Therefore, We have taken particular care to show how guilt and punishment only acquire their full meaning in the personal relationships between man and God.

b) To love them. To truly help the prisoner, it is necessary to approach them not only with correct ideas, but also, and perhaps even more, with the heart, especially if they are unfortunate creatures who have perhaps never, not even within the family, tasted the sweetness of a sincere...

[*Latin ed. p. 410*]

Acts of the Apostolic See - Official Commentary 410, friendship. You will thus follow the example of the very model of comprehensive and limitless devotion, that of the mother. What confers upon the mother such influence over her children, even adults, even if misguided or guilty, are not already the ideas, however just, that she proposes to them, but the warmth of her affection and the constant offering of herself, which never tires, even if she encounters rejection; she knows instead to be patient and to wait, while meanwhile turning to Him to whom nothing is impossible. It is the word of "love," which is understood in all the idioms of the world, and which raises neither discussion nor contradiction; the love of which the Apostle Paul sang the praises in his "hymn to charity" in the First Letter to the Corinthians. 3 But, however profound and genuine, such love does not indulge in any approval of evil committed in the past, nor does it encourage the voluntary bad dispositions that still persist, nor does it admit in the one being loved any compromise between good and evil. Even the ideal maternal love knows no other rule than this. How vast is the range of love in sentiments and in actions! We will mention to you its different forms, drawing them from ancient wisdom. It can be love of esteem, of benevolence, of beneficence, of union, and of friendship. All these forms you can dedicate to the prisoners according to the concrete conditions and to the extent of the generosity of your hearts. Love of esteem admires and finds its joy in all that its object possesses of good and of beautiful. And how many reasons can justify such an affection for one who considers in the prisoner the natural qualities and the gifts of grace, both in their common and generic form, and in their individual imprint! — Love of benevolence consciously and sincerely wishes to the loved person what is necessary and beneficial to them in the natural and supernatural order, and its sincere

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manifestation does so much good to one who sees himself deprived of so many things, feeling almost mutilated in his being, as a finite man to whom no hope smiles. — Love of beneficence willingly gives not only material goods, even if it disposes of them only in a limited measure, but above all the goods of the spirit. You will lavish these in abundance, if you possess an interior life that is rich and profound, imbued with the highest values of culture and religion. — Finally, love of union and of friendship. People who love each other in this way want to be together, to communicate thoughts and feelings to each other, to put themselves in some way in each other's place. * 1 Corinthians 13:1-13.

[*Latin ed. p. 411*]

411 Acta PU Pp. XII Num forte unum diem Dominus, ut Maximus Judex, in judicio ultimo clamabit: « Carcerabatur ego, et venistis ad me... Quod enim fecistis uno ex parvis meis fratribus, meum hoc fecistis »? Ut, scilicet, diceret: « Ego sum qui carcerabatur ». Persuasimini quod, si haec sententia et affectus in vita vestra exercebitur, maximum spiritualem influentiam in carceratos, quos adiutatis, habebitis; et eis efficaciter docere poteritis, ut in poena, quae eos afficit, purificationem, liberationem et intimam consolidationem inveniant.

2. UT MEMBRI COMMUNITATIS:

2. Ut membra communitatis. Carceratus non est solum persona singularis, sed etiam membrum societatis. Ille pertinere ad familiam, ad communitatem socialem, professionalem, civicam, ad civitatem, ad populum, ad nationem, et tandem ad Ecclesiam. Quare, oritur quaestio: Possunt et debent praepositi assistentiae carceratorum conari et exercere influentiam in mutuissimis relationibus inter detentos et illas diversas communitates? Primum, responsio esse debet affirmativa, quia hoc res est communitatis et carcerati. Etiamsi, hoc momento, ille nullum contactum activum cum aliquibus illis coetibus habet, tamen cum illis, saltem, vinculum legale vel puramente sociale conservat. Est igitur opportunum, ut haec adnexiones in modo constructivo evolvant, et non impediant bonum maius. Interventio vestra, ergo, saepe necessaria esse potest, etiam antequam poena integre expiatur, et in carcerato agere poterit cum familia, cum ordinibus professionalibus et socialibus, inter quos post liberationem vivet, et cum auctoritatibus, quibus submittetur. Quoad actus concretos, quos suscipere debetis, reflectio fundata in principiis naturae rationalis, et etiam plus in maximis et affectibus, quae a fide et caritate Christiana inspirantur, vobis praebent normam utilem et vos permitterunt, ut resultata positiva in interesse communitatis et carcerati consequamini. Hae normae, dictae a ratione humana, sed multo plus a fide Christiana, requirunt: a) sincerum ignoscentiam; b) fidem in bonum quod in aliis invenitur; c) amorem, sicut Dominus amavit.

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* MATTH. 25, 36-40.*

[*Latin ed. p. 412*]

Acta 412 Apostolicae Sedis - Commentarium Officiale

a) Sincero perdono

a) Ante omnia, necessarius est sincero perdono, quod singulae personae inter se mutuam promissionem dabunt, sed quod ipsa societas individuo negare non debet. Num omnes non fruuntur perdono Dei, qui omnibus docuit orare: "Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris"? 5 Admonitus a divino instituto, Apostolus Paulus, sicut inflexibilis se ostendit in exigendo severam condemnationem contra corinthium deviatum, ita promptus fuit eum, poenitens, generoso perdono implorare: "Nunc autem satis habuit ille rei primae, quod a multis haec reprehensio; melius ergo est vobis nunc ei indulgentiam ministrare et consolari, ut non, per nimiam tristitiam, desint." 2 Cor. 2, 6-7.

6 b) Credere in bonum in aliis

b) Secundo, necesse est credere in bonum quod in aliis invenitur et in eum fidere. Diffidentia arida facit omne semen bonitatis et, quasi murum obscura separationis inter cor vestrum et illud erigens, impedit constituendum amicos inter se. Opus vestrum auxilii simile sit opere Dei, qui dona naturae et gratiae aipso distributa cuique homini cognoscit, et super ea fundamentum ponit actioni suae. Cum filius prodigo ad eum reversus est, pater non voluit eum accipere ut servum, sed ut filium domus, quamquam iram et lamentationem fratris maioris. Luc. 15, 22 ss.

7 c) Amare sicut Dominus amavit

c) Tertio, necesse est amare sicut Dominus amavit. "Si Dominus vitam suam dedit pro nobis," scribit Apostolus Ioannes, "et nos etiam debemus dare pro fratribus nostris." 1 Io. 3, 16. Amor proximi non solum manifestatur ab homine ad hominem, sed etiam inter communitatem et quemlibet eius membra. Amor iste protegere iubet eum qui revertitur, ab periculis quae eum exspectant; si periculum est ut cedit ad infirmitatem, eum fortificabit; ei etiam praebebit ea quae necessaria sunt ut possit se ad laborem in communitate applicare, ut membrum activum eius. Matth. 6, 12.

[*Latin ed. p. 413*]

413. The actions of the religious are pleasing to God. Concerning the care of prisoners in the sight of God. Having considered your field of action, we can conclude by representing how it is fitting to believe that God Himself considers it. Firstly, He sees in it all that it may have of austerity. He contemplates the fault of the prisoner, for which full satisfaction is required. Under this aspect, the punishment corresponds to the fault, and suffering strikes the man as a chastisement. But between the inexorable demand for satisfaction and the inevitable punishment, God Himself has interposed His mercy in the redemptive work of His divine Son. Thus, justice receives

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ample satisfaction, and mercy makes possible a most abundant forgiveness. Such is the meaning of the words of St. John: "Little children, I write these things to you that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins, and not for ours only, but also for those of the whole world." 10 Behold what the Lord teaches, when He descends among men to take upon Himself their guilt and their punishment. See Him sitting at the table with sinners: "The Son of man is come to seek and to save that which was lost." 11 "Your sins are forgiven," Hear His words to the paralytic: 12 or those which He addresses to Simon, speaking of the sinner who kissed Him and anointed His feet: "She has been forgiven many sins, for she loved much." 13 When the dying Lord addresses the thief who, repenting, atones for his guilt, He does not let him descend from the cross, nor does He prevent his limbs from being broken, but He speaks to him a word of light, of comfort, and of strength: "Truly, I say to you, today you will be with Me in Paradise." 14 Thus, the Lord intends that you help the prisoners; you, by reviving in their hearts the certainty of these great truths, will say to them the same words, which enlighten, console, and strengthen: "Your suffering gives you purification, courage, and the greatest hope of happily reaching the goal, the gates of heaven, to which the broad way of sin does not lead. You will be with God in paradise; it is enough that you trust in Him and in your Savior."

10 1 John 2, 1-2.

11 Luke 19, 10.

12 Luke 5, 20.

13 Luke 7, 47.

14 Luke 23, 43.

[*Latin ed. p. 414*]

Acts 414 of the Apostolic See - Official Commentary

CONCLUSION: May our exhortation help you to better understand the beauty of your work and encourage you to love it more deeply, so that you may fulfill it with unceasing and never-tiring zeal. As a pledge of the divine graces which we invoke upon you and those entrusted to your care, we impart to you, from our heart, our paternal Apostolic Blessing.

TO THOSE WHO PARTICIPATED IN THE THIRD CONVENTION ON THE APOSTOLATE OF PRAYER HELD IN THE CITY OF BRAGA.

* Venerable Brothers and beloved Sons, present at the Congress of the Apostles in Braga. The news of a great Congress, which in the city of the Archbishops gathered leaders and members of the Apostleship of Prayer from all of Metropolitan Portugal, was most pleasing to us. There, in the light of the Encyclical *Haurietis aquas*, the entire activity of the Apostleship was reviewed, and means were considered to spread it further and

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to renew its energies for new and greater endeavors. Therefore, we gladly accede to your desire to have us present, not only in spirit, but in the living force of our word.

Braga, the first city, was naturally designated for this celebration; and not only because the coincidence of the seventieth anniversary of the consecration of the Archdiocese to the Heart of Jesus with the centennial of the extension of the feast to the universal Church suggested it, but because there, where faith and piety have their roots in the early centuries of the Church, and where this year the 15th centennial of the first Christian king in Europe is celebrated, the Apostleship has been exemplarily active from the very beginning, offering to the Congress an environment, not only of benevolent sympathy, but of fruitful cooperation.

* May 19th, in the year 1957.

[*Latin ed. p. 415*]

Acts of the Holy See, Pope Pius XII, 415. In these days, eminent representatives of Catholic science from various nations have illuminated the theory and practice of the Apostolate. We, taking advantage of the opportunity presented to Us, wish to emphasize only one point, which appears very simple and fundamental, but which is the very essence and the secret of the immense efficacy of the Apostolate. It has commendably promoted and continues to promote various practices and solemn expressions of piety, which are most useful to those who participate in them. But these should not overshadow or neglect that primary, essential practice to which We refer, and which, as you well understand, is "the daily offering of works and sufferings for the intentions of the Divine Heart, and especially for the intentions indicated for each month, and which We have blessed." Better still, if this offering is enriched by participation in the Sacrifice of Christ through monthly Communion and by the protection of Mary, implored through the Rosary. This is a simple and fundamental practice, as is all the Apostolate of Prayer, which does not multiply commitments nor complicated formulas of organization, and therefore it is extensible, and We greatly desire that it be extended to all classes of people. This practice is simple: but who can measure the efficacy of which it is capable, when faithfully practiced, and, even better, when constantly lived? The entire life of man, a pilgrim in this world, must tend towards God, and all human actions should, in the end, be worship of God in Jesus Christ and through Jesus Christ. Now, the daily offering of works is already, in itself, a service rendered to the Lord; it is prayer, and, moreover, by consecrating the first fruits of the day, it sanctifies them. But when lived, when it consciously animates the execution of actions and the endurance of each sacrifice, then the entire life becomes truly worship of God; then it is the "living prayer" of which the saints speak, and which the Apostle instilled in the faithful when he wrote to them: "Whatever you do, whether in word or deed, do

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everything in the name of the Lord Jesus, giving thanks to God the Father through him" (Colossians 3:17; 1 Corinthians 10:31). Then the lives of the faithful will tend to rise to a higher level of holiness; because the most keenly felt need to live in the grace of God, so that our offerings may be accepted by Him, –

[*Latin ed. p. 416*]

Acts of the Apostolic See - Official Commentary 416, but frequently, great truths of faith – these intimidate the divine Heart, purifying the soul and kindling the flame of love, which overcomes temptations, fears no sacrifices, triumphs over obstacles, and leads to sanctity.

II. Beloved Sons: The annals of the Apostolate are one of the most beautiful pages in the history of the Church in Portugal. And We know that, in relatively recent times, when authorized propaganda of evil sought to eliminate, within two generations, the last vestiges of Catholicism in the lands of Portugal, the Apostolate of Prayer, according to the testimony of the sacred Pastors, was one of the principal forces of resistance, to maintain the Christian spirit and to make it flourish vigorously, even as the storm began to abate.

Today, circumstances have changed. Portugal is no longer seen as the martyred nation, but as a Catholic nation. In fact, respecting individuals, in accordance with the faith and character of the Portuguese soul, a climate has been achieved in which the worst aberrations of error and the consequent moral perversion do not recognize the rights that belong to truth and virtue. The historical agreements of 1940, observed in an atmosphere of mutual understanding, have yielded precious fruits to the advantage of both parties, and it is hoped that they will yield even more abundant fruits, especially in the sector of the educational mission that Jesus Christ entrusted to and imposed upon the Church.

12. A spring of good, which is due to the foresight and the powerful and persistent dedication of worthy men. But beyond the reach of the senses, who does not perceive the action of Providence, which, at the opportune moment, prepares, instigates, and accompanies to the very end the triumph of its instruments? And does not the Sameiro, throne of the Immaculate, and Fatima, miracle of maternal love of She who declared Herself Lady of the Rosary, clearly show the action of Providence, as centers of simple, humble, and penitential prayer? Mysterious, but irresistible power of prayer!

That good may be maintained and grow, and that evil, which today seeks to invade everything, may not prevail in Portuguese lands, may the Apostolate of Prayer maintain itself in all places, and may it expand and redouble its immunizing and vivifying activity; may the Directors and Wardens redouble their zeal in forming, among the members, and through them in wide circles, the necessary Catholic mentality, and with that mentality, a

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sincere and enlightened Catholic life, which may bear fruit in perfection and sanctity.

[*Latin ed. p. 417*]

Acts of Pope Pius XII, 417. Providential coincidences and important events of Our troubled pontificate and of your history connect Us to this land of Holy Mary. Your filial homage deeply moves Us, a spontaneous fruit of love and unwavering fidelity to the Vicar of Christ in Rome. Let it be a constant exhortation, repeating what We said some time ago to the representatives of the worldwide Apostolate: "We, with our hands raised to heaven, feel a weight of indescribable responsibility upon Our shoulders, Our heart is filled with a profound sorrow, which finds comfort in you, because you remain so faithful to Our side, uniting your prayers with Ours, your sacrifices with Our sufferings, your works with Our labors..." "Behold your monthly bulletins! What greatness, what value they have, for those who know how to use them properly, and they deserve it! Fix your attention upon them: you will see the horizons of your spirit widen, the affections of your heart elevated and ennobled... "Then, gradually modeling yourselves after Jesus, your prayer will become increasingly vast and intense, you will feel irresistibly drawn by love for sacrifice, and inflamed with the ardor of charity, and consumed by the vehemence of desires; your very life will be an incessant, fervent, and efficacious prayer."

With these sentiments, We wholeheartedly bless you, Venerable Brothers and beloved Sons, and all those dear to you, and the entire glorious and faithful Portuguese people.

II. TO THOSE WHO PARTICIPATED IN THE SACRED CELEBRATIONS MARKING THE FOUR HUNDRED AND FIFTIETH ANNIVERSARY OF THE DEATH OF SAINT FRANCIS OF PAULA, PATRON OF THE MARITIME PEOPLE AND ITALIAN SAILORS.

"Beloved children, people of the sea of the Italian nation, whose activity reminds Us of Our own arduous office as helmsman of the mystical barque of Peter, We address you, with heartfelt effusion, through the waves of the radio, on the occasion of the 450th anniversary of the blessed passing of your heavenly Patron, Saint Francis of Paola. Remembering the tenderness with which the Redeemer Jesus favored men..." (Discourses and Radio Messages, Vol. IV, p. 365-370).

Given on the 16th day of the month of June, in the year 1957.

27 - ACTA, Vol. XXIV, No. 8. - July 22, 1957.

[*Latin ed. p. 418*]

Acts of the Apostolic See - Commentary 418. Officially, amidst the boats and the nets, living among them and elevating them to the dignity of "fishers of men," we earnestly desire to be spiritually present among you in this hour of religious joy. We hold you particularly in our heart: you, who have

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come to the enchanting city of Messines to pay homage to your illustrious Protector with fervent devotion; you, who listen to us while you navigate the oceans aboard powerful ships; you, humble fishermen of the Italian shores, diligent workers of the ports and shipyards; you all, who make the sea your home, and whom the sea embraces, almost as a mother of an immense family, providing each with work and sustenance. We know well with what devoted gratitude the Associations dedicated to the care of seafarers, the shipping companies, and all the seafarers of the Italian nation, received, some years ago, Our Apostolic Letters, with which We established and confirmed Saint Francis of Paola as their heavenly Patron before God. It is also known that since then, the veneration for the holy wonder-worker of Paola, also promoted by the zeal of the esteemed sons of his Sacred Order of the Minim Friars, has spread beneficially among you, in the ports, in the coastal cities of Italy, on the merchant ships, of which, as We have been informed, over six hundred have borne His sacred image, bearing the inscription "Ad litus educ Patriae," guide us to the shores of our homeland. In this way, you have revived a centuries-old tradition of the Italian people of the sea, who have always venerated in Saint Francis of Paola the benign protector, the faithful companion of their voyages on the seas, ready to work miracles to save His devotees from extreme dangers. Indeed, in almost all the Italian maritime cities, your fathers erected temples in His honor, so that they might be centers of Christian life for sailors and a refuge of prayer for their families. We wish to mention, for the glory of the same Saint, the names of the cities of Naples, Rimini, Ancona, Bari, Palermo, Messines, Milazzo, Cagliari, and finally, Genoa, where, from the hill on which the sanctuary of Saint Francis stands, every evening, the voice of His historic bell invites the faithful to raise prayers for the workers of the sea. The particular admiration and devotion of seafarers towards Saint Francis of Paola does not stem solely from the fact that He was born in a coastal city or that He traversed the seas on many occasions, working miracles, but also from... [The passage ends abruptly here.]

[*Latin ed. p. 419*]

Acta S.P. Pp. XII 419. Not that he was beloved by sailors because of his voyages, but rather because of the excellent virtues that adorned his life, some of which correspond wonderfully to the nature and inherent qualities of seafarers. Recall in your memory the gentle figure of the Saint in that wondrous episode, recounted by contemporary chronicles, which narrates his crossing of the strait of Messines, with his tattered cloak laid upon the waves. The zeal for the glory of God and the charity towards his neighbor impelled him; voluntary poverty and austerity, embraced as a rule of life, accompanied him; an unbounded trust in God sustained him; all this in an aura of simplicity and humility, characteristic of those who firmly believe in the word of Christ: "If you have faith as great as a grain of mustard

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seed, you can say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you." 3 Therefore, you, admire above all in St. Francis the humility and simplicity of his life, the rigor of his penances, his charity towards his neighbor, and even more, his love for God, from which his thaumaturgical power derived. It is right that seafarers hold these virtues in high esteem, since they themselves are naturally inclined towards simplicity and modesty, live almost constantly amidst the austerities and hardships of labor, behave with courage in the face of danger, and are dedicated to the service of others. Now, how can you transform these natural dispositions into equally Christian virtues, fruitful and meritorious for eternal life? Your Saint reveals the secret to you in the motto that you read beneath his images, and which he never tired of repeating as the sole, yet sufficient, message of the mission entrusted to him by God on earth: "Charitas," that charity which the Apostle St. Paul places as the foundation and summit of all Christian perfection, in its twofold object: God and neighbor. Let seafarers be, above all, people of God! How could it be otherwise? The sea! This majestic creation of God reflects Him in its immensity in its boundless horizons; in its beauty in the delicate colors of its waters and in the enchantment of its shores; in its mysteries of science and wisdom in its deep abysses; in its irresistible power and sometimes its just anger in its terrible storms; but the sea also reflects, and indeed embodies, His benevolent providence with the inexhaustible riches of sustenance that it contains and offers to all diligent men. You, people of the sea, are able to understand His voice more clearly in the chorus of praise and blessing that the sea offers to Him. MATTH. 17,20.

[*Latin ed. p. 420*]

The creatures of the universe, obeying the invitation of the Holy Spirit, raise themselves up to their Creator and Lord: "O ye seas and rivers, bless the Lord: praise and exalt him above all for ever." Indeed, how often, for many of you, fishermen and navigators, who spend the greater part of your lives upon the waves, does the sea become a solemn temple of God! Whether when the light of the first dawn paints the extreme curve of the horizon with pearly colors; or when the hour approaches that bids farewell to sweet friends; or in the heart of tranquil nights, when the firmament, studded with countless stars, seems to bend over your head, as if to listen to the sighs of your secret longings; the sea gently elevates you to the contemplation of eternal things, suggests expressions of intimate prayer, and communicates the throbbings of infinite desires. Listen to the voice of the sea, and accept its invitation to adore, love, and serve God, certain that in this way you will attain the full meaning of life and its highest values. But furthermore, the charity derived from the love of the heavenly Father and extended to your brothers, strengthens your spirits in the daily exercise of your activities, the purpose of which is directed to the common good of

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the nation more manifestly and effectively than many other kinds of work. Who, indeed, could doubt the great economic contribution given to the nation by the fleets dedicated to fishing and transportation? The "merchant marine" are like the lungs and arteries of nations, through which the peaceful collaboration of peoples is largely realized in well-being and progress. Among these, your own certainly holds a worthy place, whose glorious tradition dates back to distant centuries, and which is maintained by you in high honor, despite the ravages of war and the present difficulties. Continue, therefore, to animate your peaceful fleets, allowing yourselves to be guided by the Christian spirit and by patriotic love. Both will contribute to making you technically skilled, each in his own degree and office, diligent in work, ready for sacrifices, and sometimes for the heroism that your duty may demand of you. Let yourselves be inspired by Saint Francis of Paola, who, led by the will of God to the land of France, demonstrated to the king and the people of that noble nation, through the sanctity of his life and works, that he was a worthy herald of civilization and of Christianity. You therefore have a bright example in your holy Patron; but, Dan. 3, 78. Purg. 8, 1-3.

[*Latin ed. p. 421*]

Acts of Pope Pius XII, 421, and at the same time, find in him your powerful intercessor with God. Everyone knows how burdensome life is on ships, in ports, in shipyards, and near the lighthouses of deserted shores. In particular, those who navigate suffer from prolonged absences from the family home, the scarcity of material comforts, and work shifts, especially at night and indoors. Modern technology, although it has made remarkable progress in ensuring the safety of navigation, has not yet completely eliminated the dangers that threaten ships on the oceans. Such conditions of life, while constituting a title of honor and a right to gratitude for those who freely accept them, on the other hand, demand from them a steadfast spirit, constant labors, and renunciations; but above all, they require the benevolent assistance of the Almighty, in whose hands is entrusted the fate of every human life. To obtain this divine protection, your heavenly Patron, Saint Francis, will not fail to intercede for you. Entrust to his protection, before God, your ships, shipyards, ports, lighthouses, nets, machines, and fragile boats. Place under the aegis of his protection your voyages, your dear families, your hopes, and your holy desires, for he who trusts in Heaven will always find the sea a faithful friend. Raising our humble supplications to the Almighty, under the maternal gaze of Mary, often invoked by you as "Stella del Mare," that our prayers may be acceptable to God and be transformed into graces and favors for your temporal and eternal benefit, we impart to each of you, to your loved ones, and to your

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beloved homeland, our paternal Apostolic Blessing.

[*Latin ed. p. 422*]

Acts of the Apostolic See 422
Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORIAL CONGREGATION

OF LISBON - EBORENSIS

DECREE CONCERNING THE ALTERATION OF BOUNDARIES

With a view to the greater good of souls, the Most Reverend and Venerable Fathers, Monsignor Emmanuel, Cardinal Gonçalves Cerejeira, Patriarch of Lisbon, and likewise the Most Reverend Monsignor Emmanuel Trindade Salgueiro, Archbishop of Ebores, petitioned the Apostolic See to somewhat alter the boundaries of the dioceses entrusted to them, so that a new parish, commonly called "San Isidoro de Pegöes," might be established. The Most Holy Pope Pius, Divine Providence XII, having heard the report of the Sacred Consistorial Congregation and considering the favorable opinion of the Most Reverend Monsignor Fernando Cento, titular Archbishop of Seleucia, and Apostolic Nuncio in Lusitania, judged that such an alteration would be conducive to the salvation of souls, and, with prayers offered, deigned to grant a favorable response. Wherefore, the Supreme Pontiff, having duly considered the interests of those concerned, or presumed to be concerned, grants, by these present letters:

1. That the territory commonly called: "Herdade das Faias, Núcleo das Faias da Colònia Agricola de Pegöes, Parte dos Antigos Foros da Herdade de Pegöes, Parte da Herdade de Pegöes," be detached from the Patriarchate of Lisbon and perpetually attached to the Archdiocese of Ebores;

2. Conversely, that the territory commonly called: "Parte da Herdadß do Arieiro, Herdade do Espirra, and Posto Sequeiro da Direcçao Geral dos Servigos Agrícolas," be separated from the Archdiocese of Ebores and perpetually attached to the Patriarchate of Lisbon.

[*Latin ed. p. 423*]

The Sacred Consistorial Congregation, in its number 423, has attributed the Patriarchate of Lisbon, with the boundaries of either the Patriarchate of Lisbon or the archdiocese of Evora, as the case may be. Furthermore, Our Most Holy Lord commands that all documents pertaining to the aforemen-

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tioned territories be transmitted from the archives of the Curia from which they originate to the archives of the Curia to which they are destined, as quickly as possible. With regard to the clergy, it is decreed that as soon as the present Decree has been put into effect, the clergy shall be considered incardinated in the archdiocese in whose territory they legitimately reside. To ensure the execution of all these matters, His Holiness appoints the Most Reverend Father Pernando Cento, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, the task of submitting to the Sacred Consistorial Congregation, as soon as possible, the authentic copy of the act of execution completed. On these matters, the present Consistorial Decree has been issued, to be of equal validity as if it were given with the Apostolic seal. Contrary provisions notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 14th of September, 1956. £9 Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mantenna, and Secretary. L. © S. Iosephus Ferretto, Assistant II.

DESIGNATION FOR THE TRIBUNAL OF SECOND INSTANCE: The Archbishop of Bordeaux has designated, once and for all, the Ordinary of Albi (-Castres-Lavaur) for appeals from his Tribunal; which designation has been approved by Our Most Holy Lord through a Rescript of the Sacred Consistorial Congregation, dated the 11th of April, of the year 1957.

[*Latin ed. p. 424*]

424 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE RITES

DECREE CONCERNING THE METHOD TO BE FOLLOWED IN THE EXAMINATION OF WRITINGS IN THE COURSE OF THE INVESTIGATION FOR THE CAUSE OF BEATIFICATION, WITHIN THE ORDINARY CONGREGATION OF THE SACRED RITUAL CONGREGATION.

Among the investigations which the Code of Canon Law requires of Bishops in order to obtain from the Apostolic See the introduction of the Cause of Beatification of the Servants of God, the examination of the writings composed by the Servants of God is to be considered of no small importance, since from these writings, it is evident that the character, disposition, and spirit of the authors are manifested.

The law concerning the examination of works is clearly stated in the decrees of Urban VIII: "Furthermore, it must also be diligently investigated whether the person for whose canonization one seeks, has written any books, treatises, pamphlets, meditations, or something similar; for if it is established that they have written, no step should be taken in any investigation until such books have been carefully examined in the Sacred Congregation, to determine whether they contain errors against the faith or

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good morals, or any doctrine new or foreign, and alien from the common sense of the Church and its established customs."

This discipline, made more precise by Benedict XIV, was incorporated into the Code of Canon Law, which, in canons 2065 and following, establishes the procedure to be followed in the examination of writings.

However, considering the gravity of the matter, this Sacred Congregation has judged it necessary, in order that a more complete judgment may be rendered concerning such writings, and as has already been established for the introduction of the Cause, that even in the examination of writings within the Ordinary Congregation, in addition to the Secretary of the Sacred Congregation, the Promotor General of the Faith, and the Sub-Promotor, there should also be present that part of the Consultors who are designated "Official Prelates"; and that all of the aforementioned should read aloud, in writing, their concise advisory opinion concerning such an examination, before the Fathers Cardinals, who will then deliberate on the matter.

All of these matters, having been reported by the aforementioned Cardinal, Prefect of the Sacred Congregation, to His Holiness Pope Pius XII, His Holiness approved them, and...

[*Latin ed. p. 425*]

The Sacred Congregation of Rites, for the future, has ordered that a standard be established for the proper handling of the Blessed Sacrament, to be observed in all cases. Contrary to any and all things to the contrary. April 9, 1957. C. Card. CICOGNANI, Prefect. L. S. f A. Carinci, Archbishop of Seleucia.

The Holy Mother Church has always diligently and vigilantly striven to preserve the Most Holy Eucharist with the greatest reverence and decorum. However, this concern has been manifested in various ways throughout the centuries. As the Eucharistic piety of the faithful has grown increasingly, the place where the Body of Christ is reserved has become a flourishing center of Christian life. To prevent abuses and to ensure that everything is done in due order, competent authorities have repeatedly issued documents, decrees, or laws that determine the place, form, and manner of the reservation of the Eucharist. All of these are collected and expressed in the Code of Canon Law as follows:

Canon 1268, § 2: "The Most Holy Eucharist must be kept in the most excellent and most noble place in the Church, and therefore, regularly, on the main altar."

Canon 1269, § 1: "The Most Holy Eucharist must be kept in a tabernacle that is permanently placed in the middle of the altar."

Most recently, Our Most Holy Father Pope Pius XII, in an address given on September 22, 1956, to those who attended the International Congress of

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Liturgy and Pastoral Practice in Assisi, clearly explained certain important points concerning the doctrine and practice of the Church regarding the real presence of Christ in the tabernacle, refuted certain modern errors, and strongly recommended the exercises of piety towards the Eucharistic Sacrament reserved in the tabernacles, according to the approved tradition of the Church.

With these things in mind, this Sacred Congregation of Rites, by virtue of the powers granted to it by Our Most Holy Father Pope Pius XII, has decreed the following:

1. The norms established by the Code of Canon Law regarding the reservation of the Most Holy Eucharist (Cann. 1268, 1269) must be strictly and religiously observed; and the Ordinary of each place must diligently oversee this matter.

2. The tabernacle must be so firmly joined to the altar that it cannot be moved.

[*Latin ed. p. 426*]

Acta Apostolicae Sedis - Official Commentary 426, let it be done. It should regularly be placed on the main altar, unless it seems more suitable and fitting for the veneration and worship of this most sacred Sacrament, which ordinarily happens in cathedral, collegiate, or monastic churches, in which choral functions are usually performed; or sometimes in larger sanctuaries, so that, because of the particular devotion of the faithful towards the venerated object, the highest worship due to the Most Sacred Sacrament is not obscured. 3. In the altar where the Most Holy Eucharist is reserved, the Sacrifice of the Mass should habitually be celebrated. 4. In churches where there is only one altar, it cannot be built in such a way that the priest celebrates facing the people; but above the altar, in the center, there must be a tabernacle for the reservation of the Most Holy Eucharist, constructed according to the norms of liturgical laws, in form and measure entirely worthy of this Sacrament. 5. The tabernacle must be securely closed on all sides, and therefore safe in every part, so that any danger of profanation may be avoided. 6. During the time that the sacred species are reserved in it, the tabernacle should be covered with a cloth, and, according to the ancient tradition of the Church, a perpetual light should burn before it. 7. The tabernacle, as regards its form, should be in keeping with the style of the altar and the church; it should not differ too much from those in use up to now; it should not be reduced to the appearance of a simple box, but should, in a certain way, represent the true dwelling place of God with men; it should not be adorned with unusual symbols or figures, or those that might stir up the admiration of the faithful, or that could be wrongly interpreted, or that have no relation to the Most Holy Sacrament. 8. Tabernacles for the Eucharist placed outside the altar are strictly forbidden, for example, on the wall, or to the side

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of, or behind the altar, or in shrines or columns separated from the altar. 9. A contrary custom, whether regarding the manner of reserving the Eucharist, or regarding the form of the tabernacle, cannot be presumed, unless it is a matter of a custom that is centuries old or immemorial (cf. Canon 62, § 2), as, for example, in the case of certain tabernacles built in the form of a tower or shrine. However, these forms cannot be reproduced. Contrary things do not impede this in any way. Rome, June 1, 1957. C. Card. CICOGNANI, Prefect of the Congregation. A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 427*]

Sacra Penitentiaria Apostolica 427 ACTA TRIBUNALIUM

SACRA PAENITENTIARIA APOSTOLICA (OFFICIUM DE INDULGENTIIS)

I

ORATIO AD BEATAM MARIAM VIRGINEM IMMACULATAM LAPURDENSEM

A SUMMO PONTIFICE PIO XII EX ARATA ET INDULGENTIIS DITATA.

Dociles ad invitationem vocis vestrae matris,

6 Virgo Immaculata de Lourdes, ad pedes vestros currimus, prope humilem speluncam, ubi dignata estis apparere, ut erratis viam orationis et poenitentiae indicaretis, et afflictis beneficia et miracula benignitatis vestrae supremae dispensaretis.

Accipite, o Regina misericors, laudes et preces, quas populi et nationes, oppressi amariis et angustiis, confidunt ad vos elevare.

O lux splendens Paradisi, expellite tenebras erroris ex animis per lucem Fidei!

O mystica Rosaria, consolate animas affictas per fragrantiam caelestem Spei!

O fons inexhaustus aquae salutaris, recreamini corda arida per rivos divinae Caritatis!

Facite ut omnes nos, qui filii vestri sumus, consolati a vobis in tribulationibus nostris, protegi in periculis, sustinendi in certaminibus, Christum dulcissimum vestrum tam bene amemus et serviamus, ut meriamus gaudia aeterna prope thronum vestrum in caelo.

Amen.

Die 10 Maii 1951

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Summus Pontifex D. N. Pius div. Prov. Pp. XII benigne concedere dignatus est Indulgentiam trium annorum a christifidelibus saltem contritis lucrandam, qui supra relatam orationem ad Specum Lapurdensem devote recitaverint.

Contrariis quibuslibet non obstantibus.

N. Card. CANALI, Paenitentiarius Maior

L. © S. S. Luzio, Regens.

[*Latin ed. p. 428*]

Acts of the Apostolic See - Official Commentary 428 II. PRAYER TO BE RECITED BY PHYSICIANS, ISSUED AND ENRICHED WITH INDULGENCES BY THE HOLY FATHER POPE PIUS XII. O Divine Physician of souls and bodies, Redeemer Jesus, who, during your mortal life, favored the sick, healing them with the touch of your almighty hand, we, called to the arduous mission of physicians, adore you and recognize in you our most excellent model and support. May mind, heart, and hand be always guided by you, so that we may merit the praise and honor that the Holy Spirit attributes to our office (cf. Ecclesiasticus 38). Increase in us the awareness that we are, in some way, collaborators with you in the defense and development of human creatures, and instruments of your mercy. Illuminate our minds in the arduous struggle against the countless infirmities of the body, so that, making proper use of science and its advancements, we may not be ignorant of the causes of evils, nor be deceived by their symptoms, but with sure judgment, we may indicate the remedies provided by your Providence. Dilate our hearts with your love, so that, recognizing you in the sick, especially in the most abandoned, we may respond with tireless zeal to the trust they place in us. May we, imitating your example, be paternal in our compassion, sincere in our counsel, diligent in our care, free from deception, and gentle in foretelling the mystery of suffering and death; above all, may we be steadfast in defending your holy law of respect for life, against the assaults of selfishness and perverse instincts. As physicians who boast of your name, we promise that our activity will constantly be guided by moral order and under the dominion of its laws. Finally, grant that we ourselves, through the Christian conduct of life and the proper exercise of our profession, may one day hear from your lips the blessed sentence, promised to those who visited the sick in their brothers: "Come, you blessed of my Father, inherit the kingdom prepared for you" (Matthew 25:34). So be it!

[*Latin ed. p. 429*]

The Sacred Apostolic Penitentiary, 429, on the 10th of May, 1957. His Holiness, Pope Pius, of blessed memory, has deigned benignly to grant a partial Indulgence of three years, to be obtained at least with a contrite heart, whenever the aforementioned prayer has been devoutly recited. Notwith-

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standing any contrary provisions. N. Card. CANALI, Major Penitentiary. L. © S. S. Luzio, Regent.

THE PIAN EXERCISE IN HONOR OF THE MYSTERIES OF THE INFANCY OF OUR LORD JESUS CHRIST IS GRANTED INDULGENCES. His Holiness, Pope Pius, of blessed memory, in an audience granted in writing to the undersigned Cardinal Major Penitentiary on the 12th of the month of May of the current year, in order to increase the piety of the faithful towards the Divine Infant Jesus, in memory of the benefits conferred upon the human race, has deigned benignly to grant a plenary Indulgence to Christian faithful who, having performed penance and received Holy Communion in Puebla, dedicate themselves piously, on any one of the twelve Sundays, which they shall choose, to prayers and pious meditations in honor of the mysteries of the Infancy of Our Lord Jesus Christ, provided that they visit a church or public oratory and offer prayers according to the intention of the Supreme Pontiff. This decree shall be valid forever, without any Apostolic Letters being required, and notwithstanding any contrary provisions whatsoever.

Given in Rome, from the Sacred Apostolic Penitentiary, on the 4th of June, 1957. N. Card. CANALI, Major Penitentiary. L. rB SS. Luzio, Regent.

[*Latin ed. p. 430*]

430 Acta Apostolicae Sedis - Official Commentary of the SACRED ROMAN ROTA. Citations from edicts. I. CHICAGO. NULLITY OF MARRIAGE (LAZOWSKA - NADZIEJKO). Since the actual place of residence of Mr. Edward Nadziejko, in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, before the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 21, 1957, at the eleventh hour, to discuss the matter and reach an agreement, or to subscribe to the following statement, and to designate the day on which the matter will be decided before the Rota. Whether the marriage is null in this case. The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Edward Nadziejko, must, insofar as possible, ensure that he is informed of this edictal citation. * William Doheny, Presiding. From the Chancery of the Tribunal of the Sacred Roman Rota, May 22, 1957. C. Pezzicara, Notary. * Since the current place of residence of Mr. Edward Nadziejko, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 21, 1957, at 11 o'clock, to agree or to subscribe to the doubt mentioned below, and to set the date for the decision of the case before the Rota. Does the marriage have a nullity in this case? The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence

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of the aforementioned Mr. Edward Nadziejko must, insofar as possible, inform him of this citation.

[*Latin ed. p. 431*]

Sacra Romana Rota 431 II CASERTANA concerning the Nullity of Marriage (FUSCO - RING). Since the actual place of residence of the aforementioned Mr. Victor Archibald Pewel Ring is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on October 16, 1957, at the hour of twelve, in order to resolve the doubt in question or to subscribe to the following, and to designate the day on which the Rota will render its decision in this cause. Does the nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Victor Archibald Pewel Ring, ought, insofar as possible, to ensure that he is informed of this edictal citation.

William T. Heard, Prelate.

From the Chancery of the Tribunal of the Sacred Roman Rota, May 31, 1957.

C. Pezzicara, Notary.

[French Translation - included for context, but not translated]

*Etant inconnu le lieu de la demeure actuelle de Mr Victor Archibald Pewel Ring, défendeur en cette cause, nous le citons à comparaître, par prope personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, Palazzo della Cancelleria) le 16 octobre 1957, à 12 heures pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de la décision de la cause devant la Rote. Conste-t-il de la nullité du mariage dans le cas? Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence du dit Mr Victor Archibald Pewel Ring devront, dans la mesure du possible, l'avertir de la présente citation.

[*Latin ed. p. 432*]

Acts of the Apostolic See - Commentary 432. Official DIARY OF THE ROMAN CURIA. Tuesday, June 25, 1957. The Holy Father, Pius XII, received in a solemn Audience His Excellency, Dr. Francisco Gomez de Llano, Extraordinary and Plenipotentiary Ambassador of Spain, for the presentation of his Credentials.

SECRETARY OF STATE. By Apostolic Briefs, the Holy Father, Pius XII, happily reigning, deigned to appoint:

February 25, 1957. His Excellency, Reverend Monsignor Giuseppe Paupini, titular Archbishop of Sebastopoli of Abasgia, Apostolic Nuncio

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to the Republics of Guatemala and El Salvador.

May 18th. The Most Reverend and Venerable Cardinal Tisserant Eugenio, Protector of the Capuchin Sisters of the Sacred Heart (Catania).

The Most Reverend and Venerable Cardinal Ottaviani Alfredo, Protector of the Church of Santa Croce and the annexed Monastery of the Augustinian nuns in Montefalco (Spoleto).

By Letters from the Secretary of State, the Holy Father, Pius XII, happily reigning, deigned to appoint:

June 7, 1957. The Reverend Fathers Ludovico Gillon, of the Order of Preachers, and Pietro M. Abellán, of the Society of Jesus, as Consultors to the Sacred Congregation for Seminaries and Universities.

His Excellency, Prince Don Mario del Drago, Captain Commander of the Corps of the Noble Pontifical Guards.

The Reverend Father Crisostomo Schmid, of the Benedictine Order, as a Consultor to the Sacred Congregation for the Propagation of the Faith.

June 14th.

June 17th.

[*Latin ed. p. 433*]

Year and Volume XXXIX, August 15, 1957 (Series II, Volume XXIV) - No. 9. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. APOSTOLIC LETTER ISSUED *MORE SUA* TO VENERABLE BROTHERS, PATRIARCHS, ARCHBISHOPS, BISHOPS, AND OTHER HIERARCHS OF EASTERN CHURCHES, MAINTAINING PEACE AND COMMUNION WITH THE APOSTOLIC SEE: CONCERNING EASTERN RITES, AND CONCERNING PERSONS FOR EASTERN CHURCHES.

PIUS PP. XII

To the sacred clergy, for the edification of the Christian faithful, and for the benefit and adornment of the entire Church, there is no one who does not know how much is contributed by the willing and diligent observance of ecclesiastical and clerical discipline, as the Oecumenical Council of Trent clearly demonstrated, expressing the constant teaching of the Church on this matter: "Nothing more instructs others in piety and the worship of God than the life and example of those who have dedicated themselves to the divine ministry; for when they are raised to a higher place, being removed from worldly things, the eyes of all are turned to them, as to a mirror, and from them they take what they should imitate. Therefore, it is entirely fitting that clerics, called by the Lord, should arrange all their life and manners so that in dress, gesture, gait, speech, and in all other things, they present nothing but what is grave, moderate, and full of religion; that

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they should avoid even minor faults, which in themselves would be great; so that their actions may inspire reverence in all."

As the centuries pass, it happens that in the Eastern Churches, the discipline of the clergy, sometimes deficient or uncertain, has in these present times become entirely lacking.

1 Session, XXII, de ref., cap. I.

28 - ACTA, Volume XXIV, No. 9 - August 15, 1957.

[*Latin ed. p. 434*]

The Acts of the Apostolic See – Commentary 434. All know that Synods, whether Œcumenical or particular, held throughout the Churches, have not omitted to provide suitable and opportune prescriptions concerning the duties and privileges of sacred prelates and other clergy, for the regulation of their lives and the correction of their morals, should abuses occur. However, these prescriptions, being neither complete nor certain, and not suitably arranged into a single body, were not sufficient to guide the clergy in their own lives and activities, nor were they of sufficient help to Bishops in governing their flocks. This inconvenience was keenly felt by almost all the clergy, who desired to clearly and certainly know their duties and functions, both for their own spiritual progress and peace of mind, and for the common good of the Church. Moreover, although some Synods have commendably attempted to provide for the needs of their own communities in this matter, there has been a daily increasing desire, especially among the Eastern Churches, for a single and unified body of ecclesiastical laws, complete, certain, adapted to the present circumstances and times, and universal; which would serve as a complete and certain system of discipline and an effective aid to sanctity for all, and at the same time, would establish a new and illustrious bond of union among all the Eastern Churches: a project which could certainly only be effectively promoted and sanctioned by the supreme and universal authority of the Roman Pontiff and his apostolic solicitude. With the publication of this body of laws, and in conjunction with the Code of Canon Law, a great similarity, and even equality, of canons and institutions would undoubtedly arise for the entire Catholic Church, which, while preserving the legitimate customs and traditions of the people at all times and in all places, strives, with provident laws and maternal solicitude, to promote a more vivid faith, a more active charity, and a stronger bond of union among the faithful with their legitimate pastors, and with the Vicar of Christ, the Roman Pontiff, for the greater glory of the Savior and the edification of his mystical Body. We have already consulted Apostolic Letters given for this purpose, concerning the Sacrament of Marriage, ecclesiastical tribunals, religious matters, and temporal goods; but now we have considered it opportune to grant frequent petitions presented to Us by sacred prelates of the East and by the Sacred Congregation for the Eastern Church, 8 Apostolic Letters, given by

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Motu Proprio, February 22, 1949. Apostolic Letters, given by Motu Proprio, January 6, 1950. Apostolic Letters, given by Motu Proprio, February 9, 1952.

[*Latin ed. p. 435*]

Acta Pii PP. XII 435, whose work and ministry were held back by considerable difficulties due to uncertain discipline, so that we might also publish laws concerning the discipline of the clergy. Therefore, after careful consideration and with all things pondered in the Lord, by our own authority, with certain knowledge and by the fullness of Apostolic power, we decree and establish that the canons pertaining to the discipline of the clergy, which the Pontifical Council for Oriental Churches prepared for inclusion in its Code of Canon Law, be promulgated. These canons indicate or define the duties and offices of sacred pastors, to be exercised under the supreme and full jurisdiction of the Roman Pontiff, and at the same time exhort and encourage them to be, through the integrity of their lives, truly "the salt of the earth and the light of the world," and to be the model and salvation of their flock. It is worthy of note, above all others, the patriarchal institution, since it is a principal characteristic of the Eastern ecclesiastical order. The canons of such an institution, bearing the marks of venerable Christian antiquity, enumerate the duties, rights, and privileges, and just attributions. Furthermore, it should be noted that some of the canons contained in the present Letters are found to have been promulgated in previous Apostolic Letters, number 5, due to obvious necessity, and the rubrics under which they were included have been adapted, so that these canons are now referred to in their proper place and with their own and natural force, and are confirmed by Us. It has also been deemed appropriate to add to these canons, which treat of Eastern rites and the ecclesiastical hierarchy, canons also prepared by the same Pontifical Council, which concern the laity and their associations for the sake of sanctity and eternal salvation. Since the canons concerning the discipline of religious life have already been promulgated by Us, the present Letters now complete the matter concerning the canonical discipline of persons. The canons, which We confirm with Apostolic authority, are those that follow. * Cf. e.g. Litt. Apost. Sollicitudinem Nostram, Motu Proprio datae, 6 ian. 1950, can. 5-13, 86-91.

[*Latin ed. p. 436*]

436 Acta Apostolicae Sedis - Commentarium Officiale

TITLE I: OF THE EASTERN RITES

Canon 1, § 1. The Eastern rites, whose venerable antiquity and illustrious splendor adorn the Church and affirm the divine unity of the Catholic faith, must be religiously observed.

§ 2. Patriarchs, Archbishops, and other members of the hierarchy must

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diligently ensure the faithful observance and accurate preservation of their respective rites, and they must not permit or tolerate any alteration in those rites.

§ 3. Clergy and religious are not to presume to suggest or advise anything to clergy or laity of different rites that might induce contempt or diminution of the praiseworthy institutions of their rites.

Canon 2, § 1. Each minister of the sacred rites must carefully observe the rite in the celebration of the divine Liturgy, in the administration of the sacraments, and in all other sacred actions, even if he has under his care the faithful of different rites.

Canon 1, § 1. — Innocent III, (in the Lateran Council IV), year 1215, chapter IV: « Licet Graecos »; letter, among four, August 2, 1206: « Postulasti postmodum »; St. Leo IX, letter, In terra pax, year 1053: « Ut enim »; Innocent IV, letter, Cum te de cetero, August 27, 1247; letter, Sui catholicae, March 6, 1254, Preface; Nicholas III, instruction, Istud est Memoriale, October 9, 1278; Leo X, letter, ap. Accepimus nuper, May 18, 1521; Paul III, letter, ap. Dudum, December 23, 1534; Pius IV, constitution, Romanus Pontifex, February 16, 1564, § V; Clement VIII, constitution, Magnus Dominus, December 23, 1595, § 10; Paul V, constitution, Solet circumspecta, December 10, 1615, § 3; Benedict XIV, letter, encyclical, Demandatam, December 24, 1743, § 3; letter, encyclical, Allatae sunt, July 26, 1755, §§ 3, 6-19, 32; Pius VI, letter, encyclical, Catholicae communionis, May 24, 1787; Pius IX, letter, In suprema, January 6, 1848, § 3; letter, ap. Ecclesiam Christi, November 26, 1853; allocution, In Apostolicae Sedis, December 19, 1853; constitution, Romani Pontifices, January 6, 1862; letter, Non sine gravissimo, February 24, 1870; Leo XIII, letter, ap. Praeclara, June 20, 1894, n. 7; letter, ap. Orientalium, November 30, 1894, preface. — Synodus Armenorum, year 1911, 613; Synodus Alexandrinorum Coptorum, year 1898, section II, chapter I, article 1, 8; Synodus Leopolienorum Ruthenorum, year 1891, title IV, 2; Synodus Sciarfenorum Syrorum, year 1888, chapter III, article I.

§ 2. — Paul V, constitution, Fraternitatis tuae, February 24, 1610, §§ 2, 3; Benedict XIII, letter, ap. Quamquam sollecitudini, August 13, 1729; Benedict XIV, letter, encyclical, Demandatam, December 24, 1743, § 3; Sacred Congregation of the Propagation of the Faith, decree, April 2, 1669, II; decree, March 15, 1729; (For the Rites of the Orient), decree, August 18, 1913, article 3, and August 17, 1914, article 3; Sacred Congregation for the Oriental Church, decree, March 1, 1929, article 3; decree, May 24, 1930, article 3. — Synodus Armenorum, year 1911, 611; Synodus Alexandrinorum Coptorum, year 1898, section II, chapter I, article I, 9; Synodus Libanensium Maronitarum, year 1736, part I, chapter III, 5; part I, chapter 1, 2.

§ 3. — Sacred Congregation of the Propagation of the Faith (Codex Generalis), March 10, 1760. — Synodus Armenorum, year 1911, 617.

Canon 2, § 1. — Sacred Congregation of the Holy Office, June 14, 1843;

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decree, September 6, 1865; Sacred Congregation of the Propagation of the Faith (Rules for Coptic priests), March 15, 1790, n. VIII; (Codex Generalis), December 11, 1838, n. 17-19; decree, October 6, 1863, C, a; decree, October 6, 1863, B, c; (Codex Generalis), April 30, 1866, n. 3. — Synodus Armenorum, year 1911, 613, 619, 620; Synodus Alexandrinorum Coptorum, year 1898, section II, chapter I, article V, XI, XIII; Synodus Sciarfenorum Syrorum, year 1888, chapter III, article X, 1, 2, 6.

[*Latin ed. p. 437*]

Acta Pii PP. XII 437 § 2. Where there are several rites, it is advisable that the faithful attend the churches of their own rite frequently, especially on Sundays and feast days, and that they do not neglect to attend the divine offices there. Canon 3. Let the sacred ministers take care that the diversity of rites does not hinder the observance of unity in spirit in the bond of peace. Canon 4. The Hierarchs of places possessing jurisdiction within the same territory, after due deliberation, shall foster unity of action among the clergy of the various rites, and, with united efforts, shall promote common works for the good of religion and more effectively safeguard the discipline of the clergy. Canon 5. Clergy and religious, also those exempt, who labor in places where a rite different from their own is either unique or so prevalent in the number of the faithful that it is considered to be unique by common estimation, shall be subject to the Hierarch of this rite in all matters pertaining to the sacred ministry, and shall be fully subject to him. Canon 6. § 1. To which rite does one belong, to whose ceremonies he was legitimately baptized? § 2. If baptism was conferred by a minister of a different rite, or because of a grave necessity when a priest of one's own rite was not available, or for another just cause with the permission of one's own Hierarch, or because of fraud, the baptized person shall be considered to belong to the rite whose ceremonies he ought to have received in baptism. Canon 2 § 2. — S. C. de Prop. Fide, May 4, 1705; instruction (ad Dei. Ap. Aegypti), April 30, 1862. - Syn. Sciarfen. Syrorum, 1888, chapter XI, 4. Canon 3. — Pius VI, encyclical letter Catholicae Communionis, May 24, 1787; S. C. de Prop. Fide, instruction (ad Ep. Latinum Babylonen.), September 23, 1783: "Absolutely." - Syn. Leopolien. Ruthenorum, 1891, title IX, chapter II, 12. Canon 4. — Syn. prov. Alba-Iulien. et Fagarasien. Rumenorum, 1900, title II, chapter I, § 5. Canon 5. — Benedict XIV, encyclical letter Demandatam, December 24, 1743, § 13; instruction Eo quamvis tempore, May 4, 1745, § 16; Leo XIII, apostolic letter Orientalium, November 30, 1894, preface; S. C. de Prop. Fide, instruction (ad Ep. Latinum Babylonen.), September 23, 1783: "Indeed"; instruction (ad Dei. Ap. Aegypti), April 30, 1862, ad 4, 2; decree, September 12, 1896. Canon 6. — Benedict XIV, constitution Etsi pastoralis, May 2:: 1742, § II, n. XI, § VIII, n. VI, VIII, X; encyclical letter Demandatam, December 24, 1743, § 18; constitution Praeclaris, March 18, 1746; Pius X, constitution Tradita ao antiqtiis, September 14, 1912, n. VI;

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S. C de Prop. Fide, instruction (pro Graeco-Melchit.), February 15, 1742; decree, October 6, 1863, C, a; letter (ad Ep. auxil. Strigonien.), April 27, 1903, n. 15921. - Syn. Armen., 1911, 624. § 2. — S. C. de Prop. Fide, letter (ad Ep. auxil. Strigonien.), April 27, 1903, n. 1«, 5 °.

[*Latin ed. p. 438*]

438. Acta Apostolicae Sedis – Official Commentary. Canon 7. No one shall presume to induce any faithful person to adopt another rite in any way. Canon 8. § 1. No one can validly pass to another rite without the permission of the Apostolic See, nor, after a legitimate transfer, can he return to the former rite. § 2. Among the reasons for which a transfer to another rite is commonly granted, the return to the rite of one's ancestors is prominent. Canon 9. It is permissible for a woman of a different rite to pass to the rite of her husband, either upon entering into or during marriage; but after the marriage is dissolved, she can freely resume her own rite. Canon 10. If a father legitimately passes to another rite, or, in a mixed marriage, a Catholic mother, the minor children pass to the same rite, by their own right. Canon 7. – Benedict XIV, encyclical letter *Demandatam*, December 24, 1743, §§ 12 and 15; constitution *Praeclaris*, March 18, 1746; encyclical letter *Allatae sunt*, July 26, 1755, § 21; Leo XIII, allocution *Orientalium*, November 30, 1894, n. I; Sacred Congregation for the Propagation of the Faith, July 28, 1626, n. 2 ad II; May 27, 1627, n. 17; instruction (for the Greco-Melkite), February 15, 1746; decree, October 6, 1863, A, c. – Synod of the Armenians, 1911, 617. Canon 8. – Nicholas V, constitution *Pervenit*, September 6, 1448; Benedict XIV, constitution *Etsi pastoralis*, May 26, 1742, § I I, n. XIII, XIV, § V I I, n. XXIV, XXV; constitution *Praeolaris*, March 18, 1746; encyclical letter *Allatae sunt*, July 26, 1755, § 20, 21; Gregory XVI, encyclical letter *Inter gravissimas*, February 3, 1832, § 7; Pius IX, allocution *Ubi inscrutabili*, July 3, 1848, § 4; Pius X, constitution *Tradita ab antiquis*, September 14, 1912; Sacred Congregation of Holy See, August 3, 1639; Sacred Congregation for the Propagation of the Faith, November 30, 1629; June 7, 1639, n. 7; (Consilium Generale), April 2, 1669, n. I; instruction (for the Greco-Melkite), February 15, 1746; (Consilium Generale), March 8, 1757; (Consilium Generale), March 12, 1759; decree, November 20, 1838; letter, September 17, 1842; decree, October 6, 1863, A, a, C, d; instruction (for the Apostolic Vicariate of Mesopotamia), July 15, 1876; decree, May 1, 1897, n. 2; letter, June 15, 1912. – Synod of the Armenians, 1911, 617, 627; Synod of the Alexandrian Copts, 1898, section II, chapter I, article V, XIX; Synod of the Syrian Jacobites, 1888, chapter III, article IX, 8, 18-20. § 1. – Sacred Congregation for the Propagation of the Faith, letter (to the Auxiliary Bishop of Strigonia), April 27, 1903, n. I, 5°. § 2. – Leo XIII, allocution *Orientalium*, November 30, 1894, nn. V I I, X I. Canon 9. – Clement VIII, instruction *Sanctissimus*, August 31, 1595, § 5: "Latin wife"; Benedict XIV, constitution *Etsi pastoralis*, May 26, 1742, § V I I

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I, n. I X; Leo XIII, allocution *Orientalium*, November 30, 1894, n. V I I I; Sacred Congregation of Holy See, decree, November 26, 1626; February 13, 1669; Sacred Congregation for the Propagation of the Faith (Consilium Generale), March 12, 1759: *Cum vero*; decree, May 19, 1759; (Consilium Generale), July 25, 1887, ad 2, 4. – Synod of the Armenians, 1911, 622; Synod of the Alexandrian Copts, 1898, section II, chapter I, article V, XXIII; Synod of the Syrian Jacobites, 1888, chapter III, article IX, 9, 10.

[*Latin ed. p. 439*]

Acta Pii PP. XII 439, Canon 11, § 1. Baptizati de ritu non catholico orientali, qui in Ecclesiam catholicam admittuntur, possunt amplecti ritum quem maluerint; oportet tamen ut ritum proprium retineant. § 2. Clericus qui potestate delegata baptizatum de ritu non catholico orientali in aliquem ritum Ecclesiae catholicae, a suo diversum, recepisset, Hierarcham ritus assumpti certiorem faciat. Expediet etiam ut, antequam eum recipiat, praedictam Hierarchiam consulat. Canon 12. Infidelis catholicam fidem amplectens libere potest ritum eligere. Canon 13, § 1. Nisi Sedis Apostolicae rescriptum aliter ferat, transitus ad alium ritum vim habet a momento declarationis factae coram Hierarcha vel parocho ritus novi, aut sacerdote ab alterutro delegato, et duobus testibus, excepto transitu qui, praemissa mulieris scripta declaratione, fit in matrimonio ineundo. § 2. Haec declaratio sine mora in libro baptizatorum signanda est et a parocho novi ritus significanda parocho apud quem baptismus illius qui ritum mutavit, ad normam canonum, ut in libro baptizatorum de ritus mutatione mentio fiat, et, si agatur de ulteriore transitu, etiam parocho ritus medio tempore assumpti. Canon 14. Fideles ritus orientalis, Hierarchae vel parocho diversi ritus legitime subiecti, proprio ritui permanent adscripti. Canon 15. Praescriptis canonibus 1, § 2, 4, 5, 7, 10, 11, § 2, 13, tenentur clerici et fideles cuiusvis ritus, latinis haud exclusis. Canon 11. — Sacra Congregatio de Propaganda Fide (Codex Generalis), 1 Iunii 1885, ad 2. § 1. — Benedictus XIV, epistula encyclica Allatae sunt, 26 Iulii 1755, § 19; Sacra Congregatio de Propaganda Fide, instructiones (ad Diœcesin Mesopotamiae), 15 Iulii 1876. — Synodus Armenorum, anno 1911, 617, 626; Synodus Alexandrina Coptorum, anno 1898, sectio II, caput I, articulus V, XX; Synodus Sciarfenensis Syrorum, anno 1888, caput III, articulus IX, 21. § 2. — Sacra Congregatio de Propaganda Fide (Codex Generalis), 1 Iunii 1885, ad 3.

[*Latin ed. p. 440*]

TITLE II: OF PHYSICAL AND MORAL PERSONS

CHAPTER I: Of Physical Persons

Canon 16, § 1. By Baptism, a person is constituted in the Church of Christ. § 2. A person in the Church of Christ enjoys all the rights of Christians

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and is subject to all their obligations, unless, with regard to rights, an impediment to ecclesiastical communion prevents it, or a censure has been imposed by the Church.

Canon 17, § 1. A person who has completed the twenty-ninth year of age is of majority, unless a particular law establishes a later age; below this age, he is a minor.

§ 2. A minor, if male, is considered to reach puberty at the age of fourteen, if female, at the age of twelve.

§ 3. 1° A person under the age of seven is called an infant, or a child, and is considered incapable of acting on his own; after completing the age of seven, he is presumed to possess the use of reason; 2° Those who, although possessing the use of reason, are deprived of the use thereof, are considered as infants.

Canon 18. A person of majority has the full exercise of his rights; a minor remains subject to the authority of his parents or guardians, except in those cases in which the law exempts minors from parental authority.

Canon 16. — Council of Trent, Session V, on Baptism, canons 7, 8, 13, 14; Session XIV, on Penance, chapter 2; Pope Eugene IV (in the Council of Florence), Constitution *Exsultate Deo*, November 22, 1439, § 10; Pope Benedict XIV, Instruction *Etsi pastoralis*, May 26, 1742, § VII, n. XI; Encyclical Letter *Inter omnigenas*, February 2, 1744, § 16; Sacred Congregation of the Holy Office, Instruction, June 22, 1859.

Canon 17. — Pope Benedict XIV, Instruction *Eo quamvis tempore*, May 4, 1745, § 19. - D. 23, 1, 14 *in fine*; C. 6, 30, 18 *pr.* § 1. — D. 4, 4, 1. § 2. — *Institutes*, 1, 22, *pr.*; C. 5, 60, 3; *Basilica*, 60, 3, 5. § 3. — *Institutes*, 3, 19, 10.

Canon 18. — *Institutes*, 3, 19, 8, 9, and 10; D. 44, 7, 1, 12, and 13; 44, 7, 43; C. 6, 30, 18.

[*Latin ed. p. 441*]

Acta Pii PP. XII 441, Canon 19, § 1. The place of origin of a child is that in which, when the child was born, the father had his domicile, or, in the absence of a domicile, his quasi-domicile; or, if the child is illegitimate and not legitimated, or is the last-born, the mother. § 2. If it is a question of a child of vagrants, the place of origin is the very place of birth; if it is a foundling, it is the place where it was found. Canon 20, § 1. Domicile is acquired by residing in a parish or quasi-parish, or at least in a diocese; this residence must be either accompanied by the intention of remaining there permanently, if nothing prevents it, or must last for a complete period of ten years. § 2. Quasi-domicile is acquired by residing as in § 1, and this residence must be either accompanied by the intention of remaining there for at least the greater part of the year, if nothing prevents it, or must actually last for the greater part of the year. § 3. Domicile or quasi-domicile

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in a parish or quasi-parish is called parochial; if it is only in a diocese, and not in a parish or quasi-parish, it is called diocesan. Canon 21, § 1. A wife, not lawfully separated from her husband, necessarily retains the husband's domicile; she may, however, acquire her own quasi-domicile; but a wife lawfully separated, either permanently or for an indefinite time, may also acquire a domicile, losing the husband's domicile. § 2. A minor has the domicile of that person to whose authority he is subject; a minor who has left home may acquire his own quasi-domicile. § 3. A person of unsound mind has the domicile of his guardian. Canon 22, § 1. Unless otherwise provided by law, each person is assigned to the parish and Hierarchy of his own rite, either by his domicile or by his quasi-domicile. Canon 19. — D. 50, 1, 9; C. 10, 39 (38), 3. § 1. — Syn. Libanen. Maronitarum, a. 1736, pars. II, cap. XIV, 9. - D. 50, 1, 6. 1; 50, 1, 17. 11; 50, 1, 30; C. 10, 39 (38), 4. Canon 20, § 1. — Syn. Libanen. Maronitarum, a. 1736, pars II, cap. XIV, 9. - D. 47, 10, 5. 2; 50, 1, 17. 13; 50, 16, 203; C. 10, 40 (39), 2. et 7. 1. Canon 21, § 1. — D. 5, 1, 65; 50, 1, 32; C. 12, 1, 13; Basilic, 7, 5, 64. § 2. — D. 50, 1, 3 et 4. Canon 22, § 1. — Innocentius III, (in Syn. Lateranensi IV), a. 1215, cap. X: « Quoniam in plerisque ».

[*Latin ed. p. 442*]

Acta Apostolicae Sedis - Commentarium 442 Officiale § 2. If a pastor is lacking for the faithful of a particular rite, the Hierarchy shall designate another pastor of a different rite to care for them, after the same Hierarchy has obtained the consent of the Hierarchy responsible for designating pastors. § 3. Outside the territory of its own rite, if the Hierarchy of that rite is lacking, the Hierarchy of the place shall be considered its proper Hierarchy. If there are multiple such Hierarchies, the one designated by the Apostolic See shall be considered its proper Hierarchy, according to the firm prescription of canon 260, § 1, n. 2, d. § 4. The proper pastor or Hierarchy for a wandering pastor is the pastor or Hierarchy of the rite in which the wandering pastor actually resides; if a pastor or Hierarchy of that rite is lacking, the norms established in §§ 2 and 3 shall be observed. § 5. For those who have only a domicile or quasi-domicile, the proper pastor is the pastor of the place in which they actually reside. Canon 23. Domicile and quasi-domicile are lost by leaving a place with the intention of not returning, unless otherwise prescribed by canon 21. Canon 24 § 1. Consanguinity is computed by lines and degrees. § 2. In a direct line, the number of degrees is equal to the number of persons, excluding the ancestor. § 3. In a collateral line, the number of degrees is equal to the number of persons in each line, excluding the common ancestor. Canon 25 § 1. Affinity arises from a valid, even if not consummated, marriage; Canon 22 § 2. — Pius IX, allocution "Probe noscitis," July 3, 1848; Leo XIII, letter "ad Orientalium," November 30, 1894, n. 11; Sacred Congregation of the Propagation of the Faith, August 28, 1627; letter, October 11, 1780; instruction (to the Latin Bishop of

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Babylon), September 23, 1783: "Prorsus" and "Si vero"; (Code of Canon Law), March 29, 1824; (Code of Canon Law), December 11, 1838, n. 15, 16; instruction (to the Apostolic Delegate in Egypt), April 30, 1862; (Code of Canon Law), June 1, 1885, ad 4; (Code of Canon Law), July 25, 1887, n. 4; letter, encyclical, February 26, 1896; decree, May 1, 1897; (Concerning the Affairs of the Oriental Rite), decree, August 18, 1913, art. 22, 23; decree, August 17, 1914, art. 18; Sacred Congregation for the Oriental Churches, decree, March 1, 1929, art. 19; decree, May 24, 1930, art. 21, 22. Armenian Synod, 1911, 621, 627; Alexandrian Coptic Synod, 1898, section II, chapter I, article V, X; Lebanese Maronite Synod, 1736, part II, chapter I, 5; Syrian Synod of Sciarfen, 1888, chapter III, article IX, 17. § 3. — Pius IV, constitution "Romanus Pontifex," February 16, 1564, § II; Pius IX, letter "Ubi inscrutabili," July 3, 1848, § 3; Leo XIII, letter "ad Orientalium," November 30, 1894, n. 19; Sacred Congregation of the Propagation of the Faith, letter (to the Bishop of Strigonia), October 1, 1907, n. 223109. - Armenian Synod, 1911, 621, 627; Alexandrian Coptic Synod, 1898, section II, chapter I, article V, X. Canon 23. — D. 50, 1, 20. Canon 24 § 1. — Armenian Synod, 1911, 571, 5°; Lebanese Maronite Synod, 1736, part II, chapter XI, 8, IV; Syrian Synod of Sciarfen, 1888, chapter V, article XV, § 8, n. 10. D. 38, 10, 9. § 2. — Instit., 3, 6, pr. 1, 2, 7; D. 38, 10. 1; D. 38, 10, 10. 9. 10 et 11. Canon 25 § 1. — Canons of the Apostles, canon 19. - Armenian Synod, 1911, 571, 6°; Lebanese Maronite Synod, 1736, part II, chapter XI, 8, V; Syrian Synod of Sciarfen, 17 V; Syrian Synod

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of Sciarfen, 1736, part II, chapter XI, 8, V; Syrian Synod of Sciarfen, 1736, part II,

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Acta Pii PP. XII 443 2°: Affinity exists between one spouse and the relatives of the other; 3° The degree and line of affinity are determined by the degree of consanguinity between the spouses. § 2. By particular law, affinity, arising from the *digeneia* mentioned in § 1, n. 1, also exists between the relatives of the husband and the relatives of the wife; 2° This

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is calculated such that the number of degrees is equal to the sum of the degrees of consanguinity by which each party is distant from the spouses from whose marriage the affinity arises. § 3. By particular law, furthermore, affinity arises from *trigeneia*, that is, from two valid marriages, even if not consummated, if two persons contract marriage: a) with the same third person, after the dissolution of the first marriage, one after the other, or b) with two persons who are relatives of each other; 2° Affinity arises between one spouse and those who are, by virtue of another marriage, the relatives of the other spouse by *digeneia*; 3° This affinity, between one spouse and the relatives of the other, is calculated such that those who are relatives of the husband by *digeneia* are in the same degree of affinity as the relatives of the wife by *trigeneia*, and vice versa; 4° Whenever this affinity exists between relatives of one spouse and relatives of the other, it is calculated such that the number of degrees is equal to the sum of the degrees of both consanguinity and affinity by *digeneia* by which each party is distant from the spouses from whose marriage the affinity arises.

Can. 25 § 2. — Syn. Trullan., a. 691, can. 54. - Syn. prov. Alba-Iulien. et Fagarasien. Rumenorum, a. 1872, tit. V, cap. VIII , I, n, ß); a. 1882, tit. IV, sect. I, cap. I I , § 17, ß).

Can. 26. — Syn. Trident., sess. XXIII , de ordine, can. 4; S. Clemens I, ep. Propter mbitas, a. 90-99(?), c. 40.

Can. 27. - D. 3, 4, 1. pr. ; 47, 22, 3.

In the Church, there are persons who belong to the clerical state and those who belong to the lay state. Both clerics and laity can be religious.

CHAPTER II: Concerning Moral Persons.

Can. 27: In the Church, besides physical persons, there are also moral persons, established by ecclesiastical authority, which are distinguished into collegial and non-collegial moral persons.

[*Latin ed. p. 444*]

Acta Apostolicae Sedis - Official Commentary 444 Canon 28 § 1. The Catholic Church and the Apostolic See have a moral personality by virtue of divine institution; other lower personalities in the Church derive this either from the very prescription of the law, or from a special concession granted by a competent ecclesiastical superior through a formal decree, for a religious or charitable purpose. § 2. A collegiate moral personality cannot be constituted unless it consists of at least three physical persons. § 3. Moral persons, whether collegiate or not, are equated with minors. Canon 29 § 1. Concerning the acts of collegiate moral persons: 1° Unless otherwise expressly stipulated by common or particular law, that which has been approved by the absolutely majority of those who cast votes, without any dissenting votes, or, after two unsuccessful scrutinies, by the relatively majority in the third scrutiny, has the force of law; if the votes are equal, after

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the third scrutiny, the president can, by his authority, resolve the tie, or, if the matter concerns elections and the president does not wish to resolve the tie by his authority, the one who received the first sacred ordination is elected, then the one who made the first profession, and finally, the one who is the oldest in age; 2° Whatever applies to all, as individuals, must be approved by all. § 2. If the matter concerns the acts of non-collegiate moral persons, the norms of common and particular law that apply to those same persons must be observed. Canon 30 § 1. A moral person, by its very nature, is perpetual; however, it can be extinguished by law if it is suppressed by a legitimate authority, or if it ceases to exist for a period of one hundred years. § 2. If only one member of a collegiate moral person remains, the rights of all revert to him, with the exception of the provision in § 3. § 3. A collegiate person, lacking the number of members with active voting rights required by law for the exercise of its functions, is placed under the special care of a secular or religious ecclesiastical superior. The superior, unless otherwise provided for by common or particular law, after hearing the matter, Canon 28. — Pius IX, encyclical letter Quanta cura, December 8, 1864; Leo XIII, encyclical letter Immortale Dei, November 1, 1885; apostolic letter Praeclara, June 20, 1894; encyclical letter Satis cognitum, June 29, 1896. - D. 47, 22, 4; 50, 16. 85. Canon 29 § 1, 1°. — S. C. de Prop. Fide, instruction (for Patriarchs and Greek-Melchite Ordinaries), May 29, 1789, n. 19 in fine. - Syn. Armen., 1911, 233. - D. 3, 4, 3 et 4; 50, 1, 19; 50, 17. 160. Canon 30 § 1. — C. 1, 3, 55 (57). 3. S 2. — D. 3, 4, 7. 2; Basilic, 8, 2, 107.

[*Latin ed. p. 445*]

According to Pope Pius XII, paragraph 445, for the validity of acts performed by members exercising their active rights, collegiate acts must be supplemented. However, acts that are not collegiate, but to which a college is involved, require, according to common or particular law, the confirmation of that Superior for their validity. Canon 31, section O, paragraph 1. Unless otherwise provided for by common or particular law, the goods and rights of a collegiate entity that lacks members must be preserved, administered, or exercised, in the manner of the goods of a non-collegiate entity, under the care of that ecclesiastical Superior to whom it pertains to determine what shall be done with them in the event of its extinction. The Superior must, according to the law, provide for the faithful fulfillment of the obligations that burden those goods. 2° The admission of members to this entity, subject to the norms of common and particular law, can be, and in some cases must be, performed by that ecclesiastical Superior to whom the immediate care of that collegiate entity pertains. The same applies if the remaining members are, by common or particular law, incapable of carrying out the admission. Section 2. 1° The designation of rectors and administrators of a non-collegiate entity, if it cannot be done according to common or particular law, devolves to the immediate ecclesiastical Superior; 2° To

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the same ecclesiastical Superior is incumbent the duty of administration, according to section 1, until a suitable administrator is appointed.

CHAPTER III: Of those things which are common to both physical and moral persons.

Canon 32, section 1. Acts which a person, whether physical or moral, performs under external force to which the same cannot resist, are considered void.

Section 2. Acts performed under grave and unjust fear, or by deceit, are valid, unless otherwise provided for by law; but they can, according to the canons, be annulled by the judgment of a judge, either at the request of the injured party or ex officio.

Canon 33. Error renders an act void if it concerns that which constitutes the substance of the act, or if it relates to a condition without which the act is not valid; otherwise, the act is valid, unless otherwise provided for by law; but in contracts, error may give rise to a right of rescission according to the law.

Canon 32. — D. 4, 2, 1, 3 et 4; C. 2, 4, 13; Basilic, 10, 2, 3-4.

Section 2. — D. 4, 2, 5, 6 et 7; 4, 2, 9, pr. et 1; 4, 2, 21, 1; Basilic, 10, 2, 3, 4, 9.

Canon 33. — D. 50, 17, 116, 2; C. 3, 32, 18, 1.

Cf. Pius XI, apostolic letter *Sollicitudinem Nostram*, issued *Motu Proprio*, January 6, 1950, canons 204-209.

[*Latin ed. p. 446*]

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Canon 34. Quodlibet damnum iniuria datum resarciendum est ab eo cuius dolo vel culpa illatum sit.

(Any damage unjustly inflicted must be restored by him whose fraud or fault caused it.)

Canon 35, § 1. Cum ius statuit Superiorem ad agendum indigere consensu vel consilio aliquarum personarum:

(When the law requires a Superior to act with the consent or advice of certain persons:)

1° Si consensus exigatur, Superior nisi obtinuerit earundem consensum invalide agit;

(If consent is required, the Superior acts invalidly unless he obtains the consent of those persons;)

2° Si exigatur consilium tantum, per verba: cum consilio consultorum, vel auditis consultoribus, aliave similia, non requiritur ad valide agendum nisi ut Superior illas personas audiat; quamvis autem nulla obligatione teneatur ad earum suffragium, etsi concors, accedendi, multum tamen, si plures audiendae sint personae, concordibus earundem suffragiis, deferat,

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nec ab iisdem, sine praevalenti ratione, suo iudicio aestimanda, discedat;

(If only advice is required, the words "with the advice of counselors," or "after hearing counselors," or similar phrases, do not require that the Superior act validly unless he hears those persons; although he is not bound by any obligation to follow their advice, even if it is favorable, yet, if several persons are to be heard, the agreement of their votes carries much weight, and he should not depart from it without a valid reason, nor should he consider their opinions without due consideration;)

3° Si requiratur consensus vel consilium non unius tantum vel alterius personae, sed plurium simul, eae personae legitime convocentur, servatis normis can. 104, §§ 3, 4 de convocandis electoribus, et mentem suam manifestent.

(If the consent or advice of not only one person, but of several persons together, is required, those persons must be lawfully convened, observing the norms of canon 104, §§ 3, 4, concerning the convening of electors, and they must express their opinions.)

§ 2. Si convocandorum, quorum consensus requiritur, quis negligatur, Superior valide agit, sed ad neglecti instantiam debet, probata praeteritione et absentia, a competenti Superiore vel iudice actus irritus fieri, dummodo ad normam iuris constet recursum, saltem intra triduum ab habita notitia de conventu ad exquirendum consensum, fuisse transmissum.

(If anyone of those whose consent is required is neglected, the Superior acts validly, but the act may be declared invalid by a competent Superior or judge, if the neglect is proven and the absent person, having received notice of the meeting to obtain consent, has within three days transmitted a recourse according to the norms of law.)

§ 3. Superior pro sua prudentia ac negotiorum gravitate potest personas de quibus in § 1 adigere ad iusiurandum de secreto servando praestandum.

(The Superior, according to his prudence and the importance of the matter, may require the persons mentioned in § 1 to take an oath to maintain secrecy.)

§ 4. Omnes personae quarum consensus vel consilium exquiritur, debent ea qua par est reverentia, fide ac sinceritate sententiam suam aperire.

(All persons whose consent or advice is sought must express their opinions with due reverence, faith, and sincerity.)

Canon 36. Praescriptum can. 29, § 1, n. 1, de actibus personarum moralium collegialium, servetur etiam cum de suffragio de quo in can. 35, § 1, n. -3 tum de omni alio suffragio a pluribus sive coniunctim sive disiunctim ferendo.

(The prescription of canon 29, § 1, n. 1, concerning the acts of moral and collegiate persons, must also be observed in matters concerning the vote mentioned in canon 35, § 1, n. -3, as well as in all other votes given by

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several persons, whether jointly or separately.)

Canon 37. Circa praecedentiam inter varias personas seu physicas seu morales, salvis normis specialibus quae traduntur suis in locis, serventur normae quae sequuntur:

(Concerning precedence among various persons, whether natural or moral, except for special norms that are given in their respective places, the following norms are to be observed:)

I Qui alius personam gerit, ex eadem obtinet praecedentiam; sed qui in Synodis aliisque similibus conventibus procuratorio nomine ino Can. 37, 1«. — Syn. Trullan., a. 691, can. 7. - Syn. Armen., a. 1911, 229.

(He who acts in the name of another has precedence from that fact; but he who, in Synods and other similar assemblies, acts in a representative capacity, canon 37, 1«. — Council of Trulls, 691, canon 7. — Council of Armenia, 1911, 229.)

[*Latin ed. p. 447*]

The acts of Pope Pius XII, page 447, state: 1° Those who hold a particular right are seated, and after those of the same rank who are present, in order of their proper names; 2° To him who has authority over persons, whether physical or moral, the right of precedence is granted over those persons; 3° Among different ecclesiastical persons, of whom none has authority over the others, those who belong to a higher rank precede those who are of a lower rank; among persons of the same rank but not of the same order, he who holds a higher order precedes those who are in a lower position; finally, if they belong to the same rank and have the same order, he precedes who was promoted to the rank first; if they were promoted at the same time, the one who is older in sacred ordination precedes, unless the one who was ordained more recently by the Roman Pontiff; and if they received their order at the same time, the one who is older in age precedes; 4° In matters of precedence, differences in rite are not considered; 5° Among various moral persons of the same species and rank, the one who is in peaceful, quasi-possession of precedence precedes, and, if this is not known, the one who was established first in the place where the question arises; among members of a particular college, the right of precedence is determined by the college's own legitimate statutes; otherwise, by particular law, and if that is lacking, by the prescription of common law; 6° It is for the hierarch to establish precedence among his subjects within his own diocese, taking into account the principles of common law, the legitimate customs of the diocese, and the duties entrusted to them; and all disputes concerning precedence, even among exempt persons, are to be resolved, insofar as they proceed collegially with others, in more urgent cases, after removing any suspensive recourse, but without prejudice to the right of each; 7° Regarding persons who belong to the House of the Supreme Pontiff, precedence is to be regulated according to the special

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privileges, rules, and traditions of that House. Canon 37, 2<> — Council of Nicaea I, year 325, canon 18. 3°. — See sources for 1, 2° 4°. — Pope Gregory XV, letter *Apud Exponi nobis*, March 20, 1623, nos. 1, 2; Sacred Congregation of the Propagation of the Faith, May 30, 1629; July 13, 1629, no. 27; decree of October 6, 1863, *E, g.* — Armenian Council, year 1911, 628. 70. — Pope Benedict XIV, constitution *Etsi pastoralis*, May 26, 1742, § X, no. XVII; Sacred Congregation of the Propagation of the Faith, letter of June 15, 1867.

[*Latin ed. p. 448*]

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TITLE III: OF CLERICS IN GENERAL

Canon 38, § 1. Those who, through the sacred rite, are admitted to the divine ministry within their own discipline, are called clerics;

§ 2. Clerics are distinguished from laymen by divine institution.

§ 3. By divine ecclesiastical institution, the ecclesiastical hierarchy consists of Bishops, priests, and deacons; the hierarchy of jurisdiction consists of the Supreme Pontiff and subordinate Bishops; and by the institution of the Church, other ranks have also been added.

Canon 39. Those who are incorporated into the ecclesiastical hierarchy, or who, having been incorporated, are promoted to a higher rank within that same hierarchy, are neither admitted nor promoted by the consent of the people or of secular authority, but are established in the ranks of order by sacred ordination; in the Supreme Pontificate, by divine law itself, upon the fulfillment of the condition of legitimate election and its acceptance; and in the other ranks of jurisdiction, by canonical mission.

Canon 40. In those rites in which clerics are admitted to the subdiaconate and are not to proceed to higher orders, these clerics are governed only by particular law.

Canon 38, § 1, 2°. — Council of Trent, Session XXIII, on the reform of the discipline of the clergy, canon 4; St. Clement I, Epistle "Propter subitas," c. 90-99(?), chapter 40.

§ 2. — Council of Trent, Session XXIII, on the reform of the discipline of the clergy, canons 2, 4, 6, 7.

§ 3. — Council of Trent, Session XXIII, on the reform of the discipline of the clergy, chapters 2, 4, canons 6, 7; Council of the Vatican, Session IV; St. Clement, letter "Propter subitas," c. 90-99(?): "Apostoli nobis," chapter 40; Profession of Faith (at the Council of Lyons II), presented by Michael Palaeologus to Gregory X, c. 1274; Benedict XII, c. 1341, proposition 84, 85, concerning the Armenians, condemned; Eugene IV (at the Council of Florence), constitution "Laetentur caeli," July 6, 1439, § 8; Gregory XIII,

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constitution "Sanctissimus," c. 1575, Profession of Faith prescribed for the Greeks; Benedict XIV, constitution "Etsi pastoralis," May 26, 1742, § 1, n. VI; letter "Nuper ad nos," March 16, 1743, Profession of Faith prescribed for the Maronites; Pius IX, encyclical letter "Amantissimus," April 8, 1862; letter "Reversurus," July 12, 1867; Leo XIII, encyclical letter "Satis cognitum," June 20, 1896; St. Pius X, encyclical letter "Pascendi," September 8, 1907. Council of Sciarfen, of the Syrians, c. 1888, chapter VII, article I, On the ranks of prelates who possess the episcopal character.

Canon 39. — Council of Constantinople IV, c. 869, actio X, canon 12; Council of Trent, Session XXIII, on the reform of the discipline of the clergy, chapter 4, canon 7; St. Pius X, encyclical letter "Pascendi," September 8, 1907. - St. Tarasius CP., letter to the Bishops of Sicily.

Canon 40. — Council of Lebanon, of the Maronites, c. 1736, part III, chapter I, 2; Council of Sciarfen, of the Syrians, c. 1888, chapter VI, article I, 1.

[*Latin ed. p. 449*]

Acta Pii PP. XII 449, Canon 41, § 1. The Patriarch, for reasons of honor, may bestow the title of Prelate upon priests of his own rite who are distinguished by their virtue and doctrine, in accordance with canon 260, § 1, n. 3; however, they may not use their insignia and privileges outside the Patriarchate, unless they are accompanying the Patriarch or serving in his presence at Synods or other solemnities, or unless they have obtained the consent of the local Hierarchy; 2° This power also belongs to Bishops within their respective territories, according to the provision of n. 1, as prescribed in § 2, and by particular law, which may reserve this power, even with regard to secular clergy, to the Patriarch.

§ 2. Religious men and women who exercise their ministry outside their own houses may not be granted titles of dignity of their own rite unless the Patriarch, after hearing the Superior, has given his consent. If the office ceases, the title also ceases, unless otherwise provided by the liturgical laws, including the title of dignity.

§ 3. With regard to the privileges and insignia that are attached to the titles mentioned in § 1, the particular law shall be observed.

Canon 42, § 1. The Patriarch and Bishops, in accordance with canon 41, may, for reasons of honor, bestow the title of Prelate, with the consent given in writing by the Hierarchy itself, upon priests of other dioceses, also of different rites, except for the Latin rite.

§ 2. These titles of Prelacy do not confer the faculties that are attached to the same titles in the rite in which they are granted, but they only grant the right to wear liturgical insignia of honor in the liturgical ceremonies of that same rite.

Canon 41. — Sacred Congregation for the Oriental Churches, January

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10, 1929. — Synod of Armenia, 1911, Title I, Chapter IX, On Chorepiscopi; Chapter XII, On Minor, Major, and Mitred Doctors; Synod of Alexandria of the Copts, 1898, Section II, Chapter III, Article VII, § 1, 7; § 6, 3, IX; Section III, Chapter IV, Article III, On the Archdeacon; Synod of Lebanon of the Maronites, 1736, Part II, Chapter XIV, 43-45 and 48; Part III, Chapter III, 3, II-III and 4; Part IV, Chapter I, 15; Synod of Syria of the Syrians, 1888, Chapter V, Article XIII, § 1, 8; § 7, On the blessing of the Archdeacon; § 9, On the blessing of the Periodeutes and Chorepiscopus; Chapter VI, Article VIII, 6; Chapter XI, On the Offices of the Vicar General, Chorepiscopus, Periodeutes, and Parish Priest; Article II, On the Chorepiscopus and Periodeutes. § 1, 2°. — Synod of Lebanon of the Maronites, 1736, Part III, Chapter III, 4, III.

Canon 42. — Sacred Congregation for the Oriental Churches, January 10, 1929. — Synod of Armenia, 1911, Title II, Chapter IX, On Chorepiscopi; Chapter XII, On Minor, Major, and Mitred Doctors; 724; Synod of Alexandria of the Copts, 1898, Section II, Chapter III, Article VII, § 1, 7; § 6, 3, IX; Section III, Chapter IV, Article III, On the Archdeacon; Synod of Lebanon of the Maronites, 1736, Part II, Chapter XIV, 43-45 and 48; Part III, Chapter III, 3, II-III; 4, II; Part IV, Chapter I, 15; Synod of Syria of the Syrians, 1888, Chapter V, Article XIII, § 1, 8; § 7, On the blessing of the Archdeacon; § 9, On the blessing of the Periodeutes and Chorepiscopus; Chapter VI, Article VIII, 6; Chapter XI, On the Offices of the Vicar General, Chorepiscopus, Periodeutes, and Parish Priest; Article II, On the Chorepiscopus and Periodeutes. § 2. — Sacred Congregation for the Oriental Churches, response of June 11, 1940. 29 - ACTA, vol. XXIV, n. 9 — August 15, 1957.

[*Latin ed. p. 450*]

Acta Apostolicae Sedis - Official Commentary 450 Canon 43 Concerning the Family of the Roman Pontiff, whether prelates enjoy a title or not, they are to observe the privileges, rules, and traditions of the same House of the Supreme Pontiff. CHAPTER I Concerning the Assignment of Clerics to a Particular Diocese or Religious Order. Canon 44 Every cleric must be assigned either to a particular diocese or to a Religious Order, firmly, according to canon 52. Canon 45 By the sacred rite by which a cleric is ordained, the cleric is assigned to the diocese for whose service he was promoted. Canon 46 § 1. By the sacred rite by which a religious, even one temporarily professed in monasteries or in Orders or Congregations in which perpetual vows are taken, is ordained a cleric, the religious is assigned to his Religious Order as a cleric. § 2. A cleric legitimately received into a Religious Order, bound by temporary vows, although he remains with his diocese, is subject to the religious superior of the Religious Order to which he belongs as a cleric. However, upon the taking of perpetual vows or after six years from the first profession in a Religious Order without perpetual vows, he loses his own diocese. § 3. Except for the prescriptions

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of law concerning religious clerics who are inferior deacons and who are dismissed from the Religious Order, a religious cleric who is an inferior deacon, who, according to § 1, is assigned to his Religious Order as a cleric, if he leaves the Religious Order, unless he is received by a benevolent ecclesiastical superior of his own diocese, he is, by law, removed from the clerical state. 1 2 3 Canon 43. — S. O. Coeremonialis, decree of November 30, 1880. Concerning the assignment of clerics... — Syn. Nicaen. I, year 325, canon 15. - Syn. Armen., year 1911, 736. Canon 44. — Syn. Chalcedonen., year 451, canons 6, 10, 20; Syn. Nicaen. I I , year 787, canon 15. Syn. Carthaginen., year 419, canon 93. - Syn. Alexandrin. Coptorum, year 1898, section II, chapter III, article VII, § 4, V; Syn. Libanen. Maronitarum, year 1736, part II, chapter XIV, 12 and 17; Syn. Sciarfen. Syrorum, 1888, chapter V, article XIII, § 3, n. 1, V I. 1 Cf. Pius XII, apostolic letter Postquam Apostolicis Litteris, Motu Proprio issued, February 9, 1952, canon 108, 110, § 1. * Ibid., canon 121. * Ibid., canon 200, 220, § 2.

[*Latin ed. p. 451*]

Acta Pii PP. XII 451, Canon 47: Besides the case mentioned in canon 49, and the case of reception, by a benevolent Hierarchy, religious men who have been established in the subdiaconate or in a higher order, and who have not lost their own diocese according to canon 46, § 2, in order that a cleric of a foreign diocese may be validly incorporated, must obtain from their own Hierarchy letters signed by the same, granting a perpetual and absolute dismissal; and from the Hierarchy of the foreign diocese, letters signed by the same, granting a perpetual and absolute incorporation.

Canon 47. — Council of Nicaea I, year 787, canon 10; St. Leo M., letter *Grato animo*, January 6, 446; letter *Quanta fraternitati*, year 446: "A foreign cleric." — Council of Carthage, year 419, canon 58; Council of Trullo, year 691, canon 17. — Council of Armenia, year 1911, 541; Council of Lebanon of the Maronites, year 1736, part III, chapter IV, 24; Council of Sciarfen of the Syrians, year 1888, chapter X, article I, 16; chapter XI, article III, 5, X.

Canon 49: A cleric who has received any residential benefice from a Hierarchy of a foreign diocese, with the written consent of his own Hierarchy, or with a written license granted by the same to depart from his diocese permanently, is, by law, considered dismissed from his diocese and incorporated into the foreign diocese.

Canon 50: Dismissal from a diocese cannot be effected without just cause, and does not have effect, unless it is followed by incorporation into another diocese, of which the Hierarchy of that diocese shall promptly inform the former Hierarchy.

Canon 51: The Hierarchy of his own diocese shall not incorporate a foreign cleric, unless: 1° Necessity or utility of the diocese requires it, and with due observance of the prescriptions of canon law concerning the canonical

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title of ordination; 2° He has legitimate proof that he has obtained a legitimate dismissal according to canon 47.

[*Latin ed. p. 452*]

452. The Acts of the Apostolic See should contain a record of the mission from the diocese, and, furthermore, the sending authority from the curia, under seal, if necessary, should provide appropriate testimonies regarding the cleric's birth, life, morals, and studies, especially if the cleric is from a different language or nation; the sending authority, however, burdened by a grave conscience, must ensure that the testimonies conform to the truth. 3° The cleric must declare in writing that he wishes to be permanently added to the service of the new diocese, in accordance with the canons.

Canon 52. If, by particular law, clerics are assigned not to a specific diocese, but to the patriarchate itself, the prescriptions of canons 44-51 shall apply to both their assignment and their dismissal from the patriarchate.

CHAPTER II

Concerning the Rights and Privileges of Clerics

Canon 53. Only clerics can obtain ecclesiastical office or jurisdiction, as well as ecclesiastical benefices and pensions.

Canon 54. All the faithful owe reverence to clerics, according to their different ranks and functions, and they incur the crime of sacrilege if, at any time, they inflict a real injury upon a cleric.

Canon 55. § 1. Clerics must be summoned in all cases, whether contentious or criminal, before an ecclesiastical judge, unless otherwise provided for in particular places by legitimate law, according to the firm prescription of § 2. Canon 52.

Synod of Sciarfen of the Syrians, 1888, chapter X, article III, 3, Concerning the rights and privileges of clerics.

Sacred Congregation of the Propagation of the Faith, August 3, 1639, n. 1-2; Sacred Congregation of the Propagation of the Faith, April 30, 1624, n. 6; January 29, 1677, n. 14.

Synod of the Armenians, 1911, title V, chapter IV, Concerning the rights and privileges of clerics.

Canon 53.

Synod of Trent, session VII, concerning the Sacraments in general, canon 10; session XIV, concerning Penance, chapter 6, canon 10; session XXIII, concerning the Order, chapter 4, canon 7; session XXIV, concerning Reforms, chapter 12; St. Hormisdas, letter Lectis litteris, February 10, 518.

Synod of Trullo, 691, canon 64.

Canon 54.

Synod of Constantinople IV, 869, canon 14; Paul V, constitution Fraterni-

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tatis tuae, February 24, 1610, § 5.

Canons of the Apostles, 56; Synod of Laodicea, 347/381, canon 20.

Synod of the Alexandrian Copts, 1898, section II, chapter III, article VII, § 7, I; Synod of the Lebanese Maronites, 1736, part III, chapter I, 17, 18; Synod of Sciarfen of the Syrians, 1888, chapter VI, article I, 4; Synod of Zamosten of the Ruthenians, 1720, title X.

C. 1, 3, 32 (33), 6.

Canon 55.

Synod of Carthage, 419, canon 107.

C. 1, 4, 13; Nov. 83, preface, § 1.

Synod of Chalcedon, 451, canon 9; Leo XIII, encyclical Immortale Dei, November 1, 1885; Sacred Congregation of the Propagation of the Faith, August 3, 1639, ad 2.

Synod of Antioch, 341, canon 12; Synod of Carthage, 419, canon 15.

Synod of the Alexandrian Copts, 1898, section II, chapter III, article VII, § 7, II; Synod of the Lebanese Maronites, 1736, part III, chapter I, 18; Synod of Sciarfen of the Syrians, 1888, chapter VI, article I, 4.

[*Latin ed. p. 453*]

Acta Pontificia, Pontificium Decimum Duodecimum, 453, § 2. Illi non possunt conveni coram iudice laico:

1° Sine licentia Sedis Apostolicae: Patres Cardinales, Legati Romani Pontificis, Patriarchae, Archiepiscopi; propter officia quae ad ipsorum munera pertinent, Officiales maiores Romanae Curiae, Administratores apostolici et Visitatores apostolici; extra patriarchatus: Episcopi etiam titulares, Exarchi cum territorio proprio, Exarchi apostolici, Administratores eparchiarum vacantium, secundum praescriptum n. 3, supremi Moderatores Religionum iuris pontificii et Superiores monasteriorum sui iuris exemptorum pontificia.

2° Sine licentia Patriarchae: Episcopi, etiam titulares, Exarchi patriarchales, Syncelli Patriarchae, Administratores eparchiarum vacantium, Delegati Patriarchae propter officia quae ad ipsorum munera pertinent, supremi Moderatores Religionum iuris pontificii vel patriarchalis, et Superiores monasteriorum sui iuris exemptorum.

3° Sine licentia Archiepiscopi: Exarchi archiepiscopales et Administratores eparchiarum vacantium.

4° Sine licentia Hierarchae loci in quo causa peragitur, ceteri qui gaudent privilegio fori, quam tamen Hierarcha, praesertim cum actor est laicus, non debet denegare sine iusta et gravi causa, tum maxime cum controversiae inter partes componendae frustra operam dederit.

§ 3. Si tamen ab eo qui nullam habuerit licentiam, conveniantur, possunt, ratione necessitatis, ad vitanda maiora mala, comparere, certiore tamen

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facto Superiore a quo licentia obtinenda fuisset.

Can. 56. Omnes clerici sunt immunes ab onere militiae, itemque a muneribus et publicis civilibus officiis quae sunt aliena statui clericali.

Can. 57. Clericis qui creditoribus satisfacere coguntur, salva sunt quae ad honestam sui sustentationem, prudenti ecclesiastici iudicis arbitrio, sunt necessaria, firma tamen eorundem obligatione creditoribus quamprimum satisfaciendi.

Can. 58. Memoratis privilegiis clericus renuntiare non potest; sed eadem amittit, si ad statum laicalem reducatur aut privatione perpetua iuris induendi habitum ecclesiasticum plectatur, ad normam can. 157, § 1; recuperat vero, si haec poena remittatur aut ipse rursus inter clericos admittatur. Privilegia vero suspenduntur si clericus privetur ad tempus iure deferendi habitum ecclesiasticum.

Can. 56. — Synodus Chalcedonensis, anno 451, can. 7. — Synodus Alexandrina Coptorum, anno 1898, sectio I, caput II, articulus VI, § 7, III. — Codex 1, 3, 2 et 6; Normae 123, 6 et sequentes.

[*Latin ed. p. 454*]

454 Acta Apostolicae Sedis - Official Commentary, Canon 59, § 1. The Hierarchy should ensure that within its diocese, a sum of money is set aside to pay pensions, in order to support secular priests and other clerics of the diocese who, lacking sufficient resources, are unable to properly fulfill their duties. § 2. The diocesan house or episcopal table, parishes, or quasi-parishes, individual diocesan consultors, pastors, parochial vicars, and, if the diocesan statutes so provide, other clerics assigned to the diocese, should contribute to the establishment and increase of this sum of money. § 3. The Hierarchs may, for the purpose mentioned in § 1, agree among themselves concerning the clerics of all their dioceses. CHAPTER III Concerning the Obligations of Clerics Canon 60. Clerics are to lead a life, both interior and exterior, that is holier than that of laymen, and they are to excel in virtue and in good works, setting an example. Canon 61. The Hierarchs of each place are to see to it that all clerics: 1° Frequently cleanse their consciences through the Sacrament of Penance; 2° Daily, for a suitable time, meditate on the truths of the faith, the mysteries of the life of Our Lord Jesus Christ, and the obligations of their own state of life; adore Christ the Lord present in the Holy Eucharist, venerate the Blessed Virgin Mary with the prayers received from the Church, examine their consciences, and diligently read the Holy Scriptures of the Old and New Testaments. Canon 60. — Council of Trent, Session XIV, on reform, prologue; Session XXII, on reform, chapter I; Session XXIII, on reform, chapters 11, 13; Session XXV, on reform, chapter 1, 14; Pius IX, Encyclical Amantissimus, April 8, 1862; Pius XI, Encyclical Ad catholici Sacerdotii fastigium, December 20, 1935, § 11; Sacred Congregation for the Propagation of the Faith (Rules for Copts priests), March 15, 1790, § 20; Instruction (to the Archbishop of

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Fagaras and Alba-Iulia), March 24, 1858. — Canons of the Apostles, 27; St. Tarasius, Patriarch of Constantinople, Letter to the Bishops of Sicily. — Armenian Synod, 1911, Title V, chapter II, On the life and honesty of clerics; Maronite Synod of Lebanon, 1736, Part III, chapter I, 14; Ruthenian Synod of Lviv, 1891, Title X, chapter II, 1; Ruthenian Synod of Zamość, 1720, Title IV; Syrian Synod of Sciarfena, 1888, chapter VI, article II, On the honesty of clerics in general; article V, 3. Canon 61. — Coptic Synod of Alexandria, 1898, section II, chapter III, article VII, § 6, 1; Ruthenian Synod of Lviv, 1891, Title VII, chapter VI, 8; Title IX, chapter II, 18; Syrian Synod of Sciarfena, 1888, chapter VI, article V, 2. 10. — Sacred Congregation for the Propagation of the Faith, Decree of April 13, 1807, § 14. — Armenian Synod, 1911, 474; Ruthenian Synod of Zamość, 1720, Title III, § 5. 2°. — Benedict XIV, Constitution Etsi pastoralis, May 26, 1742, § VI, § 1; Pius XII, Encyclical Divino afflante Spiritu, September 30, 1943. — Armenian Synod, 1911, 429; Ruthenian Synod of the Province of Alba-Iulia and Fagaras, 1872, Title VII, chapter II; Ruthenian Synod of Lviv, 1891, Title IX, chapter II, 16, 17; chapter III, On the knowledge of priests, A.

[*Latin ed. p. 455*]

Acta Pii Pp. XII 455, Canon 62, § 1. All secular priests are to observe, at least every third year, a period of spiritual recollection, for a time determined by their own Ordinary, in some pious or religious house designated by him; and none shall be exempt from this, except in a singular case, for a just reason, and with the express permission of the same Ordinary. § 2. Deacons who are not promoted to the priesthood are also bound by the same obligation.

Canon 63. All clerics, and especially priests, are bound by a special obligation to show reverence and obedience to their own Ordinary. Let them remember that their Ordinaries are fathers, not lords; therefore, let them treat their clerics with paternal affection.

Canon 64. Whenever and for as long as the needs of the Church require it, according to the judgment of their own Ordinary, clerics, unless excused by a legitimate impediment, are to undertake and faithfully fulfill the duty that has been entrusted to them by the same Ordinary.

Canon 65, § 1. After receiving the priesthood, clerics, especially, must not abandon their studies, particularly sacred studies; and in these sacred disciplines, they must follow that solid doctrine which has been handed down by the ancients and is commonly received by the Church, avoiding profane novelties of words and the false knowledge. § 2. Moreover, let them strive with all their might to cultivate a Catholic doctrine concerning faith and morals, so that they may be able to present it to others, and so that they may become increasingly fit to govern the minds of men.

Canon 62, § 1. – Pius X, Encyclical Letter *Ad catholici Sacerdotii fastigium*, December 20, 1935, I, V. – Synodus Alexandrina Coptorum,

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1898, section II, chapter III, article VII, § 6, 1, I; Synodus Libanensis Maronitarum, 1736, part III, chapter I, 16; Synodus provincialis Alba-Iulien. et Fagarasien. Rumenorum, 1872, title VII, chapter II; Synodus Syrorum Sciarfen., 1888, chapter VI, article V, 1; chapter IX, article I, 5; Synodus Ruthenorum Leopolien., 1891, title X, chapter II, 18.

Canon 63. – Synodus Chalcedonensis, 451, canon 8; Pius X, Encyclical Letter *Ad catholici Sacerdotii fastigium*, December 20, 1935, II. – Canones Apostolorum, 31, 39, 55; Synodus Antiochena, 341, canon 5; Synodus Sardicensis, 343, canon 11; Synodus Laodicensis, 347/381, canon 56; S. Basilius M., canon 1. – Synodus Armeniana, 1911, 260; Synodus Libanensis Maronitarum, 1736, part III, chapter III, 1; Synodus Ruthenorum Leopolien., 1891, title IX, chapter II, 10.

Canon 64. – S. Congregationis pro Ecclesiis Orientalibus, Decree of May 15, 1929, n. 20. – Synodus Carthaginensis, 419, canon 34. – Synodus Armeniana, 1911, 734.

Canon 65, § 1. – Pius IX, Encyclical *Amantissimus*, April 8, 1862; Pius X, Encyclical Letter *Ad catholici Sacerdotii fastigium*, December 20, 1935, II. – S. Nerses Glaien. Armenorum, 1166; Synodus Alexandrina Coptorum, 1898, section II, chapter III, article VII, § 6, 1, III; Synodus Libanensis Maronitarum, 1736, part III, chapter I, 13; Synodus provincialis Alba-Iulien. et Fagarasien. Rumenorum, 1872, title VII, chapter I; Synodus Ruthenorum Leopolien., 1891, title X, chapter III, *De scientia Sacerdotum*, 1; Synodus Syrorum Sciarfen., 1888, chapter VI, article VI, *De amore studii clericis necessario*.

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis - Official Commentary § 3. Moreover, let them not neglect to acquire a suitable knowledge of the profane sciences, especially those which are closely connected with sacred disciplines, so that they may possess the knowledge that befits cultivated men. Canon 66 § 1. After completing their studies, all priests, unless they have been excused for a just reason by the local Ordinary, shall undergo an examination each year for at least three years in various disciplines of the sacred sciences, previously designated, according to the method to be determined by the same Ordinary. § 2. In the assignment of ecclesiastical offices and benefices, consideration shall be given to those who, all other things being equal, have excelled in these areas. Canon 67 § 1. In the episcopal city and in each protopresbytery, let gatherings be held more frequently during the year, on days determined at the discretion of the local Ordinary, for matters of morals and liturgy; to which may be added other exercises which the Ordinary deems suitable for promoting the knowledge and piety of the clergy. § 2. If it is difficult to hold gatherings, written solutions to questions shall be sent, according to the norms established by the local Ordinary. § 3. All secular priests, and religious, even those exempt, who have the care

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of souls, and also other religious who have obtained from the Ordinary jurisdiction to hear confessions, are required to attend the gathering, or, if there is no gathering, to send in a written solution to the cases, unless they have previously obtained an exemption from the local Ordinary. Canon 68. The celibacy of these same clergy is to be held in honor by all, as it is more fitting and more suitable for the exercise of the divine ministry, as the unanimous tradition of both the Eastern and Latin Churches affirms. Canon 66. — Sacred Congregation for the Eastern Churches, decree of January 27, 1940, n. 13. § 1. — Coptic Alexandrian Synod, 1898, section I, chapter III, article VII, § 6, 1, III, 2. Canon 67. — Syrian Sciarfen Synod, 1888, chapter VI, article VI, 3. § 1. — Armenian Synod, 1911, 297; Synod of Patriarch Sergius, September 18, 1956, chapter V; Lebanese Maronite Synod, 1736, part I, chapter II, 6; Provincial Synod of Alba Iulia and Fagaras, Eumenian, 1782, title VII, chapter II; Ruthenian Leopoldian Synod, 1891, title IX, chapter III, On the Knowledge of Priests, 9. Canon 68. — Pope Pius XI, Encyclical Letter Ad catholici Sacerdotii fastigium, December 20, 1935, II; Sacred Congregation for the Propagation of the Faith, letter of July 4, 1833, n. IX. — Synod of Patriarch Joseph, November 3, 1596, canon II; Lebanese Maronite Synod, 1736, part II, chapter XIV, 35; Provincial Synod of Alba Iulia and Fagaras, Romanian, 1872, title VII, chapter III, On Celibate Priests; Syrian Sciarfen Synod, 1888, chapter VI, article VI, 2.

[*Latin ed. p. 457*]

Acta of Pope Pius XII, 457, Canon 69: No one can be promoted to the episcopal order who is not either celibate or legitimately released from the bond of marriage.

Canon 70: Subdeacons and all clerics constituted in higher orders must abstain from marriage, so that, according to the law, they may be incapable of contracting marriage.

Canon 71: With regard to married men, concerning their admission to the subdiaconate or to higher orders, either absolutely or with a dispensation, by either the Patriarch or the local Hierarchy, and also concerning their exclusion from the same orders by the same authorities, these Apostolic Letters introduce no innovation regarding the discipline in force in each of the Eastern rites.

Canon 72: In the rites in which married clerics are not admitted: 1° Clerics below the rank of subdeacon may indeed enter into marriage, but upon entering into marriage, by the very law, they are removed from the clerical state, unless the marriage is nullified by force or fear; 2° A married man who, without an apostolic dispensation, receives the subdiaconate or higher orders, even in good faith, is prohibited from exercising the functions of those orders.

Canon 69. — See Sources for canon 85. - Council of Trulls, 691, canon 12.

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Canon 70. — Council of Chalcedon, 451, canon 14; Benedict XIV, constitution *Etsi pastoralis*, May 26, 1742, § VII, n. XXVI, XXVII; instruction *Eo quamvis tempore*, May 4, 1745, § 34 and following; encyclical letter *Allatae sunt*, July 26, 1755, § 22; Sacred Congregation of the Propagation of the Faith, instruction (to the Archbishop of Fagaras and Alba-Iulia), March 24, 1858. - Canons of the Apostles, 26; Council of Ancyra, 314, canon 10; Council of Carthage, 419, canons 4, 28, 73; Council of Trulls, 691, canons 6, 30. Provincial Council of Alba-Iulia and Fagaras, of the Romanians, 1872, Title VII, Chapter V, Concerning Second Marriages of Clerics Constituted in the Holy Orders.

Canon 71. — Innocent III, letter *Cum olim*, September 5, 1203; Benedict XIV, encyclical letter *Allatae sunt*, July 26, 1755, n. 22; Pius XI, encyclical letter *Ad Catholici Sacerdotii fastigium*, December 20, 1935, II; Sacred Congregation of the Propagation of the Faith, letter, July 4, 1833, n. IX. - Canon of the Apostles, 5; Council of Trulls, 691, canons 3, 6, 13, 30; Council of Carthage, 419, canon 2; St. Cyril of Alexandria, canon 4; St. Nicephorus CP., canon 156. - Armenian Council, 1911, 737; Coptic Alexandrian Council, 1898, section II, chapter III, article VII, § 5, I, III, IV; Council of Patriarch Joseph, November 3, 1596, canon II; Council of Lebanon, of the Maronites, 1736, part II, chapter XIV, 35; Rules for the founding of a college, from the Synod held in the monastery of the Most Holy Savior, May 11-14, 1811, part II, Rule VI; part III, chapter I, Rule III, IV, VI; Provincial Council of Alba-Iulia and Fagaras, of the Romanians, 1872, Title VII, Chapter XIV, Concerning Married Priests; Council of Sciarfena, of the Syrians, 1888, chapter V, article XIII, § 5, n. 3; chapter VI, article VII, 1, 2.

Canon 72. — Canons of the Apostles, 26; Council of Carthage, 419, canons 3, 4, 16, 28, 73. Council of Sciarfena, of the Syrians, 1888, chapter VI, article VII, 2.

1. Compare Pius XII, apostolic letter *Crebrae allatae sunt*, Motu Proprio, February 22, 1949, canon 62.

[*Latin ed. p. 458*]

458. Acta Apostolicae Sedis - Official Commentary. Canon 73. Clerics, even those who are married, ought to shine with the luster of chastity. Those who have sinned against chastity shall be punished according to the law. Canon 74, § 1. Clerics are to be wary lest they retain or in any way frequent women about whom suspicion might arise. § 2. Firmly adhering to Canon 71, it is permitted for them to live with only those women in whom no evil can reasonably be suspected, such as the mother, sister, aunt, and the like, or with those from whom, given their advanced age and honest conduct, all suspicion is removed. § 3. It pertains to the local Hierarchy to judge whether the retention or frequenting of women, even those in whom suspicion does not commonly arise, may, in a particular case, lead to scandal or present a danger of incontinence. It is also the prerogative

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of the Hierarchy to forbid clerics from such retention or frequenting. § 4. Those who are contumacious are to be considered concubinaries. Canon 75. The custom of common life among celibate clerics is to be commended and encouraged, and, where it flourishes, it ought to be maintained as much as possible. Canon 76. Clerics who are constituted in the subdiaconate or in higher orders, except for those mentioned in Canons 157 and 158, are bound to publicly or privately fulfill the divine office according to the prescriptions of particular law. Canon 73. - S. O. de Prop. Fide, Instruction, (to the Archiepiscopal Sees of Fagaras and Alba-Iulia, of the Greek Rite), March 24, 1858. - S. Basilius M., Canon 69. - Synodus Alexandrina of the Copts, in the year 1898, Section II, Chapter III, Article VII, § 6, 1, II; Synodus of the Maronites of Lebanon, in the year 1736, Part III, Chapter I, 15; Synodus of the Ruthenians of Lviv, in the year 1891, Title X, Chapter II, 7; Synodus of the Syrians of Sciarfena, in the year 1888, Chapter VI, Article VII, 4. Canon 74. - Synodus Nicæna I, in the year 325, Canon 3; Synodus Nicæna II, in the year 787, Canon 18. - Synodus Trullana, in the year 691, Canon 5; S. Basilius M., Canon 88. - Rabbuia, Canons 27, 29. § 1. - Synodus Alexandrina of the Copts, in the year 1898, Section II, Chapter III, Article VII, § 6, 1, II; Synodus of the Maronites of Lebanon, in the year 1736, Part III, Chapter I, 11; Synodus of the Greek-Melchites of Ain-Trazen, in the year 1835, Canon 12; Synodus of the Ruthenians of Lviv, in the year 1891, Title IX, Chapter II, 7, 8; Synodus of the Ruthenians of Zamosten, in the year 1720, Title X; Synodus of the Syrians of Sciarfena, in the year 1888, Chapter VI, Article III, 1-3. §§ 2, 3. - Synodus of the Maronites of Lebanon, in the year 1736, Part III, Chapter I, 12. - See sources for § 1. Canon 76. - Innocent IV, Epistula "Sub catholicae," March 6, 1254, § 8; Benedict XIV, Constitution "Etsi pastoralis," May 26, 1742, § VII, n. V; Instruction "Eo quamvis tempore," May 4, 1745, §§ 42 and following. - Synodus Laodicensis, in the year 347/381, Canon 18. - S. Nerses Glaien of the Armenians, in the year 1166; Synodus of the Armenians, in the year 1911, 740; Synodus of Mar Isaaci of the Chaldeans, in the year 410, Canon 15; Synodus Alexandrina of the Copts, in the year 1898, Section II, Chapter II, Article I, 2; Synodus of the Maronites of Lebanon, in the year 1736, Part II, Chapter XIV, 34; Part III, Chapter I, 13; Synodus of the Province of Alba-Iulia and Fagaras of the Romanians, in the year 1872, Title VII, Chapter II; Synodus of the Ruthenians of Lviv, in the year 1891, Title IV, Chapter III, 3, 5; Rabbuia, Canon 52; Synodus of the Syrians of Sciarfena, in the year 1888, Chapter III, Article VI, 9; Chapter VI, Article IV, Concerning the obligation of clerics to recite the canonical office.

[*Latin ed. p. 459*]

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Canon 77, § 1. Clergy shall wear a fitting ecclesiastical habit, one that conforms with the legitimate customs of the place and the prescriptions of

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the local Hierarchy; they shall maintain a simple style of hair. Concerning the wearing of a beard, the customs of the place and the prescriptions of the local Hierarchy shall be observed.

§ 2. They shall not use a ring, unless it has been granted to them by right, either common or particular, or by privilege.

§ 3. Clergy, including those who are subdeacons, who, in violation of § 1, lay aside their ecclesiastical habit of their own authority without a legitimate cause, and who, after being warned by the Hierarchy, do not correct themselves within one month, may be reduced to the lay state by the same Hierarchy, according to its prudent judgment.

Canon 78. A cleric is prohibited, even concerning his own possessions, from entering into agreements without the knowledge of the local Hierarchy.

Canon 79. Clergy shall abstain entirely from all things that would disgrace their state: they shall not practice unbecoming arts; they shall not engage in games of chance with money; they shall not carry weapons, unless there is a just cause for fearing danger; they shall not indulge in hunting, but rather shall never engage in clamorous hunting; they shall not enter taverns or other similar places without necessity or another just cause approved by the local Hierarchy.

Canon 77. — *Syn. Trullan.,* a. 691, canon 27. — *Syn. prov. Alba-Iulien. et Fagarasien. Rumenorum,* a. 1872, title V I I , chapter V I I .

§ 1. — *Syn. Nicaen. I I ,* a. 787, canon 16. — *Syn. Alexandrin. Coptorum,* a. 1898, section I I , chapter I I I , article V I I , § 6, 1, I V ; section I I , chapter I I I , article V I I , § 6, 3; 6, 3, I X ; *Syn. Ainz-Trazen. Graeco-Melchitarum,* a. 1835, canon 11; *Syn. Libanen. Maronitarum,* a. 1736, part I I I , chapter I, 2-4 ; *Syn. Zamosten Ruthenorum,* a. 1720, title X ; *Syn. Leopolien. Ruthenorum,* a. 1891, title I X , chapter I I , 3; *Syn. Sciarfen. Syrorum,* a. 1888, chapter V I , article V I I I , Concerning the habit of clergy.

§ 2. — *Syn. Ain-Trazen. Graeco-Melchitarum,* a. 1835, canon 11.

§ 3. — *Syn. Libanen. Maronitarum,* a. 1736, part I I I , chapter I, 2-4.

Canon 78. — *Canones Apostolorum,* 20; St. Tarasius CP., epistle to the Bishops of Sicily. — *Syn. Libanen. Maronitarum,* a. 1736, part I I I , chapter I, 10; *Syn. prov. Alba-Iulien. et Fagarasien. Rumenorum,* a. 1872, title V I I , chapter I I , b) y); Rabbuia, canon 66.

Canon 79. — *Syn. Nicaen. I I ,* a. 787, canon 22; *S. C. de Prop. Fide,* decree of April 13, 1807, n. V I I , X I V . — *Canones Apostolorum,* 42, 43, 54; *Syn. Laodicen.,* a. 347/381, c. 24, 27, 55; *Syn. Carthaginen.,* a. 419, canon 43; *Syn. Trullan.,* a. 691, canons 9, 50, 5 1 ; St. Tarasius CP., epistle to the Bishops of Sicily. — *Syn. Mar Isaaci Chaldaeorum,* a. 410, canon 8; *Syn. Alexandrin. Coptorum,* a. 1898, section I I , chapter I I I , article V I I ,

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§ 6, 2, I, I I , I V - V I ; *Syn. Libanen. Maronitarum,* a. 1736, part I I I , chapter I, 5, 6, 8; *Syn. prov. Alba Iulien. et Fagarasien. Ru menorum,* a. 1872, title V I I , chapter I I , b) ß), chapter V I ; *Syn. Zamosten. Ruthenorum,* a. 1720, title X ; *Syn. Leopolien. Ruthenorum,* a. 1891, title I X , chapter I I , 3; Rabbuia, canon 47; *Syn. Sciarfen. Syrorum,* a. 1888, chapter V I , article I I I , 4, 6, 8.

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - Official Commentary, Canon 80, § 1. Clergy should also avoid those things which, although not indecent, are nevertheless foreign to the clerical state. § 2. Without an apostolic indult, they should not practice medicine or surgery, nor should notaries, except in ecclesiastical courts; they should not hold public offices which involve the exercise of secular jurisdiction or administration, according to the firm prescription of Canon 260, § 1, n. 2, ò. § 3. Without the permission of their Hierarchy, they should not engage in the management of property belonging to laypersons, nor should they hold secular offices which involve the burden of rendering accounts; they should not exercise the office of procurator or advocate, except in ecclesiastical tribunals, or in civil courts when dealing with a case pertaining to themselves or their church; in criminal proceedings before a secular court, which involve a serious personal penalty, they should have no part, nor should they give testimony unless it is absolutely necessary. § 4. They should not seek nor accept the office of senator or orator for the enactment of laws, which are called deputies, without the permission of the Patriarch or Archbishop, which may be granted provided that nothing obstructs from the part of the Hierarchy of the cleric; without the permission of both their own Hierarchy and the Hierarchy of the place where the election is to be held, outside of the Patriarchates and Archbishoprics; and where a prohibition has preceded from the Apostolic See, without its permission. Canon 81. Clergy should not attend spectacles, dances, and celebrations which are unbecoming of them, or by which their presence would be scandalous, especially in public theaters. Canon 80. — Canons of the Apostles, 6. § 1. — S. C. S. Off., decree of March 26, 1942. - Provincial Synods of Alba-Iulien and Fagaras, of the Romanians, in the year 1872, Title VII, Chapter II, § a); Synod of Zamosten, of the Ruthenians, in the year 1720, Title X; Synod of Leopolien, of the Ruthenians, in the year 1891, Title IX, Chapter II, 4; Synod of Sciarfen, of the Syrians, in the year 1888, Chapter VI, article III, 9, 13, 15. § 2. — Synod of Constantinople, IV, in the year 869, Canon 24. - Canons of the Apostles, 81; St. Tarasius, OP., letter to the Bishops of Sicily. - Synod of Alexandria, of the Copts, in the year 1898, section II, Chapter III, article VII, § 6, 2, X, XI; Synod of Ain-Trazen, of the Greek-Melchites, in the year 1835, Canon 16; Synod of Lebanon, of the Maronites, in the year 1736, Part III, Chapter I, 10; Synod of the Province of Alba-Iulien and Fagaras, of the Romanians, in the year 1872, Title VII,

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Chapter II, § a); Synod of Leopolien, of the Ruthenians, in the year 1891, Title IX, Chapter II, 4; Synod of Sciarfen, of the Syrians, in the year 1888, Chapter VI, article III, 9, 10, 11, 13, 15. § 3. — Synod of Chalcedon, in the year 451, Canon 3; Synod of Nicaea, II, in the year 787, Canon 10; Synod of Constantinople, IV, in the year 869, Canon 24. - Synod of Carthage, in the year 419, Canon 16; St. Tarasius, CP., letter to the Bishops of Sicily. - Synod of Alexandria, of the Copts, in the year 1898, section II, Chapter III, article VII, § 6, 2, VII, VIII, XI, XII; Synod of Lebanon, of the Maronites, in the year 1736, Part III, Chapter I, 9, 10; Synod of the Province of Alba-Iulien and Fagaras, of the Romanians, in the year 1872, Title VII, Chapter II, b) a); Synod of Zamosten, of the Ruthenians, in the year 1720, Title X; Synod of Leopolien, of the Ruthenians, in the year 1891, Title IX, Chapter II, IV; Rabbuia, Canon 50, 51; Synod of Sciarfen, of the Syrians, in the year 1888, Chapter VI, article III, 11. C. 1, 3, 17 and following; 1, 3, 40 (41) in fine. § 4. — Synod of Chalcedon, in the year 451, Canon 7. Canon 81. — Synod of Laodicea, in the years 347/381, Canon 54; Synod of Trullo, in the year 691, Canons 24, 51. Synod of Alexandria, of the Copts, in the year 1898, section II, Chapter III, article VII, § 6, 2, III; Synod of Lebanon, of the Maronites, in the year 1736, Part III, Chapter I, 5; Synod of the Province of Alba-Iulien and Fagaras.

[*Latin ed. p. 461*]

Acta Pii Pp. XII 461. Canon 82, § 1. Lay military service ought not to be undertaken by volunteers without the license of their Hierarchy, so that they may be more quickly freed; nor ought they in any way to support civil wars or disturbances of public order. § 2. A cleric, of the rank of subdeacon or lower, who, of his own accord, has enrolled in military service, thereby, by law, loses his clerical status. Canon 83. Clerics are prohibited from engaging in any business or trade, whether for their own benefit or for the benefit of others. Canon 84. Clerics, even if they do not hold a benefice or a residential office, are nevertheless, without the presumed license of their own Hierarchy, not to leave their diocese for an extended period of time. Canon 85, § 1. The local Hierarchy may grant a license to their clerics to reside outside the Eastern regions, but not for longer than six months, unless the reason is study, according to the firm prescription of § 3. § 2. The granting of a license for a longer period of residence belongs to the Apostolic See, according to the firm prescription of canon 260, § 3. § 3. Except in cases of force majeure, and saving the prescriptions of the law concerning the collection of dues and the approved statutes which, for the reason of exercising the sacred ministry under the obedience of Superiors, provide otherwise, Superiors may not, according to the decrees of the Council of Ruthenia, in the year 1872, title V, part II, chapter II, b) y); chapter VI; the Synod of Zamosten, for the Ruthenians, in the year 1720, title X; the Synod of Leopolis, for the Ruthenians, in the year 1891, title IX, chapter II, 3; the

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Synod of Sciarfen, for the Syrians, in the year 1888, chapter VI, article III, 5. - C. 1, 4, 34. Canon 82. - The Canons of the Apostles, 83, § 1. - The Synod of Chalcedon, in the year 451, canon 7. Canon 83. - The First Council of Nicaea, in the year 325, canon 17. - The Synod of Carthage, in the year 419, canon 16; the Synod of Trulls, in the year 691, canon 9; St. Nicephorus, CP., canon 167. - The Synod of Alexandria, for the Copts, in the year 1898, section II, chapter III, article VI, § 6, 2, IX; the Synod of Lebanon, for the Maronites, in the year 1736, part II, chapter I, 9; the Synod of Ain-Trazen, for the Greek-Melchites, in the year 1835, canon 13; the provincial Synod of Alba-Iulia and Fagaras, for the Ruthenians, in the year 1872, title VII, chapter II, 6) ß); the Synod of Zamosten, for the Ruthenians, in the year 1720, title X; the Synod of Leopolis, for the Ruthenians, in the year 1891, title IX, chapter II, 4; the Synod of Sciarfen, for the Syrians, in the year 1888, chapter VI, article III, 14. Canon 84. - The First Council of Nicaea, in the year 325, canon 16; the Synod of Chalcedon, in the year 451, canon 5; the Second Council of Nicaea, in the year 787, canon 10; the Fourth Council of Constantinople, in the year 869, canon 23. - The Canons of the Apostles, 15; the Synod of Antioch, in the year 341, canon 3; the Synod of Sardica, in the year 343, canon 13; the Synod of Laodicea, in the year 347/381, canon 42; the Synod of Trulls, in the year 691, canon 18. - The Synod of Lebanon, for the Maronites, in the year 1736, part II, chapter XIV, 16. Canon 85. - St. O. de Prop. Fide, letter encyclical, (ad Epp.), April 12, 1894. - The Synod of Antioch, in the year 341, canon 3.

[*Latin ed. p. 462*]

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Concerning the permission for subjects to reside outside the proper house of their Religious Order: Unless there is a grave and just reason, and for the shortest possible time according to the statutes, it is not permitted for subjects to reside outside their own house. However, in the case of an absence exceeding six months, unless the reason is for studies, the permission of the Patriarch is required, or, outside of the Patriarchate, the permission of the President of the monastic Confederation or the Supreme Superior of the Religious Order.

Canon 86: He who, with the permission of his own Hierarch, goes to another diocese, remaining attached to his own diocese, can be recalled, provided that a just cause and natural equity are observed; and the Hierarch of the other diocese can, for a just cause, deny him permission to remain longer in his territory, unless he has conferred a benefice upon him.

Canon 87: A cleric who is about to reside for a considerable time outside his own diocese, due to teaching, studies, or another just cause, shall promptly approach the local Hierarch, and shall, concerning matters relating to his status, consider him as his own Hierarch, remaining subject to his vigilance, authority, and correction.

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CHAPTER IV

Concerning Ecclesiastical Offices

ARTICLE I

Concerning the Provision of Ecclesiastical Offices

Canon 88 § 1. An ecclesiastical office cannot be validly obtained without canonical provision.

§ 2. By the name of canonical provision is meant the granting of an ecclesiastical office, made by the competent ecclesiastical authority, according to the canons.

Canon 89. The provision of an ecclesiastical office is made either by free collation from a legitimate Superior, or by his institution, if it precedes the presentation mentioned in Canon 86.

— S. C. de Prop. Fide, instruction, (ad Deleg. Ap. apud Maronit.), 28 June 1788.

Canon 88 § 1. — Syn. Constantinopolitan. IV, a. 869, actio X, canon 12.

1 Cf. Pius XII, apostolic letter, *Postquam Apostolicis Litteris*, Motu Proprio, dated 9 February 1952, canon 152.

§ 2.

[*Latin ed. p. 463*]

Acta Pontificiorum, Pius XII, 463: A benefice may be conferred by the founder, or by his confirmation or admission, if a selection or nomination precedes, or by a simple election and the acceptance of the elected, if the election does not require confirmation.

Canon 90: Those elected, nominated, presented, or designated by any persons to ecclesiastical offices are not to be confirmed, admitted, or instituted, unless the proper Ordinary has previously declared them to be suitable, even through examination, if the law or the nature of the office requires it, or if the Ordinary deems it opportune.

Canon 91: § 1. A provision to an office which is, by law, not vacant according to canon 125, § 1, is, by its very nature, invalid, and is not validated by a subsequent vacancy.

§ 2. A promise of the same office, made by whomever it may be, has no legal effect.

Canon 92: An office which is, by law, vacant, and which is, perhaps, held by someone in an illegitimate manner, may be conferred, provided that it has been duly declared, according to the canons, that such possession is not legitimate, and that mention of this declaration is made in the letters of conferral.

Canon 93: A provision to an office made through grave fear, unjustly

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instilled, deceit, or substantial error, or simony, is invalid by law itself.

I. Of Free Conferral

Canon 94: § 1. By common law, it pertains to the Ordinary of a place, and not to the Syncellus without special mandate, within his own territory, unless the contrary is proven, to confer ecclesiastical offices.

§ 2. The same right pertains to the Patriarch in stauropegic places, and to the Patriarch or Archbishop in patriarchal or archiepiscopal places where no eparchies or exarchies have been established.

Canon 95: § 1. To be promoted to a vacant office, one must be a cleric, endowed with those qualities which are required by common or particular law, or by the law of the foundation, for that office.

§ 2. Let the one be chosen who, after all things have been considered, is judged to be more suitable, without any favoritism.

Canon 95 § 2. — Synodus Constantinopolitana, I, a. 869, canon 13; Clemens VIII, litterae apud Benedicimus, 17 Iunii, 1599.

[*Latin ed. p. 464*]

464 Acta Apostolicae Sedis - Official Commentary § 3. If a provision lacks the required qualifications, the provision is null, if so stipulated by common or particular law, or by the founding law; otherwise, it is valid, but can be rescinded by a judgment of a legitimate Superior. Canon 96. Offices which involve the care of souls, either externally or internally, cannot validly be conferred upon clerics who are not priests. Canon 97. The provision for an office, to which no specific term is prescribed by special law, shall never be deferred beyond six months, reckoned from the date of knowledge of the vacancy, according to the firm prescription of canon 499. Canon 98 § 1. No one shall be entrusted with two incompatible offices. § 2. Offices are incompatible which, due to the burden of residence or other obligations, cannot be simultaneously fulfilled by the same person. § 3. According to the firm prescription of canon 130, n. 3, the granting of another office by the Apostolic See is not valid, unless mention of the prior incompatible office is made in a written document, or a clause of derogation is added to the grant. Canon 99 § 1. An office vacant by resignation or by a sentence of deprivation, cannot validly be conferred by the Hierarch who accepted the resignation or pronounced the sentence, upon himself, or upon relatives by blood or marriage up to the fourth degree inclusive, according to the firm prescription. § 2. An office vacant in the manner described in § 1 cannot validly be conferred by the Hierarch who accepted the resignation or pronounced the sentence, upon those mentioned in the same § 1, without the consent of the Patriarch or Archbishop. If, however, the Patriarch or Archbishop himself accepted the resignation or pronounced the sentence, it is required that the consent of the permanent Synod be obtained in order that the same office may validly be conferred upon those

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same persons. Canon 97. — Council of Chalcedon, year 451, canon 25. - Council of Carthage, year 419, canon 77; Canon 98 § 1. — Council of Chalcedon, year 451, canon 10; Council of Nicaea II, year 787, canon 15. Synod of Lebanon of the Maronites, year 1736, Part II, Chapter XIV, 17. § 2. — See sources for § 1.

[*Latin ed. p. 465*]

Acta Pii PP. XII 465 Can. 100. Quod si quis, per negligentią vel impotentiam aliorum, confert officium, nullam inde potestatem acquirit in nominatum; sed iuridicus status huius constituitur ita, ut si provisio ad ordinariam iuris normam peracta fuisset. Can. 101. Provisio cuiuslibet officii scripto consignetur.

2 - De electione.

Can. 102. Electio Romani Pontificis unice regitur constitutionibus apostolicis hac de re datis; in aliis electionibus ecclesiasticis servantur praescripta canonum qui sequuntur, et peculiaria, si qua sunt, de singulis officiis legitime statuta.

Can. 103. Si cui collegio sit ius eligendi ad officium, electio, nisi aliud iure cautum fuerit, nunquam differatur ultra trimestre utile computandum ab habita notitia vacationis officii; quo termino inutiliter elapso, Superior ecclesiasticus, cui ius confirmandae electionis vel ius providendi deinceps competit, officio vacanti libere provideat.

Can. 104. § 1. Salvo iure particulari, praeses collegii, statuto modo, loco ac tempore electoribus convenienti, convocet omnes de collegio; et convocatio, quando personalis esse debet, valet, si fiat vel in loco domicilii aut quasi-domicilii vel in loco commorationis.

§ 2. Si quis ex vocandis neglectus et ideo absens fuerit, electio valet, sed ad eius instantiam debet, probata praeteritione et absentia, a competenti Superiore rescindi, etiam post confirmationem, dummodo ad normam iuris constet recursum saltem intra triduum ab habita notitia electionis fuisse transmissum.

§ 3. Quod si plures quam tertia pars electorum neglecti fuerint, electio est ipso iure nulla.

§ 4. Defectus convocationis non obstat, si praetermissi nihilominus interfuerint.

§ 5. Si agatur de electione ad officium quod electus ad vitam retinet, convocatio electorum ante officii vacationem nullum habet iuridicum effectum.

Can. 102. — Pius X II, const. Vacantis Apostolicae Sedis, 8 dec. 1945, n. 12, d). 15, 37, 43, 65. 30 - ACTA, vol. XXIV. n. 9 — 15-8-1957.

[*Latin ed. p. 466*]

Acta Apostolicae Sedis - Commentarium 466

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Official Canon 105: A convocation legitimately made confers the right to elect upon those who are present on the day established for the convocation, provided, however, that votes cannot be validly cast either by letter or by proxy, unless a particular law provides otherwise.

Canon 106: Although someone may possess several titles which grant him the right to cast a vote in his own name, he can cast only one.

Canon 107: No one external to the college may be admitted to vote, except for those who have legitimately obtained privileges; otherwise, the election is null by its very nature.

Canon 108: If laymen in any way interfere with the canonical freedom of an ecclesiastical election, the election is invalid by law.

Canon 109: § 1. The following are not permitted to vote: 1° Those lacking the use of reason; 2° Minors; 3° Those affected by a legal censure or infamy, after a declaratory or condemnatory sentence; 4° Those who have taken the name of a heretical or schismatic sect, or who have publicly adhered to it; 5° Those lacking the active voice, either by a legitimate judicial sentence or by common or particular law.

§ 2. If someone from the aforementioned group is admitted, his vote is null, but the election is valid, unless it is established that the elected did not obtain the required number of votes, or unless a knowingly excommunicated person, by a declaratory or condemnatory sentence, was admitted.

Canon 110: If someone among the electors is present in the house where the election takes place, but is unable to participate in the election due to infirmity, his written vote shall be obtained by the scrutineers, unless otherwise established by particular law.

Canon 108. — Synodus Nicaena I, Anno 787, canon 3; Synodus Constantinopolitana IV, Anno 869, canons 12, 22. — Canones Apostolorum, 30; Synodus Laodicenensis, Anno 347/381, canon 13.

[*Latin ed. p. 467*]

Acta Pii PP. XII 467, Canon 111, § 1. A vote is invalid unless it is: 1° Free; and therefore, a vote is invalid if the elector has been induced, directly or indirectly, by grave fear or deceit, to elect a specific person or persons separately; 2° Secret, certain, absolute, and determinate.

§ 2. Conditions attached to a vote before the election are considered as not attached.

Canon 132. No one can validly give a vote to himself.

Canon 113, § 1. Before the election, at least two scrutineers shall be chosen from the body of the college by secret ballot, unless they have already been designated by the statutes; these, together with the president, if he also is from the body of the college, shall take an oath to faithfully perform their duties and to maintain secrecy regarding the proceedings of the election, even after the election is completed.

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§ 2. The scrutineers shall see to it that the votes are presented secretly, diligently, individually, and in the order established by each elector; after all the votes have been collected, in the presence of the president of the election, they shall examine whether the number of votes corresponds to the number of electors, they shall publicly examine the votes themselves, and shall announce how many each elector has submitted.

§ 3. If the number of votes exceeds the number of electors, nothing is valid.

§ 4. The votes shall be immediately burned after each scrutiny, or after the session, if there are multiple scrutinies in the same session.

§ 5. All the acts of the election shall be accurately described by the one who performs the duties of secretary, and shall be carefully preserved in the college's archives, signed by the secretary, the president, and the scrutineers.

Canon 114, § 1. An election can also be held by means of a delegation, unless otherwise provided by law, if the electors, with unanimous and written consent, transfer the right to elect, in that case, to one or more suitable persons, either from within or outside the body, who, by the mandate received in the name of all, shall make the election.

§ 2. If the election concerns a clerical college, the delegates must be priests; otherwise, the election is invalid.

§ 3. In order for the election to be valid, the delegates must observe the conditions attached to the delegation, which are not contrary to common law; if no conditions are added, common law regarding elections must be observed; conditions that are contrary to common law shall be considered as not attached.

[*Latin ed. p. 468*]

Acta 468 Apostolicae Sedis, Commentarium Officiale, § 4. Si ab electoribus una tantum persona ad compromissum fuerit vocata, haec non potest seipsam nominare; si plures designati fuerint compromissarii, nemo ex iis proprio consensu potest accedere ad reliquos, qui ipsum eligent, ut requisitum ad sui electionem suffragiorum numerum compleat.

Can. 115. Compromissum cessat et ius eligendi redit ad compromittentes: 1° Si collegium, toto genere, compromissum revocet; 2° Si qua condicio compromisso apposita non secuta aut non servata sit; 3° Si electio invalide facta sit a compromissariis.

Can. 116. Is electus habeatur et a praeside collegii proclametur, qui requisitum suffragiorum numerum retulerit, ad normam canonis 29, § 1, n. 1.

Can. 117. § 1. Firmo canonis 235, § 3, 253, electio illico intimanda est electo.

§ 2. Electus debet, salvis iuribus, etiam particulari iure, brevius temporis spatium statuente, intra octo dies utiles a recepta intimatione, manifestare

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utrum electioni consentiat, an eidem renuntiet; alioquin omne ius ex electione quaesitum amittit.

Can. 118. § 1. Si electus renuntiaverit, omne ius ex electione quaesitum amittit, etsi renuntiationis eum postea poeniteat; sed rursus eligi potest; collegium autem intra mensem a cognita renuntiatione ad novam electionem procedere debet.

§ 2. Acceptatione electionis, electus, si confirmatione non egeat, plenum ius statim obtinet; alioquin, non acquirit nisi ius ad exigendum tituli collationem ad normam canonis 119, § 2.

§ 3. Ante acceptam confirmationem, electo, praetextu electionis, non licet sese immiscere administrationi officii, sive in spiritualibus, sive in temporalibus, et actus ab eo forte positi nulli sunt.

Can. 119. § 1. Electus, si electio confirmatione indigeat, debet, non ultra octo dies a die acceptatae electionis, salvis iuribus, etiam particulari iure, brevius tempus statuente, confirmationem a competenti Superiore petere, per canonem 117. — Synodus Armenorum, anno 1911, 248.

Can. 119. — Synodus Armenorum, anno 1911, 243.

[*Latin ed. p. 469*]

Acta Pontificii Pauli XII, 469, sive per alium; alioquin, omnis jure, privatur, nisi probaverit se a petenda confirmatione iusto impedimento fuisse detentum. § 2. Superior, si electum repererit idoneum, et electio ad normam iuris fuerit peracta, nequit confirmationem denegare. § 3. Confirmatio in scriptis dari debet. § 4. Recepta confirmatione, electus obtinet plenum ius in officio, nisi aliud in iure caveatur. Canon 120. Si electio intra praescriptum tempus peracta non fuerit, aut collegium iure eligendi privetur in poenam, libera provisio ad eum Superiorem devolvitur, a quo confirmanda esset electio vel cui ius providendi deinceps competit. 3 - De postulatione. Canon 121. § 1. Si electioni illius quem electores aptiorem putent ac praeferant impedimentum obest, a quo dispensari possit ac soleat, suis ipsi suffragiis eum possunt, nisi aliud iure caveatur, a competenti Superiore postulare, etsi agatur de officio ad quod electus confirmatione non egeat. § 2. Compromissarii postulare nequeunt, nisi id in compromisso fuerit expressum. Canon 122. § 1. Ut postulatio vim habeat, pro ea stet oportet maior suffragiorum pars, imo, si cum electione concurrat, saltem duae tertiae partes requiruntur; secus electus habeatur in tertio scrutinio eligibilis qui partem suffragiorum relative maiorem obtinuit, excluso postulato. § 2. Suffragium ad postulationem exprimi debet per verbum: "postulo," aut aequivalens. Formula: "eligo" vel "postulo," aut aequipollens, valet ad electionem, si impedimentum non exsistat; secus ad postulationem. Canon 123. § 1. Postulatio quamprimum, nec ultra octo dies, mitti debet ad Superiorem ad quem pertinet electionem confirmare, si facultatem habeat ab impedimento dispensandi; secus ad Romanum Pontificem aut ad alium qui facultatem

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habuerit. § 2. Si postulatio intra praescriptum tempus missa non fuerit, ipso facto nulla evadit et electores eo casu privantur iure eligendi aut postulandi, nisi probent se a mittenda postulatione iusto detentos fuisse impedimento.

[*Latin ed. p. 470*]

470 Acta Apostolicae Sedis - Official Commentary § 3. By a petition, no right is acquired, and the Superior may reject the same. § 4. The electors cannot revoke the petition sent to the Superior, unless with the consent of the Superior. Canon 124 § 1. If the petition is rejected by the Superior, the right to elect reverts to the college, unless the electors knowingly proposed someone who is subject to an impediment from which dispensation cannot be granted or is not customarily granted; in which case, the matter reverts to the Superior. § 2. If the petition is accepted by the Superior, this must be indicated in the petition, to which a response must be given according to canon 117. If it is accepted, full right in the office is acquired. ARTICLE II Concerning the Loss of Ecclesiastical Offices Canon 125 § 1. An ecclesiastical office is lost by resignation, deprivation, removal, translation, or the lapse of a specified time. § 2. Unless the right granted by the Superior is terminated in any way, the ecclesiastical office is not lost, unless the law provides otherwise, or unless the grant contains a clause such as: "at our pleasure," or another equivalent clause. Canon 126. Everyone may, for a just cause, resign from an ecclesiastical office, unless a special prohibition has been made against such resignation. Canon 127. A resignation made out of grave fear, unjustly induced, by deceit, or by a substantial error or simony, is invalid by law itself. Canon 128. For a resignation to be valid, it must be made either in writing or orally before two witnesses, or also by a procurator duly authorized. The document of the resignation must be deposited in the curia. Canon 129 § 1. Unless otherwise prescribed by law, for a resignation to be valid, it must be made to the one to whom it is to be accepted, or, if acceptance is not required, to the one from whom the cleric received the office, or who holds the same position. Canon 126. — St. Cyril of Alexandria, canon 3.

[*Latin ed. p. 471*]

Acta, Pii PP. XII 471 § 2. Si officium per confirmationem, institutionem vel admissionem collatum fuerit, renuntiatio fieri debet Superiori ad quem iure ordinario confirmatio, institutio vel admissio spectat. Canon 130. Officia, per tacitam renuntiationem ab ipso iure admissa, vacent ipso facto, et sine ulla declaratione, si clericus: 1° Professionem religiosam emiserit, salvo iuris praescripto de amissione beneficii quod habet clericus qui professionem emittit; 2° Neglexerit adire officium sibi collatum, intra tempus utile iure statutum vel, deficiente iure, ab Hierarcha determinatum; 3° Aliud officium ecclesiasticum cum priore incompatibile acceptaverit et eiusdem pacificam possessionem obtinuerit; 4° A fide catholica publice defe-

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cerit; 5° Matrimonium contra praescriptum canonis 70, etsi civile tantum, ut aiunt, contraxerit vel attentaverit; 6° Coniugatus, ad subdiaconatum vel ad maiorem ordinem contra praescriptum canonis 71 ascenderit; 7° Contra praescriptum canonis 82, § 1, militiae saeculari nomen sponte dederit; 8° Habitum ecclesiasticum contra praescriptum canonis 77 propria auctoritate sine iusta causa deposuerit, nec illum, ab Hierarcha monitus, intra mensem a monitione recepta, resumpserit; 9° Residentiam, cuius lege tenetur, illegitime deseruerit et receptae Hierarchae monitioni, legitimo impedimento non detentus, intra congruum tempus ab Hierarcha praefinitum, non paruerit nec absentiae causam attulerit. Canon 131 § 1. Superiores sine iusta et proportionata causa renuntiationes ne acceptent. § 2. Renuntiationem Hierarcha loci intra mensem vel acceptet vel reiiciat. Elapso autem integro mense a renuntiatione facta, Hierarcha renuntiationem valide acceptare potest, nisi renuntians, renuntiationem, antequam acceptetur, revocaverit et de renuntiatione revocata Hierarcham certiorem fecerit. Canon 130, I. — S. Nicephorus CP., canon 157, 4o. — Syn. Ephesin., a. 431, canon 1, 3. Cfr. Pius XII, litterae apostolicae, Motu Proprio datae, 9 Februarii 1952, canon 120.

[*Latin ed. p. 472*]

472 Acta Apostolicae Sedis - Commentarium Officiale. Canon 132 § 1. Officium, cum renuntiatio legitime facta et acceptata est, vacat postquam renuntianti acceptatio significata est. § 2. Renuntiator in officio permanet, donec de superioris acceptatione certum nuntium acciperit. Canon 133 § 1. Cum renuntiatio legitime facta et acceptata est, non datur locus poenitentiae, licet renuntiator eodem officio ex alio titulo consequi possit. § 2. Acceptata renuntiatio, tempestive nota fiat iis qui aliquod ius in officii provisionem habent. Canon 134 § 1. Privatio officii locum habet vel ipso iure, vel ex facto legitimi superioris. § 2. Hierarcha nequit clericum privare officio inamovibili, nisi per processum ad normam iuris. § 3. Amovibilis officii privatio a Hierarcha potest decerni ex qualibet iusta causa, prudenti eius arbitrio, etiam absque delicto, naturali aequitate servata, nec certum procedendi modum sequi debet, salvo iure particulari de modo procedendi in remotione parochorum amovibilium; privatio tamen effectum non habet nisi postquam fuerit a superiore intimata; et ab Hierarchae decreto datur recursus ad Sedem Apostolicam, firmo praescripto can. 260, § 2. Canon 135 § 1. Ad aliud officium ecclesiasticum transferre potest is tantum, qui ius habet tum acceptandi renuntiationem, tum amovendi a priore officio et promovendi ad alterum. § 2. Ad translationem, si de consensu clerici fiat, quaelibet iusta causa sufficit; si invito clerico, eadem fere causa requiritur idemque procedendi modus quae ad privationem exiguntur, salvo iure particulari de modo procedendi in translatione parochorum. Canon 136 § 1. In translatione, prius officium vacat cum clericus alterius administrationem canonice init, nisi aliud iure cautum sit vel a legitimo superiore

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praescriptum. § 2. Reditus prioris officii translatus percipit, donec aliud occupaverit. Canon 135 § 1. — Synodus Nicaena I, a 787, can. 10.

[*Latin ed. p. 473*]

Acta Pii PP. XII 473, Canon 137: Those who have chosen, or requested, or presented someone to an office, are not able to deprive him of that office, nor to remove him from it, nor to transfer him to another.

CHAPTER V. Concerning Ordinary and Delegated Power.

Canon 138: The power of jurisdiction, or governance, which exists in the Church by divine institution, is one in the external forum, and another in the internal forum, whether pertaining to conscience, or to the sacraments, or to matters not pertaining to the sacraments.

Canon 139, § 1: Ordinary power of jurisdiction is that which is attached by law to an office; delegated power is that which is entrusted to a person.

§ 2: Ordinary power can be either proper or vicarious.

Canon 140, § 1: He who possesses ordinary power of jurisdiction can delegate it to another, either in its entirety or in part, unless another provision is expressly made by law.

§ 2: Even power of jurisdiction delegated by the Apostolic See can be further delegated, either for a specific act, or even habitually, unless the person has been chosen for their qualities, or the further delegation is prohibited.

§ 3: Power delegated by one who holds ordinary power under the Roman Pontiff, if delegated for a general scope of business, can be delegated in individual cases; but if delegated for specific matters, it can only be delegated with an expressly granted permission; however, judges delegated can delegate any matter not pertaining to jurisdiction, even without express commission.

§ 4: No delegated power can be further delegated, unless it has been expressly permitted.

Canon 141, § 1: Ordinary power of jurisdiction, and power delegated for a general scope of business, are to be interpreted broadly; all other powers are to be interpreted strictly; with the exception of Canon 138. — Pope Pius X, Encyclical Letter *Pascendi*, September 8, 1907.

Canon 139, § 1. — Sacred Congregation of the Propagation of the Faith, Encyclical Letter (to the Apostolic Delegate for the Orient), November 8, 1882.

Canon 140, § 1. — D. 2, 1, 5; 5, 1, 12; Basilic, 7, 3, 16.

§ 2. — Basilic, 7, 3, 31.

§ 3. — D. 1, 21, 1 pr. et 5.

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Canon 141, § 1. — D. 2, 1, 2.

[*Latin ed. p. 474*]

Acta Apostolicae Sedis - Official Commentary 474: Delegated authority is that which is also understood to be granted, without which the same cannot be exercised.

I 2. He who claims to have delegated authority bears the burden of proving the delegation. Canon 142 § 1. The power of jurisdiction can be exercised directly only over those who are subject to it, unless otherwise expressly stated.

§ 2. Judicial power, whether ordinary or delegated, cannot be exercised for one's own benefit or outside the territory, unless it is a matter of absolving one's own subjects, by ordinary power, which can also be exercised outside the territory, or of a judge being expelled from his territory or prevented from exercising jurisdiction there.

§ 3. Unless something else follows from the nature of the matter or from the law, no one can exercise jurisdictional power, whether judicial or not, for one's own benefit, or outside the territory, or over a subject who is absent from the territory.

Canon 143 § 1. Acts of jurisdictional power, whether ordinary or delegated, conferred for the external forum, are also valid for the internal forum, but not conversely.

§ 2. Power conferred for the internal forum can also be exercised in the internal forum that is not sacramental, unless a sacramental act is required.

§ 3. If the forum for which power is given is not expressly stated, the power is understood to be granted for both forums, unless something else follows from the nature of the matter itself.

Canon 144 § 1. A delegate who, whether with regard to matters or to persons, exceeds the limits of his mandate, acts ineffectually.

§ 2. However, a delegate is not understood to have exceeded the limits if he performs those things for which he was delegated, in a manner different from that which pleased the delegating authority, unless that manner itself was prescribed by the delegating authority as a condition.

Canon 142. — Council of Nicaea I, a. 325, canon 6: Council of Constantinople I, a. 381, canon 2; Council of Constantinople II, a. 869, canon 23. - Council of Antioch, a. 341, canon 22. § 1. — Council of Sardica, a. 343, canon 3. - Council of Lebanon of the Maronites, a. 1736, part II, chapter I, 5; chapter IV, 6; part III, chapter XIV, 24. - D. l 18, 3. § 2. — D. 1, 18, 3; 2, 1, 10 et 20; C. 3, 5. f Canon III. — St. Leo M., letter Quanta fraternitati, a. 446: «Multum stupeoy>. § 1. — C. 2, 12 (13), 10; 7, 48, 1 et 2.

1 Cf. Pius XII, apostolic letter Sollicitudinem Nostram, Motu Proprio

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given, January 6, 1950, canon 125.

[*Latin ed. p. 475*]

Aota Pii Pp. XII 475. Canon 145. To every faithful person throughout the entire Catholic world, the faculty is granted, by reason of the primacy of the Roman Pontiff, of directly approaching the Apostolic See and freely communicating with it, with recourse to the proper legal avenues, and unless otherwise expressly stipulated, it shall be observed that recourse from the decrees of the local Hierarchy, subject to a Patriarch or Archbishop, shall be made to the Patriarch or Archbishop; and from the decrees of a local Hierarchy, Patriarch, or Archbishop not subject to another, and also from the decrees of the Patriarch or Archbishop himself, recourse shall be made to the Apostolic See.

Canon 146. If anyone approaches a superior, bypassing the inferior, therefore, the non-judicial power of the inferior, whether ordinary or delegated, is not suspended; but the inferior should not intervene in matters brought before the superior, unless for a grave and urgent reason; and in this case, he should immediately inform the superior of the matter.

Canon 147. § 1. If several persons have obtained a delegated jurisdiction for the same matter, and it is doubtful whether the delegated power is to be exercised individually or collegially, it is presumed to have been granted for collegial exercise in judicial matters; otherwise, individually. § 2. If several persons have been individually delegated, the one who previously handled the matter excludes others from the same, unless he is subsequently hindered or does not wish to proceed further in the matter. § 3. If several persons have been delegated collegially, all must proceed together in carrying out the matter, so that their actions may be valid, unless otherwise stipulated in the mandate.

Canon 148. If several persons have been delegated at different times, the one to whom the earlier mandate was given must carry out the matter, unless the subsequent mandate expressly revokes the previous one.

Canon 149. § 1. The delegated power is extinguished: upon completion of the mandate, upon the expiration of time or the exhaustion of the number of cases for which it was granted, as per paragraph 2, upon the cessation of the final cause of the delegation, upon direct notification to the delegate by the delegating authority, or upon notification to the delegating authority by the delegate, and acceptance thereof; but not upon the resolution of the legal power of the delegating authority, unless otherwise appears from additional clauses in the rescript of the Apostolic See, Patriarch, or Canon 145. — (Synod of Alexandria of the Copts, 1898, section III, chapter I, articles III, IV, 8); (Synod of Lebanon of the Maronites, 1736, part III, chapter IV, 32).

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Canon 149 § 1. — (D. 2, 1, 6; 5, 1, 58).

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis – The official record of the Apostolic See contains the power granted to a certain person to make dispensations for particular individuals, as expressly stated therein, and the matter in question remains integral; 2° A power granted for the internal forum, if exercised through inadvertence, is valid, even if time has elapsed or the number of cases has been exhausted. § 2. If a power is delegated collegially to several individuals, and one of them fails, the delegated power of the others also expires, unless something else is stated in the terms of the delegation. Canon 150. Ordinary power is not extinguished by the resolution of the office of the one to whom it is attached, according to canon 125, § 2; but it ceases with the loss of the office. Canon 151. § 1. Unless otherwise provided by law, the power of jurisdiction, whether ordinary or delegated, is suspended by the filing of a legitimate appeal, unless the appeal is only for the purpose of devolutive effect. § 2. This power is not suspended by the filing of a recourse, unless otherwise expressly provided by law. Canon 152. In a common error or in a positive and probable doubt, whether of law or of fact, the Church supplements jurisdiction in both the external and internal forum. Canon 153. The prescriptions of canons 139-152 concerning the power of jurisdiction, unless the nature of the matter or the text and context of the law object, are to be observed with respect to all ecclesiastical public power. Canon 154. The power of orders, whether attached to an office or conferred upon a person by a legitimate ecclesiastical superior, cannot be demanded of others, unless it has been expressly granted by law or by an indult. CHAPTER VI Concerning the reduction of clerics to the lay state. Canon 155. § 1. Although sacred ordination, once validly received, never becomes invalid, nevertheless a subdeacon and a cleric of a higher order are reduced to the lay state by a rescript of the Apostolic See, by a decree, or by a sentence, according to canon 158, finally subject to the penalty of major excommunication. Canon 151. — Pius XI, constitution Vacantis Apostolicae Sedis, December 8, 1945.

[*Latin ed. p. 477*]

Acta Pii PP. XII 477 § 2. A clericus inferior ad subdiaconatus, per ipsum factum redit ad statum laicalem, ob causas in iure definitas, aut per decretum Hierarchae iuste declaratum, si quidem Hierarcha, omnia perpendens, prudenter iudicaverit clericum non posse, cum decore status clericalis, ad subdiaconatus vel ad ordines maiores promoveri; itemque ad eumdem statum regreditur, sua ipsius voluntate, praemonito loci Hierarcha. Can. 156 § 1. Clericus inferior ad subdiaconatus, ad statum laicalem quavis causa regressus vel redactus, inter clericos denuo admitti non potest, nisi si loci Hierarcha, audito Hierarcha eparchiae vel Superiore maiore Religio-

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nis cui clericus adscriptus erat ante reductionem vel regressum ad statum laicalem, post diligens examen super vita et moribus, et congruum experimentum, eum sacro ministerio dignum iudicaverit, graviter super hac re eius onerata conscientia. § 2. 1° Subdiaconus vel clericus maior ad statum laicalem a Sede Apostolica redactus, inter clericos ab una Sede Apostolica denuo admitti potest; 2° Si autem ad statum laicalem a Superiore infra Romanum Pontificem redactus est, ut inter clericos denuo admittatur, indiget Sedis Apostolicae licentia, firmo praescripto can. 260, § 1, n. 2, c. o. Can. 157 § 1. Omnes qui e clericali statu ad laicalem legitime reducti aut regressi sunt, eo ipso amittunt officia, beneficia, iura ac privilegia clericalia et vetantur habitum ecclesiasticum induere. § 2. Subdiaconus et clericus maior, matrimonio ante receptam ordinationem legitime non iuncti, si ad statum laicalem redacti sunt, lege sacri caelibatus tenentur, salvo praescripto can. 158. Can. 158. Clericus qui metu gravi coactus subdiaconatus vel ordinem maiorem recepit, nec postea, remoto metu, eandem ordinationem ratam habuit saltem tacite per ordinis exercitium, volens tamen per talem actum obligationibus clericalibus se subiicere, ad statum laicalem, legitime probata coactione et ratihabitionis defectu, sententia iudicis redigatur, sine ullis clericalibus obligationibus. Can. 156. — Canones Apostolorum, 62. Can. 158. — Benedictus XIV, instructio Eo quamvis tempore, 4 maii 1745, § 21; epistola encyclica Anno vertente, 19 iun. 1750, § 7; S. C. de Prop. Fide (C. P.), 29 apr. 1754.

[*Latin ed. p. 478*]

Acta Apostolicae Sedis - Official Commentary 478

TITLE I: OF CLERICS

Canon 159: The erection or restoration, alteration, and suppression of patriarchates, archiepiscopates, provinces, dioceses, and exarchates, with their respective territories, belong to the Roman Pontiff or the Ecumenical Synod, with the exception of the prescriptions in canons 248, 327, § 1, and 328.

Canon 160, § 1: The territory of each diocese shall be divided into distinct parts; and to each part its own particular church with a determined people shall be assigned, and its own proper pastor shall be appointed as its proper shepherd for the necessary care of souls.

§ 2: Exarchates, where it can be suitably done, shall also be divided.

§ 3: The parts of a diocese, of which mention is made in § 1, are called parishes; the parts of an apostolic, patriarchal, or archiepiscopal exarchate, if a proper pastor has been assigned to them, are called quasi-parishes.

§ 4: 1° Parishes cannot be established without a special grant from the Apostolic See for the diversity of language of the faithful of the same rite residing in the same city or territory, nor can parishes be mere familial

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or personal ones; with regard to those already established, nothing shall be altered without the consent of the Apostolic See; 2° The grant and the deliberation of which mention is made in n. 1 belong to the Patriarch and the Archbishop, according to the law in their respective territories.

Canon 161, § 1: The bishop shall divide his territory into regions consisting of several parishes, which are called proto-presbyterates.

Canon 159. — Council of Chalcedon, 451, canon 12; St. Innocent I, letter "Et onus et honor," c. 415: "For what is entrusted"; St. Nicholas I, letter "Ad consulta vestra," November 13, 866: "But from whom however"; Innocentius III, letter "Beco regum," February 25, 1204; Leo XI, apostolic constitution "Petrus Apostolorum princeps," August 15, 1824; Leo XIII, apostolic letter "Christi Domini," 1895.

— Council of Carthage, 419, canons 17, 57.

Canon 160, § 1. — Sacred Congregation of the Propagation of the Faith, instruction (for Patriarchs and Bishops of the Greek-Melkite Rite), May 29, 1789, n. 14.

— Coptic Alexandrian Synod, 1898, section III, chapter III, articles I, III, 7; Synod of the Maronite Lebanon, 1736, part III, chapter III, 2, III; Syrian Synod of Sciarfena, 1888, chapter XII, Concerning Parochial Churches.

§ 3. — Sacred Congregation of the Propagation of the Faith, encyclical letter (to the Apostolic Delegates for the Orient), November 8, 1882.

§ 4. — Innocent III (in the Fourth Lateran Council), 1215, chapter X: "Because in most places."

— Coptic Alexandrian Synod, 1898, section III, chapter IV, articles I, § 1, II; Syrian Synod of Sciarfena, 1888, chapter XII.

Canon 161, § 1. — Council of Laodicea, 347/381, canon 57.

[*Latin ed. p. 479*]

Acts of Pope Pius XII, 479 J 2. 1° If this distribution, due to circumstances, seems impossible or inopportune, the Bishop shall consult the Apostolic See; 2° In matters concerning which in n. 1, the Bishop shall consult the Patriarch or Archbishop in the patriarchate or archiepiscopate.

PART I: OF THE SUPREME POWER AND THOSE WHO ARE CANONICALLY PARTICIPANTS IN IT.

CHAPTER I: Of the Roman Pontiff.

Canon 162 § 1. The Roman Pontiff, the blessed Peter's successor in the primacy, possesses not only the primacy of honor, but also supreme and full power of jurisdiction over the entire Church, both in matters pertaining to faith and morals, and in those pertaining to the discipline and governance of the Church throughout the world.

Canon 162. — St. Boniface, letter "Beatus apostolus," A.D. 419; St. Leo M., letter "Omnis admonitio," January 12, 444; Boniface VIII, bull "Unam

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sanctam," November 18, 1302; Sacred Congregation of the Propagation of the Faith, encyclical letter (to the Patriarchs of the Orient), June 6, 1803.

— St. Theodorus Studita, epistle 192, 193.

§ 1. — St. Clement, letter "Propter súbitas," A.D. 90-99(?); St. Soter, letter, c. 170: "A principio"; St. Victor, letter, c. 190: "Nos ergo"; St. Callistus I, decree, A.D. 217-222; St. Damasus, letter "Quod vestra caritas," A.D. 378/82; letter "Post has omnes," A.D. 382; St. Innocentius I, letter "In requirendis," January 7, 417, c. 1; St. Zosimus, letter "Quamvis Patrum," March 21, 418; St. Boniface I, letter "Inter caeteras," A.D. 419; letter "Retro maioribus," March 11, 422, c 2; letter "Manet beatum," March 11, 422; letter "Institutio universalis," March 11, 422; St. Coelestinus I, letter "Tandem maiorum," March 15, 432: "... Elaborate"; St. Xystus II, letter "Si ecclesiastici corporis," September 17, 433: "Haec sanctitatem"; St. Leo M., letter "Quantum dilectioni," June 21, 445; letter "Credebamus post," January 6, 446; letter "Quanta fraternitati," A.D. 446: "Si autem in eo"; St. Simplicius, letter "Cuperem quidem," January 10, 476: "Haec, venerabilis"; St. Felix III, letter "Postquam sanctae," March m., 843; letter "Olim nobis," October 5, 484; letter "Multa sunt," A.D. 490; St. Gelasius, letter "Quod plena cupimus," March 1, 492; letter "Famuli vestrae," A.D. 494; letter "Ex epistola," A.D. 492-496; letter "Valde mirati sumus," February 5, 496: "Sed nec illa"; St. Anastasius II, letter "Exordium pontificatus," A.D. 496; St. Ioannes II, letter "Inter claras," March 25, 534; St. Gregorius M., letter "Piissimus atque," month of June, 595; letter "Suavissima mihi," month of November, 597; Agatho, letter "Consideranti mihi," month of March, 680; letter "Omnium bonorum," month of March, 680; Hadrianus I, letter "Deus qui dixit," October 26, 785; letter "Pastoralibus curis," March 26, 785: "Porro post"; St. Nicolaus I, letter "Principatum divinae," September 25, 800; letter "Postquam beato," March 18, 862; letter "Si serenissimi," March 18, 862; letter "... et divinorum," A.D. 863; letter "Proposueramus quidem," A.D. 865: "... Verumtamen" and following; letter "Dici non potest," November 13, 866; Ioannes VIII, letter "-Si ergo," A.D. 873-5; letter "Ad hanc quippe," April 16, 878; letter "Inter claras sapientiae," (August 16), 879: "Nunc itaque"; Stephanus V, letter "Cum Deo propitio," A.D. 885; letter "Vestrae serenitatis," A.D. 885; letter "Quia te zelo," A.D. 885; Ioannes X, letter "Cum religio," c. 925; St. Leo IX,

[*Latin ed. p. 480*]

480 Acta Apostolicae Sedis - Official Commentary § 2. This power is truly episcopal, ordinary, and immediate, both with respect to all and each individual churches, and with respect to all and each pastors and faithful, depending on no human authority whatsoever. Canon 163. The Roman Pontiff, legitimately elected, immediately upon accepting the election, obtains, by divine right, the full power of supreme jurisdiction. Canon 161. Matters of greater importance which are reserved to the Roman Pontess, either by their very nature or by positive law, are called causes maiores.

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Canon 165. If it should happen that the Roman Pontiff renounces, for the validity of such renunciation, the acceptance of the same by the Cardinals or others is not necessary. Litterae In terra pax, 2 September 1053, c. 3, 2; Litterae Congratulamus vehementer, anno 1052/53: « Quod ipse »; Litterae Quantas gratias, anno 1054; Saint Gregory VII, Litterae Summae sedis specula, 6 June 1080; Hadrianus IV, Litterae Ex quo, anno 1154/1159: « a Traditum est»; Litterae Inter omnia, 13 June 1157; Alexander III, Litterae Apostolica sedes, 27 September 1177; Coelestinus III, Litterae Fundavit Deus, 20 February 1196; Innocentius III, Litterae Reprobata quondam, 1-15 August 1198; Litterae Apostolicae Sedis, 12 November 1199; Litterae Ex eo te radicatum, 23 November 1199; Litterae Multae nobis, 13 November 1199; Litterae Is Ecclesiam, 24 November 1199; Litterae Non processit, 1 June 1202; Litterae Licet apostolica sedes, in mense maio 1205; Litterae Licet hactenus, 7 October 1207; Litterae Inconsutilis, 30 August 1213; Litterae Licet olim, 31 August 1213; Gregory IX, Epistola Quia Christi, 18 July 1231; Professio fidei (in Synodus Lugdunensis II) ab Alexandro Palaeologo Gregorio X oblata, anno 1274; Johannes XXII, Epistola Salvator noster, 29 April 1319; Benedictus XI, anno 1341, proposition 90, concerning the Armenians, condemned; Eugenius IV (in Synodus Florentina), Constitution Laetentur caeli, 6 July 1439, § 8; Pius V, Constitution Iniunctum nobis, 13 November 1564, Professio fidei Tridentina; Gregorius XIII, Constitution Sanctissimus, anno 1575, Professio fidei Graecis praescribitur; Benedictus XIV, Constitution Etsi pastoralis, 26 May 1742, § 1, n. VI; Epistola Nuper ad nos, 16 March 1743, Professio fidei Maronitis praescribitur; Pius IX, Epistola encyclical Amantissimus, 8 April 1862; Litterae ap. Reversurus, 12 July 1867; Epistola encyclical Quartus supra, 6 January 1873, § 6; Leo XIII, Epistola encyclical Satis cognitum, 29 June 1896; Saint Pius X, Litterae encyclical Pascendi, 8 September 1907; Sacra Congregatio de Propaganda Fide, Instruction 31 July 1902, n. 1, i. Canon 162 § 2. — Council of Vatican, Session I V, Chapter I I I, concerning the power and reason of the primacy of the Roman Pontiff; Gregory XIII, Constitution Sanctissimus, anno 1575, Professio fidei Graecis praescribitur; Benedictus XIV, Constitution Etsi pastoralis, 26 May 1742, § I, n. VI; Epistola Nuper ad nos, 16 March 1743, Professio fidei Maronitis praescribitur; Leo XIII, Epistola encyclical Satis cognitum, 29 June 1896; Pius IX, Litterae ap. Reversurus, 12 July 1867. Canon 163. — Saint Pius X, Litterae encyclical Pascendi, 8 September 1907; Pius XII, Constitution Vacantis Apostolicae Sedis, 8 December 1945. Canon 164. — Council of Trent, Session XXIV, Decree concerning reforms, Chapter 5; Saint Sixtus III, Litterae Si quantum humanis, 8 July 435; Saint Leo M., Litterae Omnium quidem, 13 January 444; Litterae Omnis admonitio, 12 January 444: « Ipsum vero »; Litterae Quanta fraternitati, anno 446; Saint Leo IX, Litterae Congratulamus vehementer, anno 1052/3: « Siquidem »; Pius IX, Litterae

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ap. Reversurus, 12 July 1867.

[*Latin ed. p. 481*]

Acta Pii PP. XII 481, Canon 166: In omnibus ritibus, inter officia divina, a Patriarchis, Episcopis, ceterisque Hierarchis et omnibus clericis, commemoratio Romani Pontificis fieri debet.

OAPUT II De Oecumenica Synodo, Canon 167, § 1: Oecumenica Synodus non potest esse quae a Romano Pontifice non fuerit convocata.

§ 2: Eiusdem Romani Pontificis est Oecumenicae Synodo per se vel per alios praeesse, res in ea tractandas ordinemque servandum constituere ac designare, Synodum ipsam transferre, suspendere, dissolvere, eiusque decreta confirmare.

Canon 168, § 1: Ad Synodum convocantur et in ea ius habent suffragii deliberativi:

1° SS. R. E. Cardinales, etsi non Episcopi;

2° Patriarchae, Primates, Archiepiscopi, Episcopi residentiales, etiam nondum charactere episcopali aucti;

3° Abbates vel Praelati nullius seu Exarchi qui praesunt territorio proprio;

4° Abbas Primas, Praeses Consociationis Confoederationum monasticarum cum exemptione pontificia, Abbates Superiores Congregationum monasticarum, Praesides Confoederationum monasticarum cum exemptione pontificia, ac supremi Moderatores Religionum clericalium exemptione pontificia fruentium, non autem aliarum Religionum, nisi aliud convocationis decretum ferat.

§ 2: Etiam Episcopi titulares, ad Synodum convocati, suffragium obtinent deliberativum, nisi aliud in convocatione expresse caveatur.

§ 3: Theologi ac canonum periti, ad Synodum forte invitati, suffragium non habent nisi consultivum.

Canon 166: Callixtus III, constitutione *Reddituri de commisso*, die 3 septembris, 1457, § 1; Benedictus XIV, epistula encyclica *Ex quo*, die 1 Martii, 1756, §§ 9-17; Sacra Congregatio de Propaganda Fide, littera die 4 Iulii, 1833, n. 11; littera die 29 Maii, 1838; instructione die 31 Iulii, 1902, n. 13, e). Synodus Armenorum, anno 1911, 153; 638, ö); Synodus Alexandrina Coptorum, anno 1898, sectio III, caput I, articulus II, I; Synodus Libanensis Maronitarum, anno 1736, pars I, caput I, 12, 4; pars III, caput VI, 3; Synodus provincialis Alba-Iulien. et Fagarasien. Rumenorum, anno 1872, titulus II, caput II; Synodus Zamosten. Ruthenorum, anno 1720, titulus I; Synodus Sciarfen. Syrorum, anno 1888, caput VII, articulus II, 1.

Canon 167: Leo XIII, epistula encyclica *Satis cognitum*, die 29 Iunii, 1896.

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ACTA, vol. XXIV, n. 9, 15-8-1957.

[*Latin ed. p. 482*]

482 Acta Apostolicae Sedis - Official Commentary, Canon 169 § 1. If anyone, having been summoned to the Synod according to canon 168, § 1, is unable to attend due to a just impediment, he shall send a proxy and shall prove the impediment. § 2. The proxy, if he is one of the Fathers of the Synod, does not enjoy a double vote; if he is not, he may only attend the public sessions, but without a vote; after the Synod is concluded, he has the right to subscribe to its acts. Canon 170. No one who is required to attend the Synod may depart before the Synod has been duly concluded, unless he has obtained permission to leave from the President of the Synod, after the reason for his departure has been known and approved. Canon 171. The Fathers may add other questions to those proposed by the Roman Pontiff, after having obtained the approval of the President of the Synod for such additions. Canon 172. The decrees of the Synod do not have the definitive force of obligating, unless they have been confirmed by the Roman Pontiff and promulgated by his order. Canon 173 § 1. The Œcumenical Synod possesses supreme power over the entire Church. § 2. No appeal is granted from the decision of the Roman Pontiff to the Œcumenical Synod; nor is recourse permitted from other acts. Canon 174. If it should happen that the Roman Pontiff, during the celebration of the Synod, passes away, the Synod is thereby interrupted, until a new Pontiff orders it to be resumed and continued. Canon 172. — St. Damasus, letter *Confidimus*, year 372; St. Leo M., letter *Quam vigilanter*, March 21, 453; St. Gelasius, letter *Valde mirati sumus*, February 5, 496: « Quibus convenienter »; St. Nicholas I, letter *Postquam beato*, March 18, 862: « Quod dicitis »; letter *Proposueramus quidem*, year 865: « . . . Quamvis dicentis »; Leo XIII, encyclical letter *Satis cognitum*, June 29, 1896. Canon 173 § 1. — St. Celestine I, letter *Spiritus sancti*, May 8, 431; Eugene IV (in the Florentine Council), constitution *Exsultate Deo*, November 22, 1439, § 8. § 2. — Vatican Council, Session I, Chapter III, on the power and reason of the primacy of the Roman Pontiff; St. Zosimus, letter *Quamvis Patrum*, March 21, 418; St. Boniface I, letter *Retro maioribus*, March 11, 422, chapter 2; St. Leo IX, letter *In terra pax*, September 2, 1053, chapter 32: « Nam Romanae Eccles. »; Pius II, constitution *Exsecrabilis*, January 18, 1459, § 2; Julius II, bull *Suscepti regiminis*, July 1, 1509. Canon 174. — Pius XI, constitution *Vacantis Apostolicae Sedis*, December 8, 1945.

[*Latin ed. p. 483*]

Acts of the Most Holy Fathers, Council XII, 483.

CHAPTER III: Concerning the Cardinals of the Holy Roman Church.

Canon 175. The Cardinals constitute the Senate of the Roman Pontiff, and assist him in governing the Church, acting as his principal counselors and

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helpers.

Canon 176. § 1. The Sacred College is divided into three orders: the episcopal order, to which belong only the six Cardinals who are prefects of the suburban churches; the priestly order, which consists of fifty Cardinals; and the diaconal order, which consists of fourteen.

§ 2. To the Cardinals of the priestly and diaconal orders, the Roman Pontiff assigns a title or diaconate within the City.

Canon 177. § 1. Cardinals are freely chosen by the Roman Pontiff from the entire world and from whatever rite, provided they are at least constituted in the order of the presbyterate, and are outstanding in doctrine, piety, and prudence in affairs.

§ 2. The following are excluded from the dignity of Cardinalate:

1. Illegitimate persons, even if they have been legitimized by a subsequent marriage; also, others who are irregular or are impeded from receiving the subdiaconate and higher orders according to canonical sanctions, even if they have been legitimately dispensed to receive the orders and dignities, even the episcopal.

2. Those who have offspring, even from a valid marriage, or a nephew from such offspring.

3. Those who are related by blood to a living Cardinal up to the fourth degree inclusive.

Canon 178. § 1. Cardinals are created and announced by the Roman Pontiff in the Consistory, and those thus created and announced obtain the right to elect the Roman Pontiff and the privileges mentioned in canon 185.

§ 2. However, if the Roman Pontiff creates someone in the Consistory of the Holy Roman Church, [reference to documents] – Eugenius IV, epistle *Non mediocri*, year 1439; Paulus IV, constitution *Cum venerabiles*, August 22, 1555; Sixtus V, constitution *Postquam*, December 3, 1586; Pius XII, constitution *Vacantis Apostolicae Sedis*, December 8, 1945.

[*Latin ed. p. 484*]

484 The *Acta Apostolicae Sedis* – the Official Commentary – has announced that, with a name reserved in his heart, he does not, in the meantime, enjoy any of the rights or privileges of Cardinals, but, after the Roman Pontiff has publicly announced his name, he enjoys them from the moment of publication; however, the right of precedence is granted from the reservation made in his heart.

Canon 179. He who is promoted to the rank of Cardinal while absent from the Curia must, unless he is legitimately detained by some impediment, swear within one year before the Supreme Pontiff that he will observe and fulfill his duties.

Canon 180. Those who are promoted to the dignity of Cardinal from the

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Eastern rites retain their own rite. However, when using the privileges of Cardinals, they must abstain from those things which do not accord with their rite.

Canon 181. Unless otherwise provided by the Apostolic See in particular cases, by promotion to the sacred purple, not only are all dignities, churches, and benefices held by the promoted person vacated, but also ecclesiastical pensions are lost.

Canon 182. § 1. By an option made in the Consistory and approved by the Supreme Pontiff, Cardinals of the priestly order may pass to another titular church, and Cardinals of the diaconal order may pass to another deaconry, and, if they have remained in the diaconal order for ten complete years, even to the priestly order.

§ 2. A Cardinal of the diaconal order, passing by option to the priestly order, shall have precedence over all those Cardinals of the priestly order who, after him, have received the honor of the sacred purple.

§ 3. If a suburbicarian see is vacant, Cardinals of the priestly order who are present at the Curia at the moment of the vacancy, or who are absent from it for a time due to some business entrusted to them by the Roman Pontiff, may, in the Consistory, choose it, provided that the order of promotion is observed.

§ 4. Cardinals to whom one of the suburbicarian churches has been assigned may not choose another; but when a Cardinal has attained the rank of Dean, he adds the church of Grado to his own, which, therefore, is always joined with another suburbicarian church in the person of the Cardinal Dean.

Canon 180. – *S. O. Caeremonialis*, decree of November 30, 1880.

[*Latin ed. p. 485*]

Acta Pii PP. XII 485, Canon 183, § 1. The College of Cardinals is presided over by the Dean, who is the Cardinal with the longest tenure in office among those holding a suburban see. He has no jurisdiction over the other Cardinals, but is considered first among equals. § 2. In the absence of a Dean, the Sub-Dean succeeds him by right, whether he is present in the Curia at the time, or resides in his suburban see, or is absent temporarily due to a duty assigned to him by the Roman Pontiff. Canon 184, § 1. Cardinals are bound by the obligation to reside in the Curia, and they cannot depart from it without the permission of the Roman Pontiff, except as provided in §§ 2, 3. § 2. This obligation also applies to Cardinal Bishops of suburban sees; but they are not required to obtain permission to visit the churches assigned to them, whenever they deem it opportune. § 3. Cardinals who are Bishops of a church that is not a suburban see are exempt from the law of residing in the Curia; but when they come to the City, they must visit the Supreme Pontiff, and they must not depart from the City before obtaining

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permission from him to do so. Canon 185, § 1. All Cardinals, in addition to other privileges established by law, enjoy the following faculties: 1° To hear confessions everywhere, even those of religious of both sexes, and to grant absolution from all sins and censures, even reserved ones, except only for those censures reserved in a special manner to the Apostolic See, and those which are connected with the revelation of a secret to the Holy Office; 2° To choose a priest for themselves and for their families to hear confessions, who, if he lacks jurisdiction, obtains it by right, even with regard to sins and censures, including reserved ones, except for those censures mentioned in n. 1; 3° To preach the Word of God everywhere; 4° To celebrate, or to allow someone else to celebrate, the Divine Liturgy once during the week before Easter and three times during the night of the Nativity of the Lord; 5° To bless everywhere, with the sign of the cross alone, with all the indulgences that are usually granted by the Apostolic See, crosses, rosaries, and other prayer beads, medals, statues, scapulars approved by the Apostolic See, and to bestow them without any requirement of inscription; 6° To erect, in churches and chapels, even private ones, and in other pious places, Stations of the Way of the Cross, with all the indulgences that are granted to those who perform this pious exercise; and also...

[*Latin ed. p. 486*]

486. *Acta Apostolicae Sedis* – Official Commentary concerning the dispensation for the faithful who, due to infirmity or another legitimate impediment, are unable to visit the sacred stations of the Via Crucis, granting the indulgence attached to the devout exercise of that same Via Crucis, as annexed by the Roman Pontiffs; 7° To celebrate Mass over a portable altar, not only in one's own dwelling, but wherever they reside; and to permit the Divine Liturgy to be celebrated again, with them present; 8° To celebrate Mass at sea, with due precautions observed; 9° To celebrate the Divine Liturgy in all churches and chapels, according to the proper calendar; 10° To enjoy the privilege of a personal, daily altar; 11° To gain indulgences in one's own chapels, for which the prescribed condition is the visitation of a church or public chapel in the city or place where Cardinals actually reside, with this privilege also extending to the family members; 12° To bless the people everywhere, as bishops do; but in the City, only in churches, pious places, and gatherings of the faithful; 13° To wear the insignia of bishops, and to use the mitre and the pastoral staff; 14° To celebrate the Divine Liturgy in any private chapel, without prejudice to those who enjoy the benefit of an indulgence; 15° To perform Pontifical ceremonies, with throne and baldachin, in all churches outside the City, after informing the local Ordinary, if the church is a cathedral; 16° To enjoy the honors that are customarily granted to local hierarchs, whenever they are present; 17° To give testimony in a public forum, as witnesses testifying to the authority of the Pontiff; 18° To enjoy a chapel exempt from the visitation of the Ordinary;

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19° To freely dispose of the revenues of benefices, even by will, subject to the legal provisions concerning a deceased Cardinal who resided in the City; 20° To perform the consecrations and blessings of churches, altars, sacred vessels, and abbeys or monasteries of their own jurisdiction, or similar institutions, except for the consecration of the sacred oils, if the Cardinal lacks the episcopal character, everywhere within their jurisdiction, observing the prescribed regulations; 21° To precede all prelates, not excluding Patriarchs and Pontifical Legates, unless the Legate is a Cardinal residing in his own territory; but a Cardinal Legate precedes everyone else outside the City; 22° To confer the tonsure and the minor orders, provided that the person to be promoted has the appropriate letters of dispensation from his own Ordinary; 23° To administer the sacrament of chrism, anointing the faithful with chrism and inscribing their name, according to the law; 24° To grant indulgences of three hundred days, which may be gained as often as desired, in places or institutions, and for persons within their jurisdiction.

[*Latin ed. p. 487*]

Acts of the Supreme Pontiffs, Pius XII, 487, concerning matters of protection; likewise, in other places, but only for the benefit of those present, on each occasion. § 2. The Cardinal Dean enjoys the privilege of ordaining the elected Pontiff, if he requires priestly or episcopal ordination, and then he uses the pallium; this privilege, in the absence of the Cardinal Dean, belongs to the Sub-Dean, and in the absence of both, to the senior Cardinal Bishop of the suburbicarian sees. § 3. Finally, the Cardinal Protodeacon bestows the pallia upon Archbishops and Bishops who enjoy this privilege, or upon their representatives, in place of the Roman Pontiff; and he announces the name of the newly elected Pontiff to the people. Canon 186 § 1. A Cardinal promoted to a suburbicarian see, after canonically assuming its governance, is a true Bishop of his church, and he possesses the same authority therein as other residential Bishops in their own diocese. § 2. The other Cardinals, in their titular or deaconate churches, can perform all things according to the norms of their respective orders, as the local Hierarchs in their churches, with the exception of the administration of justice and any jurisdiction over the faithful, but retaining the authority in matters pertaining to discipline, the correction of morals, and the service of the Church. § 3. A Cardinal of the priestly order can perform pontifical functions in his titular church with the throne and baldachin, and a Cardinal of the deaconate order can assist pontifically in his deaconate church, and no one else can do so there without the consent of the Cardinal; in other churches of the city, however, Cardinals cannot use the throne and baldachin without the permission of the Roman Pontiff. Canon 187 When the Apostolic See is vacant, the Sacred College of Cardinals and the Roman Curia have no authority other than that which is defined in the apostolic constitutions given on this matter. CHAPTER IV Concerning

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the Roman Curia. Canon 188 § 1. The Roman Curia consists of the Sacred Congregations, Tribunals, and Offices, as listed and described below. § 2. Provided that the Congregation of the Holy Office retains its rights, the Congregation for the Eastern Churches deals with Eastern affairs, unless otherwise expressly stipulated. Concerning the Roman Curia. — St. Pius X, constitution *Sapienti consilio*, June 29, 1908; *Ordo servandum in S. Congregationibus, Tribunalibus, Officiis Romanae Curiae*, September 29, 1908.

[*Latin ed. p. 488*]

488 Acta Apostolicae Sedis - Official Commentary, Canon 189 § 1. In each Congregation, Tribunal, or Office, discipline must be maintained, and business must be conducted according to the general and particular norms established by the Roman Pontiff. § 2. All those who belong to the Congregations, Tribunals, and Offices of the Roman Curia are obligated to maintain secrecy within Fismes and according to the manner determined by the discipline proper to each. Canon 190 § 1. Nothing of a serious or extraordinary nature shall be transacted in these same Congregations, Tribunals, or Offices, unless it has been previously communicated to the Roman Pontiff by the Moderators thereof. § 2. Every grace and every resolution requires pontifical approval, except for those to which special faculties have been granted to the Moderators of the same Offices, Tribunals, and Congregations, and except for the judgments of the Sacred Roman Rota and the Apostolic Signatura. Canon 191. Any controversy that may arise concerning jurisdiction between the Sacred Congregations, Tribunals, or Offices of the Roman Curia shall be resolved by a group of Cardinals of the Most Holy Roman Church, whom the Roman Pontiff shall designate in each case. ARTICLE I Concerning the Sacred Congregations. Canon 192. Each Congregation is presided over by a Cardinal Prefect, or, if the Roman Pontiff himself presides over them, they are directed by a Cardinal Secretary, to whom are added Cardinals whom the Pontiff has deemed suitable to be included, along with other necessary officials. Canon 193 § 1. The Congregation of the Holy Office, over which the Supreme Pontiff himself presides, safeguards the doctrine of the faith and morals. § 2. It judges cases of those crimes which are reserved to it according to its own law, with the power to hear criminal cases not only on appeal from the tribunal of the local Hierarchy, but also in the first instance, if they have been brought directly before it.

[*Latin ed. p. 489*]

Acta Pii PP. XII 489 § 3. Alone She knows those things, whether directly or indirectly, which pertain to the law or to facts concerning the so-called Pauline privilege, and impediments to marriage arising from disparity of cult and mixed religion; and to Her belongs the power to grant dispensa-

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tions from these impediments. Therefore, any matter of this kind must be referred to this Congregation, which, however, may, if it deems it fitting and the circumstances warrant, refer the matter to another Congregation or to the Sacred Roman Rota. § 4. To Her belongs not only the duty of carefully examining the books brought to Her attention, to prohibit them if necessary, and to grant dispensations from such prohibitions; but also, ex officio, to inquire, in the most opportune manner, about writings of any kind that are being published and which ought to be condemned, and to bring them to the attention of the Hierarchy, so that they may diligently take note of these harmful writings and report them to the Apostolic See, according to the law. § 5. She alone is competent in all matters concerning the eucharistic fast for priests celebrating the Divine Liturgy. Canon 194 § 1. The Prefect of the Congregation for the Consistory is the Roman Pontiff himself. Besides others, those who belong to it ex officio are the Cardinals from the Secretariat of the Holy Office, the Prefect of the Congregation for Seminaries and Universities, and those from the Secretariat of State. Among its Consultors are always the Assessor of the Holy Office, the Prelate from the Secretariat of the Congregation for Extraordinary Ecclesiastical Affairs, and the Prelate from the Secretariat of the Congregation for Seminaries and Universities. § 2. This Congregation is concerned not only with preparing the agenda for the Consistories, but also, in matters not subject to the Congregations for the Eastern Church and for the Propagation of the Faith, with establishing new dioceses and provinces, and with establishing cathedral and collegiate chapters; with dividing already established dioceses; with proposing the appointment of Bishops, Apostolic Administrators, Coadjutors, and Auxiliary Bishops; with ordering canonical investigations or processes concerning promotions, and with diligently conducting these matters, with the exception provided for in canon 202. § 3. All matters pertaining to the constitution, preservation, and status of dioceses depend on this Congregation. Therefore, it oversees the fulfillment or non-fulfillment of the obligations with which Ordinaries are bound; it knows those things which have been reported in writing by Bishops concerning the state of their dioceses; it orders apostolic visitations and examines those that have been completed, transmitting in either case to the respective Congregations so that they may deliberate on matters that are particularly relevant to them. Canon 193 § 3. — S. O. S. Off., January 27, 1928, ad I I.

[*Latin ed. p. 490*]

Acta Apostolicae Sedis - Commentary 490, Official Canon 195, Section 1. The Congregation for the Eastern Churches, presided over by the Roman Pontiff himself, is responsible for all matters of every kind pertaining to the Eastern Churches, whether concerning persons, discipline, or rites, even if they involve, either in terms of subject matter or of persons, those of

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the Latin Rite. Therefore, this Congregation possesses all the faculties that the other Congregations for the Latin Rite possess, with the exception of the rights of the Congregation of the Holy Office according to Canon 193, the Congregation for Sacred Rites according to Canon 200, §§ 2, 3, the Congregation for Extraordinary Ecclesial Affairs according to Canon 202, and also the Congregation for Seminaries and Universities according to Canon 203, § 1, with regard to academies, which are called Universities or Faculties, and the Sacred Penitentiary according to Canon 204; 2° It is incumbent upon this Congregation to approve liturgical books for all the Eastern rites, and to resolve doubts concerning their texts and translations; also, to examine and decide on all matters pertaining to the rubrics and ceremonies of the Divine Liturgy, the sacraments, sacramentals, and the Divine Office; 3° Furthermore, in those regions in which this Sacred Congregation possesses full and exclusive jurisdiction, it has authority, not only over the faithful of the Eastern rites, but also over the faithful of the Latin Rite, and their hierarchy, institutions, works, pious societies, and faculties, which the other Congregations for the Latin Rite possess outside of those regions, with the exception of the rights of the Congregation of the Holy Office, and with the understanding that everything that has been reserved to the Congregation for the Discipline of the Sacraments, the Congregation for Sacred Rites, the Congregation for Seminaries and Universities, and the Sacred Penitentiary remains in force. 4° With regard to religious of the Latin Rite who are missionaries in the regions mentioned in n. 3, this Congregation claims jurisdiction over them, both individually and collectively, in so far as it pertains to them as missionaries. However, with regard to them as religious, both individually and collectively, the matters are referred to or left with the Congregation responsible for religious affairs. Section 2. This Congregation settles disputes through the disciplinary process; those which it deems should be settled through the judicial process, it will either hear itself, observing the same procedure, or refer to the ordinary tribunals of the Apostolic See. Canon 195, § 1. — Pius X, by proper decree, after the date of April 20, 1923. § 1. — Pius IX, Constitution Romani Pontifices, January 6, 1862; Benedict XV, by proper decree, Dei providentis, May 1, 1917, n. I, II; Pius XI, by proper decree, Sancta Dei Ecclesia, March 25, 1938, n. I, II. § 1, 2°. — Pius XI, by proper decree, Quam sollicita, December 21, 1934. § 1, 3°, 4°. — Pius XI, by proper decree, Sancta Dei Ecclesia, March 25, 1938, nn. I, II. § 2. — Benedict XV, by proper decree, Dei providentis, May 1, 1917, n. IV, V; Pius XI, by proper decree, Sancta Dei Ecclesia, March 25, 1938, n. IV; Sacred Congregation of the Holy Office, November 12, 1908, ad VI o.

[*Latin ed. p. 491*]

Acta Pontificii Pauli XII, 491, Canon 196, § 1. Ad Congregationem de disciplina Sacramentorum pertinet omnis legeslatio concernens

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disciplinam septem sacramentorum, salva lege Congregationis Sancti Officii de iis quae in can. 193 statuuntur, et Congregationis Rituum de ritibus et caeremoniis quae in sacramentis conficiendis, ministrandis et recipiendis observari debent.

§ 2. Ad hanc Congregationem, igitur, pertinent omnia quae decerni et concedi solent, tum in disciplina matrimonii, tum in disciplina aliorum sacramentorum, nec non in celebratione Sacrificii Eucharistici, iis tantum exceptis quae aliis Congregationibus reservata sunt.

§ 3. Ipsa etiam cognoscit, et exclusive, de facto inconsummationis matrimonii, de existentia causarum ad dispensationem concedendam, et de omnibus quae his sunt connexa; potest tamen cognitionem horum omnium, si id expedire iudicaverit, ad Sacram Romanam Rotam remittere. Ad eam referri possunt quaestiones de validitate matrimonii, quae tamen, si accuratiorem disquisitionem aut investigationem exigant, ad tribunal competens remittat. Ad ipsam etiam pertinet videre de obligationibus ordinibus maioribus adnexis, atque examinare quaestiones de ipsa validitate sacrae ordinationis, aut eas ad tribunal competens remittere. Et ita porro de aliis sacramentis.

Canon 197, § 1. Congregationi Concilii commissa est ea pars negotiorum quae ad universam disciplinam cleri saecularis et populi christiani refertur.

§ 2. Quamobrem ipsius est curare ut praecepta vitae christianae serventur, cum facultate opportune ab iisdem fidelibus dispensandi; moderari quae parochos et canonicos spectant; aut quae pias sodalitates, pias uniones (etiam si a religiosis pendent vel erectae sunt in eorum ecclesiis seu domibus), pia legata, pia opera, Liturgiarum stipendium, beneficia aut officia, bona ecclesiastica, mobilia et immobilia, tributa dioecesana, taxas curiarum episcopalium aliaque huiusmodi attingunt. Eidem reservata est facultas eximendi a condicionibus requisitis ad assecutionem beneficiorum, quoties ad Ordinarios eorum collatio spectat; admittendi ad compositionem eos qui occupaverunt bona ecclesiastica, etiam pertinentia ad religiosos; permittendi ut fideles acquirant bona ecclesiastica, a potestate civili usurpata.

§ 3. Videt quoque de omnibus quae ad immunitatem ecclesiasticam pertinent, itemque de controversiis circa praecedentiam, salvo iure Congregationis negotiis religiosorum sodalium praepositae et Congregationis Caeremonialis.

§ 4. Ad eandem pertinent omnia quae ad Conciliorum celebrationem et recognitionem atque ad Episcoporum coetus seu collationes referuntur, extra loca quae subsunt Congregationibus pro Ecclesia Orientali et de Propaganda Fide.

[*Latin ed. p. 492*]

492 Acta Apostolicae Sedis - Official Commentary § 5. This Congrega-

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tion is competent in all controversies and matters pertaining to those affairs entrusted to it, which it deems should be handled in the disciplinary process; other matters must be referred to the competent tribunal. Canon 198 § 1. The Congregation responsible for the affairs of religious members exclusively claims jurisdiction over those matters concerning the governance, discipline, studies, goods, and privileges of religious members of both sexes bound by public vows, as well as those who, although without vows, live together in a common life according to the religious manner, and also of the Third Orders Regular, with due regard for the rights of the Congregations for the Oriental Church and of Propaganda Fide. § 2. Therefore, after referring matters requiring judicial proceedings to the competent tribunal, and always respecting the rights of the Holy Office Congregation and the Congregation of the Council concerning matters pertaining to them, this Congregation handles all matters within its competence in the disciplinary process; but if a matter concerns a religious member and a non-religious person, it may, especially at the request of one of the parties, also, if it deems it just, refer the same matter to another Congregation or tribunal. § 3. Finally, this Congregation is reserved the granting of dispensations from common law for religious members, in accordance with the firm prescription of canon 193, § 5. Canon 199 § 1. The Congregation for Propaganda Fide oversees the missions for the preaching of the Gospel and the Catholic doctrine, establishes and changes necessary ministers, and has the power to treat, manage, and execute all that is necessary and opportune in this matter. § 2. It takes care of all matters pertaining to the celebration and recognition of Councils in the places subject to it. § 3. Its jurisdiction is limited to regions where, as yet, the ecclesiastical hierarchy has not been established, and where the status of a mission persists. This Congregation is also subject to regions where, although the hierarchy has been established, something is still in its initial stages. Likewise, ecclesiastical societies and seminaries exclusively founded for the purpose of training students for foreign missions are subject to it, especially with regard to their rules, administration, and suitable concessions for the sacramental ordination of the students. § 4. However, this Congregation must refer to the competent Congregations matters that either concern the faith, or matrimonial causes, or the drafting or interpretation of general norms concerning the discipline of the sacred rites. § 5. With regard to religious members, this Congregation claims for itself whatever pertains to religious individuals, whether as missionaries, or as individuals.

[*Latin ed. p. 493*]

Acta Pii PP. XII 493, concerns those taken together. Whatever pertains to religious orders, whether as individuals or taken together, is referred to or left with the Congregation of Religious, which is responsible for their affairs. Canon 200 § 1. The Congregation of Sacred Rites has the right to ex-

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amine and decide on all matters concerning the sacred rites and ceremonies of the Latin Church, but not those which more broadly relate to sacred rites, such as precedence and other similar matters, concerning which disputes may arise either through the judicial or administrative process. Therefore, it is especially its duty to ensure that sacred rites and ceremonies are diligently observed in the Sacred Liturgy, in the administration of the sacraments, in the performance of divine offices, and in all matters pertaining to the worship of the Latin Church; to grant appropriate dispensations; to bestow insignia and privileges of honor, both personal and temporary, as well as local and perpetual, which pertain to sacred rites or ceremonies, and to take care that abuses do not occur in these matters. In carrying out these duties, it uses the assistance of the liturgical section. § 2. Furthermore, it is the duty of the same Congregation to deal with all matters relating to the beatification and canonization of the Servants of God, or in any way to sacred relics. These matters are reserved to a second section, which is supervised by the general promoter of the faith. § 3. For causes of the Servants of God in which the testimonies of contemporary witnesses cannot be obtained, or in which certain documents do not provide properly collected testimonies at the appropriate time, a third section is available, which is a historical tribunal. This section also provides its opinion on liturgical books that need to be revised or reissued. This section is presided over by the general relator. Canon 201. The Ceremonial Congregation is responsible for the regulation of ceremonies in the Papal Chapel and Audience Hall, and for the sacred functions which the Cardinals perform outside the Papal Chapel; furthermore, the same Congregation deals with questions of precedence, both of Cardinals and of Legates sent by nations to the Apostolic See. Canon 202. The Congregation for Extraordinary Ecclesiastical Affairs is responsible for establishing or dividing dioceses, and for promoting suitable men to vacant dioceses, whenever these matters must be dealt with by the civil authorities; moreover, the Congregation is entrusted with those affairs which are submitted to its examination by the Supreme Pontiff through the Cardinal Secretary of State, especially those which have some connection with civil laws and relate to agreements concluded with nations.

[*Latin ed. p. 494*]

Acts of the Apostolic See - Commentary 494, Official Canon 203 § 1. The Congregation for Seminaries and Universities oversees all matters pertaining to the administration, discipline, management of temporal goods, and studies of Seminaries, respecting the rights of the Congregations for the Oriental Church and for the Propagation of the Faith. To the same Congregation are likewise entrusted the supervision of the administration and studies of Athenaeums or what are called Universities or Faculties of Studies that depend on the authority of the Church, not excluding those directed by members of a religious family. It examines new institutions, ap-

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proves them, and has the power to grant academic degrees, and establishes the norms by which these degrees must be conferred; and, in the case of a particularly distinguished scholar, it can confer them itself. § 2. Within this Holy Congregation are included, among others, the Cardinal Prefect of the Secret Consistory and the Assessors of the same Congregation. ARTICLE II Concerning the Tribunals of the Roman Curia, Canon 204 § 1. The Sacred Penitentiary is presided over by the Cardinal Penitentiary Major. The jurisdiction of this tribunal is limited to those matters that pertain to the internal forum, even those not pertaining to the sacrament; therefore, this tribunal grants indulgences, absolutions, dispensations, commutations, sanctions, and remissions; it also resolves questions of conscience and clarifies them. § 2. Furthermore, it judges all matters pertaining to the use and granting of indulgences, respecting the rights of the Holy Office to examine those matters concerning the dogmatic teaching regarding the same indulgences, or concerning new prayers and devotions. Canon 205. Causes requiring a judicial order are heard before the Sacred Roman Rota and before the Supreme Tribunal of the Apostolic Signature, within the limits and according to the norms proper to each, respecting the rights of the Congregation of the Holy Office and the Congregation for Sacred Rites in cases proper to them, and also respecting canon 195, § 2, concerning the rights of the Congregation for the Oriental Church. 1 Canon 204. — S. C. for the Oriental Church, July 26, 1930. § 2. — S. O. for the Oriental Church, notification, July 21, 1935. 1 Cf. Pius XII, Apostolic Letter *Sollicitudinem Nostram*, issued *Motu Proprio*, January 6, 1950, canons 78-84.

[*Latin ed. p. 495*]

Acta Pii PP. XII 495 ARTICLE III Concerning the Offices of the Roman Curia. Canon 206 § 1. The Apostolic Chancery, which is presided over by the Cardinal Chancellor of the Holy Roman Church, has the responsibility of issuing apostolic letters or bulls concerning the provision of benefices and consistorial offices, the institution of new provinces and dioceses, and chapters, and concerning other important affairs of the Church. § 2. These letters or bulls shall not be issued except by order of the Consistorial Congregations or for the Eastern Church concerning matters pertaining to their competence, or by order of the Supreme Pontiff concerning other matters, always observing the terms of the order in each case. Canon 207. The Apostolic Datary, which is regulated by the Cardinal Datary of the Holy Roman Church, is entrusted with examining the suitability of those being promoted to benefices reserved to the Apostolic See; with preparing and issuing apostolic letters concerning their collation; with dispensing in the conferring of benefices from the required conditions, whenever the collation does not pertain to the Hierarchy; and with managing the pensions and charges which the Supreme Pontiff has imposed in the same conferral of benefices. Canon 208. The Apostolic Camera, which is presided over

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by the Cardinal Chamberlain of the Holy Roman Church, has the care and administration of the temporal goods and rights of the Apostolic See, especially when the See is vacant; and at that time, the norms established in the apostolic constitutions issued on this matter must be strictly observed. Canon 209. The Office of the Secretariat of State, whose director is the Cardinal for State Secrets, consists of three parts in this order: 1° The first part, which is presided over by the Prelate for State Secrets of the Congregation, deals with matters which must be submitted to the aforementioned Congregation for examination, according to canon 202, while other matters, according to their diverse nature, are referred to the particular Congregations; 2° The second part, which is presided over by the Substitute, is concerned with ordinary affairs; 3° The third part is directed by the Chancellor of Apostolic Briefs, who is responsible for the dispatch of Briefs.

[*Latin ed. p. 496*]

496 Acta Apostolicae Sedis - Official Commentary, Canon 210. Concerning Briefs addressed to Princes and Latin Epistles, it pertains to the duty of writing in Latin the acts of the Supreme Pontiff, which are entrusted to them by the same.

CHAPTER V. Concerning Legates of the Roman Pontiff.

Canon 211. It belongs to the Roman Pontiff, a right not at all dependent on civil authority, to send Legates to any part of the world, with or without ecclesiastical jurisdiction.

Canon 212. A Legate is called a Cardinal Legate who is sent by the Supreme Pontiff with the title "As I, and can only do what is demanded of him by the Supreme Pontiff."

Canon 213. § 1. Legates who are sent with the title of Nuncio or Internuncio:

1° Shall foster, according to the norms received by the Apostolic See, relations between the Apostolic See and the civil governments among which they perform their legation;

2° They must diligently oversee the condition of the churches in the territory assigned to them and inform the Roman Pontiff thereof;

3° Furthermore, they usually also possess delegated faculties.

§ 2. Those who are sent with the title of Apostolic Delegate possess one ordinary power of which mention is made in § 1, n. 2, besides other faculties delegated to them by the Apostolic See.

Canon 214. § 1. The office of Legates, with all the same faculties entrusted to them, does not expire when the Apostolic See is vacant, unless otherwise stated in pontifical documents.

§ 2. It ceases, however, upon the completion of the mandate, by notification of revocation, or by acceptance of resignation from the Roman Pontiff.

Canon 211. — St. Boniface, letter, among others, from the year 419; St.

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Felix III, letter, "Quoniam pietas," July 28, 484.

Canon 214. § 1. — Pius XI, Constitution "Vacantis Apostolicae Sedis," December 8, 1945.

[*Latin ed. p. 497*]

Acta of Pope Pius XII, 497, Canon 215, § 1. Legates leave to Patriarchs and Hierarchs the free exercise of their jurisdiction within their respective territories. § 2. Although they lack the episcopal character, they nevertheless precede all Hierarchs who are not distinguished by the dignity of Cardinal. § 3. Although they lack the episcopal character, they can, without the permission of the Hierarchs, perform divine offices, even pontifical ones, in all their churches, whatever their rite may be, except for the cathedral church.

CHAPTER VI: Concerning Patriarchs.

Canon 216, § 1. According to the most ancient custom of the Church, the Patriarchs of the East are to be held in singular honor, since they, with the widest authority granted or recognized by the Roman Pontiff, preside over their respective patriarchates or rites as father and head.

§ 2. The title of Patriarch is given to a Bishop to whom the canons grant jurisdiction over all Bishops, not excluding Metropolitans, the clergy, and the people of a certain territory or rite, according to law, under the authority of the Roman Pontiff; 2° To the Patriarch belongs the power over the faithful of the same rite, residing outside the limits of his own territory, to the extent that it is expressly established by common or particular law.

Canon 215, § 3. — Sacred Congregation of the Propagation of the Faith (C.G.), December 11, 1838, n. 1.

Canon 216. — Synod of Lebanon of the Maronites, 1736, Part I, III, Chapter VI, 4. § 1. — St. Innocent I, letter "Et onus et honor," circa 415; Innocent III, letter "Solitae benignitatis," 1201/2: "Circa illum"; letter "Quod die," June 1, 1202: "Nos igitur"; letter "Evangelica docente," January 21, 1205: "Et ego videns"; letter "Inter quatuor," August 2, 1206; letter "Scriptum est," August 18, 1212; Pius VII, letter "ap. Simul ao spectabilium," July 8, 1815; Leo XIII, Apostolic Letter "Auspicia rerum," March 19, 1896.

— Synod of the Armenians, 1911, 155; Synod of the Alexandrian Copts, 1898, Section II, Chapter III, Article VII, § 4, XVI; Section III, Chapter I, Article III, I; Synod of the Syrian Jacobites, 1888, Chapter V, Article XIII, § 3, n. 3; Chapter VII, Article III, 6. § 2. — Synod of Nicaea I, 325, Canon 6; Synod of Constantinople I, 381, Canon 2; Synod of Constantinople IV, 869, Canon 17.

— Synod of the Armenians, 1911, 182. § 2, 1. — Synod of Constantinople IV, 869, Canon 20; Innocent III, letter "Quia divinae," January 4, 1215: "Quae omnia vos"; Leo XIII, Apostolic Letter "ap. Orientalium," November 30, 1894, n. XIII.

— Synod of the Chaldean Maronite Church, 410, Canon 12; Synod of the

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Syrian Jacobites, 1888, Chapter VIII, Article II. § 2, 2. — Synod of the Syrian Jacobites, 1888, Chapter VII, Article III, 6, 19). 32 - ACTA, vol. XXIV, n. 9 — August 15, 1957.

[*Latin ed. p. 498*]

Acta Apostolicae Sedis - Official Commentary 498 Canon 217 § 1. Only the Roman Pontiff or an Ecumenical Council can change the title of a Church legitimately recognized or granted to each patriarchate. § 2. Personal titles granted to individual Patriarchs are to be considered as adjuncts and accessories, and are to be strictly observed with regard to the terms of the concession, both as to usage and as to the time for which they are permitted. Canon 218 o § 1. Each patriarchate must have a fixed place of residence; 2° The place of residence cannot be transferred except for very serious reasons, with the consent of the patriarchal synod or of the bishops, according to canon 224, § 1, and with prior approval of the Apostolic See. § 2. The place of residence shall be established in the principal state from which the Patriarch derives his title, or, if this is not possible, in the Patriarch's own province. Canon 229 o § 1. The order of precedence among the ancient patriarchal sees of the East is as follows: the Patriarch of Constantinople precedes, followed by the Patriarch of Alexandria, then the Patriarch of Antioch, and after him the Patriarch of Jerusalem; 2° Among these Patriarchs, who are indeed of different rites, but of the same title, precedence is given to the one who was first promoted to the dignity of Patriarch, and, if they were promoted at the same time, to the one who is older in age. § 2. Among the other Patriarchs of the East, precedence is governed by the rule mentioned in § 1, n. 2. Canon 217 § 1. — Sacred Congregation of the Propagation of the Faith (C. P.), January 28, 1636. § 2. — Pope Pius X, apostolic letter Perlibenter accepimus, November 17, 1856; Sacred Congregation of the Propagation of the Faith, June 9, 1856, dub. 2. Canon 218. — Pope Pius VII, brief In communi, November 1, 1816, n. 4; Pope Gregory XVI, apostolic letter Non sine, December 24, 1831; Sacred Congregation of the Propagation of the Faith, July 8, 1774, dub. 4; decree August 12, 1816; (C. G.), decree March 15, 1819, n. 14. - Synod of the Maronites of Lebanon, 1736, part III, chapter VI, 5; Synod of the Syriacs of Sciarfen, 1888, chapter VII, article III, 6. § 1. — Synod of the Maronites of Bekorkien, 1790, s. 9. § i, 1°. — Pope Benedict XIV, apostolic letter Quoniam, March 6, 1754. § l, 2°. — Pope Gregory XVI, apostolic letter Non sine, December 24, 1831. Canon 219. — Sacred Congregation of the Propagation of the Faith, letter June 15, 1867; letter July 9, 1894. - Synod of the Syriacs of Sciarfen, 1888, chapter VII, article III, 6. § 1. — Synod of Nicaea I, 325, canon 7; Pope Nicholas I, letter Ad consulta vestra, November 13, 866: « Desiderans nosse »; « Porro quis »; Pope Leo IX, letter Congratulamur vehementer, 1052/3: « Pro cuius»; Pope Innocent III, letter Inter quatuor, November 24, 1205; letter Praerogativa

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dilectionis, March 30, 1205; letter Cum unigenitus, April 25, 1205; letter Divisis aliis, May 15, 1205: « Vocavit enim, »; letter Inter quatuor, August 2, 1206; letter Licet apostolica sedes, May 1205; letter Licet secundum, August 22, 1212; letter Scriptum est, August 18, 1212; Pope Eugene IV (in the Florentine Council), constitution Laetentur caeli, July 6, 1439, § 9. § i, l<>. — Synod of Constantinople IV, 869, canon 21; Pope Leo M., letter Quantum dilectioni, June 11, 453.

[*Latin ed. p. 499*]

Acta Pii PP. XII 499 O § 3. The Patriarch, in all churches or in divine offices pertaining to his own rite, precedes all other Patriarchs, even those with more prestigious titles or earlier promotions; 2° The Patriarch who actually exercises jurisdiction precedes, outside the Roman Curia, Patriarchs who are merely titular, of whatever rite, even the Latin rite. Canon 220. The Patriarch may have an apocrisiarium [representative's office] at the Apostolic See, designated by himself, after consultation with the Permanent Synod and with the prior consent of the Apostolic See.

ARTICLE I: Concerning the Election of Patriarchs.

Canon 221. The Patriarch is to be designated by a canonical election in the Synod of Bishops of his patriarchate, legitimately convened by the Administrator of the patriarchate according to canon 308, n. 3, and duly assembled.

Canon 222. The Synod must be assembled in the patriarch's residence, or in another place designated by the Administrator of the patriarchate, after consulting the Fathers of the Synod, even by letter.

Canon 223. The assembly of the Synod must take place no later than one month from the day of convocation, unless a particular law establishes a shorter period.

Canon 224. § 1. In the election of the Patriarch, all and only the Bishops of the same patriarchate, both titular and non-titular, legitimately elected, enjoy the right to vote, according to Canon 220. — Clemens XI, apostolic letter *Singularis argumentum*, May 21, 1712, Concerning the Election of Patriarchs. — Synod of the Alexandrian Copts, 1898, section III, chapter II, article II, Concerning the Election of the Patriarch; Synod of the Syrian Christians of Sciarfen, 1888, chapter VIII, article II, Concerning the Election and Institution of the Patriarch.

Canon 221. — Synod of Constantinople I, 381, canon 4; Synod of Constantinople II, 869, canon 22; St. Nicholas I, letter *Ad consulta vestra*, November 13, 866: «.A quo autem»; Clemens XIII, apostolic letter *Succrescente zizania*, August 1, 1760.

Canon 222. — Synod of Lebanon, Maronites, 1736, part III, chapter VI, 7, III.

Canon 223. — Synod of Lebanon, Maronites, 1736, part III, chapter VI, 7,

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V.

Canon 224. — Pius IX, apostolic letter *Reversurus*, July 12, 1867, § 15; constitution *Cum ecclesiastica*, August 31, 1869, § 5, I; encyclical letter *Quartus supra*, January 6, 1873, § 27; Sacred Congregation for the Propagation of the Faith, letter (to the Syrian Patriarch), January 28, 1792. — Synod of the Armenians, 1911, 170; Synod of Lebanon, Maronites, 1736, part III, chapter VI, 7, IX.

[*Latin ed. p. 500*]

500 Acta Apostolicae Sedis - Official Commentary: Those who are confirmed, even if they lack episcopal rank, are excluded, except for those mentioned in canon 109, § 1. § 2. Clerics who lack episcopal dignity are entirely excluded from the Synod, except as provided in canon 228, §§ 1, 2. § 3. Laypersons of any rank or authority are not permitted to interfere in the election of the Patriarch, either by participating in the Synod, by recommending candidates, or in any other way; such interference is condemned, and any contrary privilege is revoked. Canon 225 § 1. All bishops, legitimately convened, are bound by a grave obligation to attend the election. § 2. If they reasonably believe that they are prevented from attending, they must present their reasons in writing to the Synod, to whose judgment they must submit. Canon 226 § 1. If, after a legitimate convocation, two-thirds of those who have the right to vote are not prevented by a legitimate impediment, and are present at the place designated according to canon 222, the Synod shall be declared canonical, and the election may proceed. § 2. In accordance with the firm provision of canon 110, the right to vote is reserved to those present at the place of the election, excluding the possibility of casting a vote not only by letter, but also by proxy. Canon 227. Unless the Apostolic See otherwise determines in a particular case, the Synod presides over the election of the Patriarch, respecting the particular law, and the bishop with the seniority of episcopal ordination presides among the bishops subject to the Patriarch. Canon 228 § 1. 1° Before the election, two scrutineers shall be chosen by secret ballot, who, together with the president, shall perform the duties described in canon 113; 2° These scrutineers shall be chosen, according to the particular law, from among the Fathers of the Synod or among the priests. Canon 224 § 2. — Synod of Lebanon, of the Maronites, 1736, part III, chapter VI, 8. § 3. — Synod of Constantinople, IV, 869, canon 22. - Synod of Lebanon, of the Maronites, 1736, part III, chapter VI, 8. Canon 225. — Synod of Armenia, 1911, 169. Canon 226 § 1. — Synod of Lebanon, of the Maronites, 1736, part III, chapter VI, 7, VII. § 2. — Synod of Alexandria, of the Copts, 1898, section III, chapter II, article II, 2; Synod of Lebanon, of the Maronites, 1736, part III, chapter VI, 7, VIII, XI; Synod of Sciarfen, of the Syrians, 1888, chapter VIII, article II. Canon 227. — Synod of Lebanon, of the Maronites, 1736, part III, chapter VI, 7, VI. Canon 228. — Synod of Armenia, 1911, 173; Synod of Lebanon, of

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the Maronites, 1736, part III, chapter VI, 7, IV, XII, XVI.

[*Latin ed. p. 501*]

Acta PP. XII, 501, § 2. Besides the scrutineers, after the two Bishops have been heard by the President of the Synod concerning the episcopal ordination, among those present, the most senior, an actuary or notary, shall be designated. § 3. 1° All those mentioned in §§ 1 and 2 must immediately take an oath concerning the faithful fulfillment of their duty and the keeping of secrets regarding the acts in the assemblies, even after the election is completed; 2° Furthermore, the scrutineers are prohibited by oath from revealing to the Fathers of the Synod the names of those who cast the votes. Canon 229, § 1. The election ballots shall be prepared according to the particular law: the votes shall be cast according to the prescriptions of common law, except where particular law provides otherwise. § 2. Before proceeding to the election of the Patriarch, each Father shall, by oath, promise that he will elect him in each scrutiny whom he believes ought to be chosen according to God. Canon 230, § 1. He shall be deemed elected who, after null votes have been deducted, has obtained two-thirds of the votes. § 2. The scrutinies must be repeated until two-thirds of the votes are obtained for the same candidate. Canon 231. In order that someone may be considered suitable for the patriarchal dignity, in addition to what is required by canon 394, § 1, numbers 1, 2, 5, and 6 for the episcopal dignity, he must be: 1° At least forty years of age; 2° Ordained to the priesthood at least ten years ago. Canon 232. If the election is not completed within fifteen days from the beginning of the Synod, the designation of the person to be Patriarch shall devolve upon the Roman Pontiff. Canon 229. — Synod of Armenia, 1911, 173; Part III, Chapter VI, 7, XV. Synod of Lebanon, Maronite, 1736, Canon 239. — Synod of Armenia, 1911, 172; Synod of Lebanon, Maronite, 1736, Part III, Chapter VI, 7, XVII; Synod of Sciarfena, Syrian, 1888, Chapter VIII, article II. § 1. — Synod of Lebanon, Maronite, 1736, Part III, Chapter VI, 7, XIX. Canon 231. — Synod of Alexandria, Coptic, 1898, Section III, Chapter II, article II, 5; Synod of Lebanon, Maronite, 1736, Part III, Chapter VI, 7, X; Synod of Sciarfena, Syrian, 1888, Chapter VIII, article II. 2°. — Synod of Constantinople, IV, 869, canon 5; John VIII, letter *Experientia tuae prudentiae*, August 16, 879: «And since»; letter *Inter claras sapientiae* (August 16, 879): «However, with this». Canon 232. — Synod of Armenia, 1911, 173.

[*Latin ed. p. 502*]

Acta Apostolicae Sedis - Official Commentary 602. Canon 233. Once the election has been completed according to the law, the elected one must be notified by the president, or, if the president has been elected, by the one who is to perform the president's duties, in the name of the entire Synod, using the formula and manner customary in each rite, unless otherwise

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prescribed in canon 235, § 3, no. 1.

Canon 234. The elected one must, within two days from the date of notification, declare whether he consents to the election, or whether he declines it; otherwise, he loses all rights derived from the election.

Canon 235. § 1. If the elected one declines, a new election must proceed.

§ 2. If the elected one accepts, the Synod shall proceed, according to the prescriptions of its own rite, to his proclamation and enthronement, provided that he is a Bishop, without excluding a Bishop who has been elected or designated, duly confirmed, even though he has not yet received the episcopal character, but excluding Bishops who have canonically relinquished or been deprived of the episcopal office, and those concerning whom mention is made in canon 109, § 1.

§ 3. If, however, the elected one is not of this kind, the Synod shall immediately inform the Supreme Pontiff that the election has been completed, suspending the proclamation and enthronement of the same elected one, and maintaining secrecy among the Fathers, and all those who, for any reason, have attended the Synod or have in any way learned the outcome of the election, concerning said outcome, even against the elected one, until confirmation is received and legitimately made public; 2° In the meantime, the Fathers of the Synod may return to their respective residences, to return to the Synod when the response of the Supreme Pontiff has been received; 3° Once the confirmation of the Supreme Pontiff has been obtained, the solemn proclamation and enthronement of the Patriarch shall proceed.

§ 4. If the elected one does not obtain the confirmation of the Supreme Pontiff, a new election must immediately proceed.

Canon 233. — Syn. Armen., a. 1911, 175; Syn. Libanen. Maronitarum, a. 1736, pars. I I I , cap. V I , 7, X X , X X I .

Canon 234. — Syn. Armen., a. 1911, 175; Syn. Libanen. Maronitarum, a. 1736, pars. I I I , cap. V I , 7, X X I .

Canon 235. — Pius IX, litt. ap. Reversurus, 12 iul. 1867, § 16; const. ap. Cum ecclesiastica, 31 aug. 1869, § 5 , I I ; litt. encycl. Quartus supra, 6 ian. 1873, §§ 33-34; S. C. de Prop. Fide, decr. 15 mart. 1729. - Syn. Armen., a. 1911, 180, 181; Syn. Sciarfen. Syrorum, a. 1888, cap. VIII , art. I I .

§ 2. — S. C. de Prop. Fide (C. P.), 28 ian. 1636, n. 2-3; 30 oct. 1894.

- Syn. Armen., a. 1911, 175; Syn. Libanen. Maronitarum, a. 1736, pars I I , cap. X I V , 47; pars I I I , cap. V I , 7, X X .

§ 4. — Syn. Libanen. Maronitarum, a. 1736, pars I I , cap. X I V , 48.

[*Latin ed. p. 503*]

Acta Pii Pp. XII 503 Canon 236 § 1. The new Patriarch must report to the Roman Pontiff, after his canonical election, along with the documents, signed by his own hand, concerning the profession of faith, according to approved formulas, made before the Synod, and the oath of fidelity taken,

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and he must also request from the same [Pontiff] ecclesiastical communion and the pallium, which is the insignia of the fullness of the pontifical office. § 2. The Synod must also report to the Roman Pontiff, through synodal letters, at the same time, concerning the election completed according to the law, and concerning the profession of faith and the oath of fidelity recited and signed by the new Patriarch before the Synod itself, and also request for the Patriarch ecclesiastical communion and the pallium. Canon 237 o § 1. The acts of the election, after all things have been completed, must be signed by the president, scrutineers, and secretary, and faithfully kept in the secret archive of the patriarchate; 2° The signatures of all the Fathers of the Synod must also be added to the aforementioned signatures, according to the norms of particular law. § 2. The testimony of the election, as signed according to § 1, must be delivered to the new Patriarch. Canon 238 § 1. The Patriarch, elected and enthroned according to canon 235, obtains the full right to his office in Fermo. § 3. § 2. To the Patriarch elected according to canon 235, § 3, n. 1, who has knowledge of the election for any reason, it is not permitted, before obtaining the confirmation of the election from the Supreme Pontiff, in any way to interfere with the administration of the patriarchal office, either in spiritual matters. Canon 236. — Clement X, letter *ad Divinae Bonitatis*, June 20, 1715, n. 3; Benedict XIV, letter *ad Dum nobiscum*, February 29, 1744, § 1; Pius IX, letter *ad Reversurus*, July 12, 1867, § 16; constitution *ad Cum ecclesiastica*, August 31, 1869, § 5, n. II; encyclical letter *Quartus supra*, January 6, 1873, §§ 33-34; Sacred Congregation of the Propagation of the Faith, letter (to the Prefect of the Patriarchal See of the Syrians), September 25, 1802; (C. G.), December 1, 1837. - Synod of the Armenians, 1911, 177, 201; Synod of the Alexandrian Copts, 1898, section III, chapter II, article II, 9, 13; Synod of the Lebanese Maronites, 1736, part II, chapter XIV, 47; part III, chapter VI, 7, XXII; Synod of the Syrian Catholics of Sciarfene, 1888, chapter VIII, article II. § 1. — Leo IV, letter *Vidimus animi*, 853; St. Nicholas I, letter *Ad consulta vestra*, November 13, 866: « A quo autem »; Innocent III, letter *Quia nobis*, November 27, 1202: « Nos ergo »; letter *Apostolica sedes*, November 27, 1202: « Petisti vero »; letter *Rex regum*, February 25, 1204; letter *Receptis litteris*, September 10, 1203: « Nos autem»; letter *Licet eoe eo*, February 25, 1204; Pius V, constitution *Venerabilem*, September 1, 1562; Clement XI, constitution *Cum nos*, April 12, 1706; Benedict XIV, allocution, 1744; Clement XIII, letter *Delatis ad nos*, August 1, 1760, § 5. - Synod of the Syrian Catholics of Sciarfene, 1888, chapter VII, article III, 6, 1). Canon 237. — Synod of the Lebanese Maronites, 1736, part III, chapter VI, 7, XX. § 1. — Synod of the Armenians, 1911, 175. Canon 238. — Synod of the Armenians, 1911, 177, 180; chapter VIII, article II. Synod of the Syrian

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Catholics of Sciarfene, 1888.

[*Latin ed. p. 504*]

J504 Acta Apostolicae Sedis - Commentarium Officiale: In temporalibus, et actibus ab eo fortuito ante praedictam confirmationem posito, nulli sunt. § 3. Patriarcha legitime electus et enthronizatus, antequam in Consistorio confirmationem et pallium sollemniter acciperit, prohibetur ne Synodum patriarchalem de qua in can. 340, § 1, convocet, et Episcopos sive eligat, sive ordinet. Can. 239: Omnes et singuli qui Synodo intersunt, debent iuramentum praestare de secreto, etiam post peractam electionem, servando, adversus ipsum etiam electum, circa ea quae scrutinia sive directe, sive indirecte, respiciunt.

ARTICULUS II: De iuribus et obligationibus Patriarcharum.

Can. 240 § 1: Patriarcha potestatem habet ordinariam in universo patriarchatu, ideoque ei ius et officium est exercendi, ad normam canonum et legitimarum consuetudinum, iurisdictionem in Episcopos, clericos et fideles, qui omnes canonicam obedientiam et reverentiam ei exhibere debent.

§ 2: Haec potestas, nisi aliud ex natura rei vel iure constet, exerceri valide potest in patriarchatu tantum.

Can. 241: Potestas Patriarchae ita est personalis ut ipse non valeat Syncellum pro toto patriarchatu constituere.

Can. 242: Donec Metropolita iurium et officiorum exercitium in suis provinciis, ad normam can. 316, restituatur, ad Patriarcham spectat Metropolitarum iura exercere et officia implere.

Can. 238 § 3. — Innocent III, const. ap. Quia divinae, III non. ian. 1215; Pius IX, const. ap. Cum ecclesiastica, 31 aug. 1869, § 5, III; litt. ap. Reversurus, 12 iul. 1867, § 17; S. C. de Prop. Fide (C. G.), 1 dec. 1837; 30 oct. 1894. - Syn. Armen., a. 1911, 225; Syn Libanen. Maronitarum, a. 1736, pars III, cap. VI, 7, XXII.

Can. 239. — Syn. Alexandrin. Coptorum, a. 1898, sect. III, cap. II, art. II, 11. De iuribus et obligationibus Patriarcharum. — Eugenius IV (in Syn. Florentin.), const Laetentur caeli, 6 iul. 1439, § 9; Leo XIII, ep. Omnibus compertum est, 21 iul. 1900, n. I.

Can. 240. — Syn. Nicaen. I, a. 325, can. 6; Syn. Constantinopolitan. I, a. 381, can. 2. Syn. Armen., a. 1911, 182; Syn. Alexandrin. Coptorum, a. 1898, sect. III, cap. VII, art. II, 5. § 1. — S. C. de Prop. Fide (C. G.), 17 febr. 1772, n. 5. - Syn. Sciarfen. Syrorum, a. 1888, cap. VIII, art. II.

Can. 241. — S. C. de Prop. Fide (C. G.), 15 sept. 1777, n. 2. - Syn. Armen., a. 1911, 188.

Can. 242. — Syn. pars III, cap. XIV, 14. Armen., a. 1911, 184; Syn. Libanen.

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Maronitarum, a. 1736.

[*Latin ed. p. 505*]

Acta Pii PP. XII 505, Canon 243, § 1. The Patriarch, only in the patriarchal synod, of which mention is made in canon 340, § 1, may enact laws concerning the entire patriarchal jurisdiction, or those laws which the Apostolic See has established for the patriarchal jurisdiction, provided they are not contrary to the universal laws of the Church, or which pertain to a part of the patriarchal jurisdiction, or to a group of persons.

§ 2. The Patriarch must diligently ensure the promulgation of the laws enacted in the patriarchal synod, as stipulated in canon 350, § 1.

§ 3. The authentic interpretation of the laws of the patriarchal synod, until the next synod, belongs to the Patriarch, after hearing the permanent synod.

§ 4. For just reasons, the Patriarch may grant a dispensation from the laws of the patriarchal synod, even for the entire patriarchal jurisdiction, in individual cases. If the dispensation extends beyond individual cases, the Patriarch may not grant it unless for a grave reason and with the consent of the permanent synod; 2° The Patriarch shall not grant a dispensation from a law of the patriarchal synod that has been denied by the local hierarchy, unless for a just reason and after hearing the same hierarchy.

Canon 244, § 1. The acts of the Supreme Pontiff concerning the patriarchal jurisdiction, issued for the Eastern or for the entire Church, unless the Apostolic See provides otherwise, the Patriarch, having been informed by the Sacred Congregation for the Eastern Church, must make known to the bishops and others to whom it pertains; and he must prescribe the public reading of such acts in the churches, as often as it is of interest to the faithful to know them.

§ 2. The Patriarch must diligently ensure the faithful execution of all that is prescribed in these acts which pertains to the patriarchal jurisdiction itself.

Canon 245, § 1. The Patriarch possesses the following rights by his own authority:

1. To enact general edicts, mandates, and ordinances, even for the entire patriarchal jurisdiction, and to define the application of laws, and to urge their execution;

2. To issue instructions to the clergy and the people, in order to expound sound doctrine, to foster piety, to correct abuses, and to approve and commend exercises that promote the spiritual good of the faithful.

Canon 243, § 1. — Synodus Libaniensis Maronitarum, anno 1736, pars I, III, cap. VI, 2, 13.

§ 2. — Synodus Armeniana, anno 1911, 234.

§ 3. — Synodus Armeniana, anno 1911, 234, 1006; Synodus Libaniensis

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Maronitarum, anno 1736, pars IV, cap. VII, 8.

Canon 244. — S. C. de Prop. Fide, instructio (ad Patr. et Epp. Ritus Graeco-Melchit.), 29 maii 1789, n. 18. — Synodus Sciarfenensis Syrorum, anno 1888, cap. VII, art. II, II.

§ 1. — Synodus Alexandrina Coptorum, anno 1898, sect. III, cap. I, art. II, II; Synodus Libaniensis Maronitarum, anno 1736, pars I, cap. I, 10.

Canon 245. — Gennadius CP., epistola, ad Martyrium Episcopum Antiochenum. — Synodus Armeniana, anno 1911, 185; Synodus Alexandrina Coptorum, anno 1898, sect. III, cap. I, art. III, IV, 5); Synodus Sciarfenensis Syrorum, anno 1888, cap. VII, art. III, 6, 5).

[*Latin ed. p. 506*]

Acta Apostolicae Sedis - Commentary 506. Official documents: 3. Encyclical letters are to be given to the entire patriarchate concerning matters pertaining to the proper church and rite. § 2. The Patriarch can order that Bishops, clergy, and religious read and explain his ordinances, instructions, and letters publicly in churches, or in ecclesiastical and religious houses. Canon 246 § 1. Saving the right and office of each Bishop to visit his own diocese, the Patriarch has the right and office, every tenth year, to visit the entire patriarchate, either in person or through another. § 2. For a serious reason, the Patriarch can also conduct an extraordinary visitation in any church, city, or diocese. § 3. During the visitation, the Patriarch can perform all that which pertains to the Hierarch in a canonical visitation. Canon 247. Each year, except for those years in which the patriarchal Synod is celebrated, as mentioned in canon 340, § 1, the Patriarch should not fail to convene meetings of Bishops and other hierarchs of the place, or of the entire patriarchate, or of a province or region, provided that, in the latter case, no one shall be omitted within a five-year period. Canon 248 § 1. With the consent of the patriarchal Synod or of the Bishops, according to canon 224, § 1, for a serious reason, the Patriarch can: 1° Erect provinces and dioceses, otherwise define their boundaries, unite, divide, suppress them, or change their hierarchical rank, and transfer the episcopal see, saving the confirmation of the Apostolic See; 2° Transfer Metropolitans or residential or titular Bishops from one diocese to another. Canon 246. - Synodus Constantinopolitana IV, a. 869, canon 19. - Synodus Armenica, a. 1911, 195, 200, 4; Synodus Alexandrina Coptorum, a. 1898, sect. I I I , cap. I, art. I I I , I V , 6); Synodus Libanensis Maronitarum, a. 1736, pars I I I , cap. V I , 2, 1 1 ; Synodus Sciarfenensis Syrorum, a. 1888, cap. V I I , art. I I I , 6, 17). § 1. — Benedict XIV, Apostolic Constitution, February 14, 1742. § 2. — Sacred Congregation of the Propagation of the Faith (C. G.), February 17, 1772, n. 7. Canon 247. — Synodus Armenica, a. 1911, 235. Canon 248 § 1, I — Sacred Congregation of the Propagation of the Faith, decree of July 20, 1760; instruction (to Patriarchs and Bishops of the Greek-Melkite Rite), May 29, 1789, n. 7; September 18, 1843, dub. 2. - Synodus Sardicensis, a. 343, canons

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1 and 4; Synodus Carthaginensis, a. 419, canons 57, 102, 121. - Synodus Armenica, a. 1911, 189; Synodus Libanensis Maronitarum, a. 1736, pars I I I , cap. I V , 21. § 1, 2°. — Benedict XIV, Apostolic Constitution, February 14, 1742. - Canons of the Apostles, 14; Synodus Antiochena, a. 341, canon 13. - Synodus Armenica, a. 1911, 192; Synodus Libanensis Maronitarum, a. 1736, pars I I I , cap. I V , 22; cap. V I , 2, 7; Synodus Sciarfenensis Syrorum, a. 1888, cap. V I I , art. I I I , 6, 12).

[*Latin ed. p. 507*]

Acta Pii PP. XII 507 3°: Bishops shall report their resignations to him; 4°: To a bishop with a residence! A coadjutor or auxiliary bishop shall be appointed, subject to the prescriptions of canon 251-255, if he is not to be raised to the episcopal character. § 2. The Patriarch, with the consent of the permanent Synod, may erect archdioceses, change the boundaries of existing ones, or suppress them. § 3. Concerning decisions of the Synod regarding matters mentioned in § 1, nos. 2-4, § 2, the Patriarch shall promptly inform the Apostolic See. Canon 249 § 1. With regard to vacant dioceses, the Patriarch has the following duties: 1° To inform the Apostolic See of the vacancy; 2° To oversee the vacant diocese; 3° Where, according to canon 469, the right to elect an administrator belongs to the diocesan council of consultors, to supplement the negligence of that council; 4° Where, according to canon 469, the right to appoint an administrator belongs to the Patriarch, within one month from notification of the vacancy, to appoint, after hearing the bishops who hold office in the curia with residence, an administrator for the vacant diocese; if this month is not used, the appointment of the administrator devolves to the Apostolic See. § 2. The administrator, appointed by the Patriarch according to § 1, no. 4, may be removed by the same Patriarch, after hearing the bishops who hold office in the curia with residence, for just cause. § 3. It is the right and duty of the Patriarch to ensure that a worthy and suitable pastor is appointed to the vacant see as soon as possible, and within the limits established by common law. Canon 250: When a see is vacant, the Patriarch shall ensure that the property of the diocese and the affairs of the deceased bishop are diligently preserved and faithfully administered, and that all of these are properly and completely transferred to the future bishop after his enthronement. Canon 248 § 1. 3°. — Synod of Lebanon of the Maronites, 1736, Part III, Chapter IV, 36; Chapter VI, 2, 7, 8; Synod of Sciarfene of the Syrians, 1888, Chapter VI, Article III, 6, 12); Chapter IX, Article II, 6. § 1, 4". — Sacred Congregation of the Propagation of the Faith, August 28, 1643, no. 4. - Synod of Armenians, 1911, 193; Synod of Lebanon of the Maronites, 1736, Part III, Chapter IV, 35; Chapter VI, 2, 7. Canon 249 § 1. — Synod of Armenians, 1911, 298; Synod of Sciarfene of the Syrians, 1888, Chapter VI, Article III, 6, 8); Chapter VIII, Article III. § 1, 4°. — Synod of Alexandria of the Copts, 1898, Section III, Chapter I, Article III, IV, 3); Chapter II, Article III, 1. § 3. — Synod of

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Chalcedon, 451, canon 25: Paul V, apostolic letter to the Maronites, October 21, 1619. - Synod of Alexandria of the Copts, 1898, Section III, Chapter II, Article IV, Concerning the election of a bishop; Synod of Lebanon of the Maronites, 1736, Part III, Chapter IV, 17; Synod of Sciarfene of the Syrians, 1888, Chapter VIII, Article IV, Concerning the election of metropolitans and bishops; Chapter V, Article XIII, § 10, no. 4. Canon 250. — Synod of Sciarfene of the Syrians, 1888, Chapter VIII, Article III.

[*Latin ed. p. 508*]

Acta Apostolicae Sedis - Commentary 508. Official Canon 251. Bishops are canonically elected in a Synod according to the norms of the following canons, with any privileges and customs to the contrary being abrogated, firmly. Canon 255. Canon 252, § 1. With regard to the nomination of Bishops: 1° The Patriarch gathers the information and documents which, according to the norms of common law and the particular instructions of the Apostolic See, are necessary or suitable to properly verify the suitability of the candidates, according to canon 394; 2° The Patriarch, excluding the laity from participation and recommendation, if he deems it appropriate, hears, in secret, individually, and with due precautions, the parish priests and other presbyters of the vacant diocese, and asks them whether they have any suitable candidate to propose. § 2. 1° The Patriarch convenes in a Synod those Bishops mentioned in canon 224, § 1, for the election of Bishops, and presides in that Synod; in which Synod, no one is lawfully permitted to give his vote by letter or by proxy; 2° The Fathers assembled in the Synod freely elect, according to the law, the one whom they deem most worthy and suitable in the sight of God, to whom the care of the Christian flock is entrusted, firmly according to the particular law by which the right to propose the names of candidates is reserved to the Patriarch. Canon 251. — Synods of Nicaea I, year 325, canons 4, 6; of Ephesus, year 431, canon 8; of Chalcedon, year 451, canon 25; of Nicaea II, year 787, canon 3; of Constantinople IV, year 869, canon 22; St. Julius, letter Legi litteras, year 341: «But now I do not know»; Innocent V, epistle Iustis petentium, August 8, 1243; Julius III, constitution ap. Cum nos nuper, April 28, 1553: «Nor do we... confirm»; Benedict XIV, constitution Apostolica praedecessorum, February 14, 1742; allocution Neminem vestrum, May 12, 1754; Clement XIII, letter ap. Libentissime occasionem, August 1, 1760; Pius VII, letter ap. Ubi primum, June 3, 1816, § 3; brief (to Patriarchs and Bishops of Melchite rite) Tristis quidem, June 3, 1816, § 4; Gregory XVI, December 24, 1831; Pius IX, letter ap. Reversurus, July 12, 1867, §§ 20, 21; allocution Cum ex hac vita, July 12, 1867: «Since, however»; constitution Cum ecclesiastica, August 31, 1869, § 5, VI; encyclical letter Quartus supra, January 6, 1878, §§ 29-32; Sacred Congregation of the Propagation of the Faith, decree July 20, 1760, ad 7; instruction (to Patriarchs and Bishops of Greek-Melchite rite), May 29, 1789, n. 7, 8. — Synods of Antioch, year 341, canons 16, 19, 23; of Laodicea,

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year 347/381, canon 12; of Carthage, year 419, canons 53, 54, 81. — Synods of Mar Isaaci of the Armenians, year 410, canons 1, 20; of the Armenians, year 1911, 190, 239; of the Alexandrian Copts, year 1898, section III, chapter II, article IV, Concerning the election of a Bishop; of the Lebanon of the Maronites, year 1736, part III, chapter IV, 15, 35; of the Sciarfen of the Syrians, year 1888, chapter VIII, article IV, Concerning the election of Metropolitans and Bishops. Canon 252. — Synod of Antioch, year 341, canon 19. — Synod of the Armenians, year 1911, 239; Synod of the Alexandrian Copps, year 1898, section III, chapter II, article IV, Concerning the election of a Bishop; Synod of the Lebanon of the Maronites, year 1736, part III, chapter IV, 15, 16, 35; Synod of the Sciarfen of the Syrians, year 1888, chapter VIII, article IV, Concerning the election of Bishops and Metropolitans. § 1. — Synod of the Sciarfen of the Syrians, year 1888, chapter V, article XIII, 10, n. 5. § 1, 1*. — Synod of Nicaea II, year 787, canon 2. § 1, 2°. — Synod of Constantinople IV, year 869, canon 22; Pius IX, encyclical letter Quartus supra, January 6, 1873, §§ 24-27. — Synod of Antioch, year 341, canon 16; Synod of Sardica, year 343, canons 2, 5. § 2. — Synod of the Armenians, year 1911, 240. § 2, 1°. — Synod of Nicaea I, year 325, canon 4. — Synod of Antioch, year 341, canon 16; Synod of Carthage, year 419, canon 13.

[*Latin ed. p. 509*]

Acta Pii PP. XII 509 3° For a valid election, an absolute majority of votes is required, with no votes considered null; 4° The secrecy of the votes must be maintained even after the election. Canon 253 § 1. Firmly, Canon 254, § 1, after the election, the Patriarch must immediately report to the Roman Pontiff, in order to obtain confirmation of the elected, according to Canon 392, § 2. § 2. It is not permitted to reveal the name of the elected to anyone, not even to the elected himself, unless after the authentic news of the granted confirmation has been received. Canon 254 § 1. In order to provide more quickly for vacant dioceses, a list may be prepared, approved by the Apostolic See, of priests suitable for the episcopal office. No one's name may be included in the list unless, by the judgment of the Patriarch and the Bishops assembled in Synod, through a secret vote, he has been found, by an absolute majority of votes, to be suitable for that office. § 2. 1° If someone has been legitimately elected by the Synod for a specific diocese, whether residential or titular, from those listed, he may, after the election, proceed immediately to the next steps, unless, in the meantime, the name of some candidate has been removed from the list by the Apostolic See; 2° After the election, the Apostolic See must be immediately informed. Canon 255 § 1. Whenever the Synod cannot be convened according to Canon 251, the Patriarch, having obtained the permission of the Apostolic See, shall inquire the votes of the Bishops by letter; in which case, the Patriarch must, for the validity of the act, make use of the assistance of two scrutineers, who are to be designated according to the particular law, or, if that is lacking,

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by the Patriarch with the consent of the permanent Synod. The scrutineers, having taken the oath together with the Patriarch according to Canon 113, § 1, to faithfully fulfill their duty, and concerning themselves, according to Canon 252 § 2, 3°. — Syn. Nicaen. I, 325, canon 6. - Syn. Armen., a. 1911, 241. Canon 253. — Pius IX, constitution Cum ecclesiastica, August 31, 1869, § 5, n. V I . - Syn. Armen., a. 1911, 242; Syn. Alexandrin. Coptorum, a. 1898, sect. I I I , cap. I I , art. I V , Concerning the election of a bishop; Syn. Sciarfen. Syrorum, a. 1888, cap. VIII , art. I V , Concerning the election of metropolitans and bishops. § 1. — Pius IX, allocution Cum ex hac vita, July 12, 1867: « Cum autem ». - Syn. Alexandrin. Coptorum, a. 1898, sect. I I I , cap. I I , art. I V , 10. Canon 255. — Syn. Armen., a. 1911, 240. § 1. _ Syn. Nicaen. I, a. 325, canon 4. - Syn. Antiochen., a. 341, canon 19; Syn. Carthaginen., a. 419, canon 13, 53.

[*Latin ed. p. 510*]

Acta Apostolicae Sedis - Official Commentary 610: To ensure proper conduct, the Bishops shall open the letters, count the votes, and sign a written report of the completed scrutiny, together with the Patriarch. § 2. The votes given in writing must remain secret. Canon 256 § 1. The Patriarch has the following powers: 1° To ordain Metropolitans, either personally, or, if prevented, through other Bishops. 2° To grant to Metropolitans or Bishops the patriarchal letters of canonical provision, as mentioned in canon 395, § 1. 3° To enthrone, either personally or through another, the elected Metropolitan after the episcopal ordination, even if he enters the administration of the diocese canonically through another. § 2. The Patriarch must, within three months, confer the episcopal ordination and grant the letters of canonical provision mentioned in § 1, n. 2, making mention in those same letters of the nomination or confirmation given by the Roman Pontiff. Canon 257. The Patriarch, in the Synods of elections according to canon 251, may appoint some titular Bishops, not more than three, to whom he confers the office with residence in the curia, unless it concerns the elected Metropolitan mentioned in canon 254, § 2, who must receive the confirmation of the Apostolic See. Canon 258. The Patriarch has the following powers: 1° Except for the cases mentioned in canon 403, § 2, he may permit, with due consideration of the gravity of the cause, the absence of local Hierarchs subject to him from their diocese; Canon 256. — Syn. Alexandrin. Coptorum, a. 1898, sect. I I I , cap. I I , art. IV, Concerning the election of a bishop; Syn. Sciarfen. Syrorum, a. 1888, cap. VIII , art. I V , Concerning the election of Metropolitans and Bishops. I . — Syn. Constantinopolitan. IV, a. 869, canon 17; St. Innocent I, letter Et onus et honor, a.c. 415. - Syn. Sisen. Armenorum, a. 1342; Syn. Armen., a. 1911, 183, 2», 190, 244; Syn. Alexandrin. Coptorum, 1898, sect. I I I , cap. I, art. I I I , I V , 2); cap. I I , art. IV, 11; Syn. Libanen. Maronitarum, a. 1736, pars. I I I , cap. I V , 15, 17; cap. V I , 2, 6; Syn. Sciarfen. Syrorum, a. 1888, cap. V, art. XIII , § 10 n. 6;

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cap. V I I , art. I I I , 6, 7). 2°. — Julius I I I , constitution ap. Cum nos nuper, 28 apr. 1553 : « Nec non » ; « Tradere et assignare...» ; Leo XIII , letter ap. Ese officio supremi, 1 oct. 1894. - Syn. Armen., a. 1911, 242. Canon 257. — S. C.^ de Prop. Fide, instruction, (ad Patr. et Epp. Ritus Graeco-Melchit.), 29 maii 1789, n. 7. - Syn. Armen., a. 1911, 191; Syn. Bekorkien. Maronitarum, a. 1790, s. I; Syn. Libanen. Maronitarum, a. 1736, pars I I I , cap. I V , 20; cap. V I , 6; Syn. Sciarfen. Syrorum, a. 1888, cap. V, art. XIII , § 10 n. 5 ; cap. X. Canon 258. I . — Syn. Carthaginen., a. 419, canon 26. - Syn. Alexandrin. Coptorum, a. 1898, sect. I I I , cap. I, art. I I I , I V , 7); cap. I I I , art. I I , 5; Syn. Libanen. Maronitarum, a. 1736, pars I I , cap. X I V , 14; pars I I I , cap. I V , 36; Syn. Sciarfen. Syrorum, a. 1888, cap. IX, art. I I , 2

[*Latin ed. p. 511*]

Acta Pii PP. XII 511 2° Regarding the neglect of Metropolitan duties, the Metropolitan must fulfill them according to the canons; 3° When the Metropolitan See is vacant, the Metropolitans must exercise their rights and fulfill their duties throughout the entire province. Canon 259 § 1. The Patriarch must treat all bishops subject to him with due reverence and fraternal charity; the bishops, in turn, must show honor and obedience to the Patriarch as their legitimate superior, and must give due obedience. § 2. If any dispute arises among them, they must submit it to the judgment of the Patriarch, retaining at all times the right to refer the dispute to the Apostolic See, whether the dispute is ongoing or has ceased. § 3. In extraordinary matters or when a particular difficulty arises, the bishops must seek the opinion of the Patriarch, and the Patriarch must hear the bishops. § 4. 1° The Patriarch can summon to himself matters that concern several dioceses and touch upon civil authority; however, he cannot decide on such matters unless he has heard the local hierarchs concerned and with the consent of the permanent Synod; 2° If the matter is urgent and there is no time to convene the members of the permanent Synod, the bishops who hold office in the patriarchal curia and reside there shall act in their place. Canon 260 § 1. It is the right and duty of the Patriarch: 1° To watch over all clerics within the patriarchate. If anyone appears to deserve punishment, he must warn the hierarch concerned; and, if the warning is ineffective, he himself must administer the punishment to the cleric according to the law. 2° If the particular law permits: a) To send his own priests to a diocese where priests are lacking, with the consent of the diocese's hierarch, and to assign them specific duties, as per Canon 259, § 1. — Syn. Chalcedonensis, a. 451, can. 30; Syn. Constantinopolitana IV, a. 869, can. 17; Leo XIII, epistula Omnibus compertum est, 21 July 1900, n. I, II. — Syn. Carthaginensis, a. 419, can. 123. — Syn. Armeniana, a. 1911, 198, 236. § 2. — Leo XIII, epistula Omnibus compertum est, 21 July 1900, n. II. — Syn. Libaniensis Maronitarum, a. 1736, pars III, cap. VI, 2, 9. § 3. — S. C. de Prop. Fide, instructio (ad Patr. et Epp. Ritus Graeco-Melchitarum), 29 May 1789, n. 9. — Canones Apostolorum,

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34; Syn. Antiochena, a. 341, can. 9, 11. Syn. Armeniana, a. 1911, 184, 200, 2°; Syn. Libaniensis Maronitarum, a. 1736, pars III, cap. VI, 2, 9; 2, 22; 3; Syn. Sciarfensis Syrorum, a. 1888, cap. VII, art. III, 6, 11). Canon 260 § 1, 1°. — Syn. Sciarfensis Syrorum, a. 1888, cap. VII, art. III, 6, 14). § 1, 2° litt. a. — S. C. de Prop. Fide (C. G.), 17 February 1772, n. 1-2; instructio (ad Deleg. Ap. apud Maronitas), 28 June 1788; (C. G.), 24 September 1816. — Syn. Armeniana, a. 1911, 197; Syn. Bekorkiensis Maronitarum, a. 1790, s. 12; Syn. Sciarfensis Syrorum, n. 1888, cap. V, art. XIII, § 3, n. 1, VII.

[*Latin ed. p. 512*]

Acta Apostolicae Sedis - Official Commentary 512 concerning ecclesiastical or secular matters within the patriarchate, with the consent of his Hierarchy. As long as the office endures, the Patriarch can exempt this cleric even from the jurisdiction of his own Hierarchy, and subject him directly to himself; b) Grant an indult as mentioned in canon 80, § 2; c) Readmit the cleric to the clerical state, according to canon 156, § 2, no. 2, among the clergy, with the consent of the permanent Synod; d) Designate a Hierarchy for the faithful of his rite residing outside the patriarchate, provided that the care of these faithful has been entrusted to the Patriarch by particular law, and with the consent of the Apostolic See; e) Receive the oath of obedience to the Patriarch from the candidate mentioned in canon 395, § 2; f) Exercise the faculty mentioned in canon 494, § 3, after consulting the permanent Synod; 3° To raise a cleric assigned to a particular eparchy of the patriarchate to the rank of prelate, after hearing the Hierarchy. § 2. Appeals as mentioned in canons 134, § 3, 494, § 5, 547, § 1, must be made to the Patriarch, according to the firm prescription of canon 145. § 3. It is granted to the Patriarch to grant the license mentioned in canon 85, § 2; and also the indult mentioned in canon 490, § 1, but with the consent of the permanent Synod. § 4. The prescriptions concerning military chaplains apply. Canon 261 § 1. With the consent of the Apostolic See, the Patriarch can send a suitable priest to communities of faithful of his rite residing outside the patriarchal territory, if he has the power over those faithful according to canon 216, § 2, no. 2. § 2. This priest, before assuming his office, must present himself to the local Hierarchy and show him the letter designating him, so that he may receive the appropriate faculties from him; 2° Without a serious reason, the local Hierarchy must not refuse these faculties to this priest; otherwise, he must inform the Apostolic See of the refusal and its reasons; 3° This priest, in the exercise of his ministry, is subject to the local Hierarchy according to law; 4° He must faithfully adhere to the norms contained in the decree of appointment or those given by the Apostolic See; he must promote the Christian life of the faithful entrusted to him as far as he is able, and carefully observe the prescriptions of his rite; O Canon 260 § 1, 2 litt. b. — See sources for canon 80 § 2 litt. c. — Synod of Lebanon, of the Maronites, 1736, part I, chapter VI, 5, litt. e. — Synod of the Armenians,

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1911, 245; Synod of Sciarfena, of the Syrians, 1888, chapter V, article XIII, § 3 no. 1, II. § 3. — Synod of Lebanon, of the Maronites, 1736, part II, chapter XIV, no. 14. Canon 261. — Innocent III (in Synod of Lateran IV), 1215, chapter X: «Quoniam in plerisque»; Sacred Congregation for the Oriental Churches, decree of December 23, 1929. § 2. — Sacred Congregation for the Oriental Churches, instruction of September 26, 1932, nos. 2-6.

[*Latin ed. p. 513*]

Acta Pii PP. XII 513 5° At the end of each year, counted from the date of the decree of nomination, the same priest must send a written report concerning the personal and religious state of his faithful, and concerning the sacred ministry performed, both to the Sacred Congregation for the Eastern Church, either directly or through the Legate of the Roman Pontiff, and also to the Patriarch. § 3. The priest, of whom mention is made in § 1, who belongs to a certain eparchy, falls under the jurisdiction of his own Hierarchy as soon as he returns to his own patriarchate; meanwhile, however, he is exempted from the authority of the Hierarchy of the East and is subject to the Patriarch; 2° He can be recalled by the Patriarch with the approval of the Apostolic See; nevertheless, he cannot be transferred to another place, outside the patriarchate, unless with the consent of the Apostolic See. Canon 262 § 1. The Patriarch, having obtained the consent of the Apostolic See, can send, whenever it seems opportune to him, a suitable secular or religious priest to communities of the faithful residing outside the patriarchate, provided that he has authority over those faithful, according to canon 216, § 2, n. 2, so that he may visit them paternally and report everything to the Sacred Congregation for the Eastern Church and to himself; 2° The visitor must, before undertaking his office, visit the local Hierarchy and present the letters of his appointment. § 2. The canonical visitation of these faithful, by firm right and by the office of the local Hierarchy, pertains to the Apostolic See. Canon 263 § 1. The Patriarch can, for a serious reason and with the consent of the permanent Synod, exempt from the jurisdiction of the local Hierarchy, at the time of its actual founding, a place or ecclesiastical institution destined for works of religion or charity, whether spiritual or temporal, and reserve it to himself, by a firm legal provision that the privilege of stauropegion should not be granted to a house of an Order or Congregation. § 2. Any person who does not belong to the place or institution of the stauropegion is, during the time that he is attached to that place or institution, exempted from the jurisdiction of the local Hierarchy and is subject to the Patriarch in all matters concerning his office or duty, or the discipline of the place or institution. § 3. In stauropegion institutions, the rights and offices of the local Hierarchy concerning the administration of the temporal goods of the Church and concerning contracts pertain to the Patriarch. 1 2 Canon 261 § 2, 5°. — Sacred Congregation for the Eastern Church, decree of November 16, 1938. 1 Cf. Pius

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XII, apostolic letter *Postquam Apostolicis Litteris*, Motu Proprio, given February 9, 1952, canon 164, § 2, 1°. Ibid., canons 261, 266-269, 272-277, 279-281, 283-292. 2 33 - ACTA, vol. XXIV. n. 9 - August 15, 1957.

[*Latin ed. p. 514*]

Acta Apostolicae Sedis - Commentarium 514. Official Canon 264. The Patriarch is empowered to determine the days of precept, the periods of abstinence, and the fasts, in extraordinary cases and for the time being, after due deliberation and with the advice of the Permanent Synod. Canon 265. The Patriarch has the power to: 1° To dispense from all impediments that obstruct the reception of Holy Orders and from irregularities, whether arising from fault or from defect, provided that the rights of the Holy Office are observed; 2° To dispense from the laws of abstinence and fasting, for each year individually, either in a particular part of the Patriarchate or throughout the entire Patriarchate, for a just cause; 3° To absolve or dispense from censures and vindicative penalties, as prescribed by law, in both internal and external forums, except for those which are reserved to the Apostolic See and those which are connected with the revelation of a secret to the Holy Office; 4° To dispense from the consequences of infamy and from penalties of incapacity, both active and passive, provided that these are not connected with a fault for which the censure is reserved to the Apostolic See, and, if the active or passive incapacity is to be restored to the Bishop, with the consent of the Permanent Synod. Canon 266. It is reserved to the Patriarch to grant a benefice which was invalidly conferred by a local Ordinary subject to him, due to the vice of simony. Canon 267. The Patriarch possesses the faculty of granting a dispensation in the root, if only a defect in the form of the celebration or an impediment from which he himself can dispense, obstructs the validity of the marriage. 1. Canon 264. — S. C. de Prop. Fide (O. P.), 18 September 1781, dub. 15. — Syn. Libanen. Maronitarum, a. 1736, part III, chapter IV, 30; chapter VI, 2, 21. Canon 265. — Syn. Libanen. Maronitarum, a. 1736, part III, chapter IV, 30. 1°. — Syn. Armen., a. 1911, 537; Syn. Alexandrin. Coptorum, a. 1898, section II, chapter III, article VII, § 3, 4, III; section III, chapter I, article III, IV, 13); Syn. Libanen. Maronitarum, a. 1736, part II, chapter VI, 11; chapter XIV, 19, 33; part III, chapter VI, 2, 18; Syn. Sciarfen. Syrorum, a. 1888, chapter V, article XIV, § 1 n. 3-5; chapter VII, article III, 6, 15). 2°. — S. C. de Prop. Fide, letter of 7 May 1746. — Syn. Alexandrin. Coptorum, a. 1898, section II, chapter II, article II, 10. 3°. — S. C. de Prop. Fide (C. G.), 17 February 1772, n. 3. — Syn. Armen., a. 1911, 186; Syn. Alexandrin. Coptorum, a. 1898, section III, chapter VII, article VI, III. 1. Cf. Pius XI, apostolic letter Crebrae allatae sunt, issued by Motu Proprio, 22 February 1949, canon 130, § 2.

[*Latin ed. p. 515*]

Acta Pii PP. XII 515 Can. 268 1. The acts of the Patriarch, in order to be

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valid according to the law, must not be lacking the signature of the secretary, nor must they be completed without the presence of the promoter of justice or the defender of the bond; however, they can be rectified, provided that they can easily be redone, with the consent of the parties and with the approval of the promoter of justice, and, in cases in which his presence is required, also of the defender of the bond. Can. 269 § 1. The Patriarch can: 1° Receive, for the benefit of the Patriarchate, legacies, donations, or subsidies, whether from his own subjects or from outsiders, according to the pious wishes of the benefactors and the canonical norms, to be allocated or spent as needed; 2° From the local clergy of his Patriarchate, where such a practice exists, collect a moderate canonical tax, and, in accordance with the established legal provisions regarding the imposition of a tax on beneficiaries and other ecclesiastical institutions, collect from the faithful and from moral persons the customary tithes, offerings, and collections. § 2. It belongs to the Patriarchal Synod to determine which tithes, offerings, or collections are to be paid or offered according to paragraph 1, number 2. Can. 270. The Patriarch is authorized to approve confessors and preachers for the entire Patriarchate; however, none of them may exercise the ministry without the consent of the Hierarchy. Can. 269 § 1. — Benedict XIV, Apostolic Constitution, February 14, 1742, § 10. Synod of Lebanon of the Maronites, 1736, part III, chapter IV, 18. § 1, 2. — Benedict XIV, Apostolic Constitution, February 14, 1742, § 7; Pius VI, Apostolic Letter, "Maximum Nobis," September 28, 1784, n. 3 ad IV; Sacred Congregation of the Propagation of the Faith, July 8, 1774, and March 22, 1777. — Synod of Sis, of the Armenians, 1246, canon 21; Synod of Alexandria of the Copts, 1898, section III, chapter I, article III, IV, 14); Synod of Lebanon of the Maronites, 1736, part III, chapter IV, 34, III, IV; chapter VI, 2, 19; Synod of Scarf, of the Syrians, 1888, chapter VII, article III, 6, 18. § 2. — Benedict XIV, Apostolic Constitution, February 14, 1742, § 10. Synod of Lebanon of the Maronites, 1736, part III, chapter IV, 18. Can. 270. — Sacred Congregation of the Propagation of the Faith (C.G.), February 17, 1772, n. 6. — Synod of the Armenians, 1911, 196; Synod of Joseph Patriarch, November 3, 1596, canon IV; Synod of Lebanon of the Maronites, 1736, part II, chapter IV, 6. 1 Cf. Pius XII, Apostolic Letter, "Sollicitudinem Nostram," Motu Proprio, January 6, 1950, canon 56, 63. Cf. Pius XII, Apostolic Letter, "Postquam Apostolicis Litteris," Motu Proprio, February 9, 1952, canon 243, 244. 2

[*Latin ed. p. 516*]

Acta Apostolicae Sedis - Commentary 516, Official Canon 271 § 1. Personal statutes must be observed in regions where they are in force, not only in those where they are in agreement with canon law, whether general or particular, but also in others, provided that there is no specific provision of canon law on the matter, and provided that the personal statutes are not contrary to divine or canon law. § 2. If several Patriarchs exercise author-

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ity in the same place regarding personal statutes, it is advisable that they consult with each other on matters of greater importance. § 3. A Patriarch may exercise civil authority, provided that this is permitted by established custom. Canon 272. The Patriarch must be mentioned in the divine offices, after the Roman Pontiff, by all Bishops, by other dignitaries, and, if permitted by particular law, by clerics. Canon 273. The Patriarch is obligated: 1° To offer full obedience, faithful submission, and filial veneration to the Roman Pontiff, the Successor of Peter, and the Vicar of Christ on earth, and to renew his oath of fidelity, when a patriarchal synod is held and whenever the profession of faith is required by law; 2° Within one year of his election, to travel to the City of Rome, to visit the tombs of the blessed Apostles Peter and Paul, and to present himself to the Supreme Pontiff. Canon 274. The Patriarch must perform the commemoration of the Roman Pontiff in the divine Liturgy and in other divine offices, according to the liturgical laws, and must ensure that this is faithfully done by the Metropolitans, Bishops, other dignitaries, and clerics of the patriarchate. Canon 271. — Syn. Armenian, 1911, title IX, chapter III, Concerning Testaments and pious Foundations and Legacies. § 1. — Syn. Alexandrian of the Copts, 1898, section III, chapter VI, title I, 4; title IV, article I, 1, c); title V, article XI, 2-6; chapter VIII, article VI, 14; Syn. of Lebanon of the Maronites, 1736, part III, chapter V, 8. Canon 272. — Syn. Constantinopolitan IV, 869, canon 10; Benedict XIV, encyclical letter *Ex quo*, March 1, 1756, § 9, 18-23; Sacred Congregation of the Propagation of the Faith, instruction of July 31, 1902, n. 13, e). Syn. Armenian, 1911, 638, b); Syn. Alexandrian of the Copts, 1898, section III, chapter I, article III, IV, 1); St. Theodore Studite, Epistle I, 25, 28; Syn. of Lebanon of the Maronites, 1736, part III, chapter VI, 2, 17; 3; part IV, chapter II, 8; Syn. of Sciarfena of the Syrians, 1888, chapter VII, article III, 6, 2). Canon 273. — Syn. of Lebanon of the Maronites, 1736, part III, chapter VI, 7, XXII, 1°. — Innocent III, letter *Multae nobis*, November 13, 1199: "For we rejoice that we are weak and you are strong. This also we pray for, your perfection."; letter *Apostolicae sedis*, November 12, 1199: "We rejoice." Canon 274. — Syn. of Lebanon of the Maronites, 1736, part III, chapter VI, 3.

[*Latin ed. p. 517*]

Acta Pii PP. XII 517, Canon 275, § 1. The Patriarch is bound by obligation to provide, every five years, a report to the Supreme Pontiff concerning the state of the patriarchate, according to an approved formula. § 2. In the year in which he is obliged to present the report, he shall come to the City [Rome] to carry out the visitation, as described in Canon 273, n. 2; 2° If the Patriarch is unable to personally conduct the visitation, he shall carry it out through an Auxiliary Bishop, if he has one, or through a priest specially delegated and habitually residing in the patriarchate, according to the norm of Canon 408.

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Canon 276. The Patriarch must reside in the patriarchal see, and he cannot be absent from it except for a canonical reason.

Canon 277. The Patriarch must not fail to celebrate the Divine Liturgy for the people of the entire patriarchate, on the feasts of the Nativity, the Epiphany of Our Lord Jesus Christ, Easter, Pentecost, and the Assumption of the Blessed Virgin Mary, as firmly prescribed by Canon 404. If, according to the aforementioned Canon 404, he must celebrate the Divine Liturgy for the people of his own eparchy, the Patriarch, celebrating the Divine Liturgy for the people of the entire patriarchate, also fulfills the obligation he has towards his own eparchy.

Canon 278, § 1. The duties of the Bishops, as described in Canon 400, apply to the Patriarch for the entire patriarchate, firmly according to the duty of each Bishop. § 2. The Patriarch must diligently see to it that the Bishops and other ecclesiastical authorities faithfully fulfill their pastoral duties and reside in their eparchies. He must encourage their zeal; and he must not fail to admonish them if they are found to be remiss, and, if such admonitions do not produce the desired effect, he must proceed according to the law.

Canon 275. — Clemens X, letter *Singularis argumentum*, May 21, 1712. — Synodus Armenorum, 1911, 152, 200, 1°; Synodus Alexandrinorum Coptorum, 1898, section III, chapter I, article II, III; Synodus Libanensis Maronitarum, 1736, part III, chapter VI, 9; Synodus Syrorum Sciarfenensis, 1888, chapter VII, article II, III.

§ 2. — Gregorius XI, apostolic constitution *Romani Pontificis*, August 14, 1579, *in fine*; Pius IX, apostolic constitution *Cum ecclesiastica*, August 31, 1869, 5. v.

Canon 276. — Synodus Constantinopolitana IV, 869, Canon 19. — Synodus Libanensis Maronitarum, 1736, part II, chapter XIV, 14.

Canon 278. — Synodus Constantinopolitana IV, 869, Canon 16. — Synodus Armenorum, 1911, 195; Synodus Alexandrinorum Coptorum, 1898, section III, chapter I, article III, IV, 4); Synodus Libanensis Maronitarum, 1736, part III, chapter VI, 2, 11; Synodus Syrorum Sciarfenensis, 1888, chapter VII, article III, 6, 9); Synodus Syrorum Sciarfenensis, 1888, chapter VII, article III, 6, 10), 12), 14).

[*Latin ed. p. 518*]

518 Acta Apostolicae Sedis - Commentarium Officiale. Canon 279 § 1. Quoad orationes et exercitia pietatis, Patriarcha fruitur in universo patriarchatu potestate quam gaudent Hierarchae loci, audita Synodo permanenti si res gravis momenti sit. § 2. Patriarchae competit recognitio editionis librorum liturgicorum; ipseque respondere debet de fidelitate et integritate textus, et de eius congruentia cum textu approbato; atque, congruentia probata, in vulgus edendi licentiam concedere valet. Prima autem

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textuum liturgicorum approbatio Sedi Apostolicae reservatur. Canon 280 § 1. Patriarcha diligenter invigilare debet administrationi bonorum ecclesiasticorum in toto patriarchatu. § 2. Metropolitam qui oeconomum ad normam canonis 429, § 2, 438, non constituerit, Patriarcha moneat; monitione incassum facta, oeconomum ad normam canonis 258, n. 2, ipse Patriarcha nominet. Canon 281. Patriarcha, impetrato consensu Sedis Apostolicae, conventiones, non tamen contrarias iuri communi vel legi a Sede Apostolica pro peculiari illo ritu datae, cum Auctoritate civili, obtento consensu Synodi permanenti, inire potest. Easdem autem conventiones Patriarcha ad effectum ducere non potest nisi obtenta Sedis Apostolicae approbatione. Canon 282. Patriarcha in propria eparchia, itemque in iis locis patriarchatus ubi nec eparchiae nec exarchiae patriarchales erectae sunt, servare debet praescriptum canonum de potestate, iuribus et obligationibus Episcoporum residentialium. Canon 279, § 1. — Syn. Armen., a. 1911, tit. VIT, cap. V, De variis pietatis exercitiis. § 2. — Syn. Sergii Patriarchae. 18 sept. 1596, can. 8. Canon 280 § 2. — Syn. Nicaen. I I , a. 787, can. 87. Canon 282. — Syn. Libanen. Maronitarum, a. 1736, pars I I I , cap. V I , 5.

[*Latin ed. p. 519*]

Acta Pii PP. XII 519 ARTICLE III Concerning the Privileges of Patriarchs. Canon 283. Besides the other privileges granted or recognized by the Roman Pontiff according to common law, all Patriarchs, after having completed the enthronement according to Canon 235, enjoy the following faculties and privileges:

1. To hear everywhere throughout the world the confessions of the faithful of the Eastern rite, including religious men and women of both sexes, and to absolve them from all sins and censures, even reserved ones, except for those excepted in Canon 185, § 1, n. 1;

2. To preach the Word of God everywhere;

3. To bless everywhere, with the simple sign of the cross, along with all the indulgences that are customarily granted by the Apostolic See, crosses, prayer ropes, coins, statues, and scapulars approved by the Apostolic See, and to bestow them without any inscription;

4. To grant the indulgence of three hundred days, as often as it may be deserved, in each place within his patriarchate, even if exempt, in churches of his rite outside the boundaries of the patriarchate, and everywhere for the faithful of his rite;

5. To declare in any church of his rite, even outside the patriarchate, one of the altars to be a perpetual, daily privileged altar;

6. To use, according to the laws of liturgy, the pastoral staff and the pallium throughout the patriarchate, without exception for places exempt from his jurisdiction; the pastoral staff alone, even outside the patriarchate, but in churches of his rite;

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7. To perform, in churches of his rite, even outside the region or territory, pontifical ceremonies, also using the pastoral staff, but after informing the local hierarch if the church is a cathedral;

8. To use, in his documents, if legitimate usage permits, a special formula of blessing, even an Apostolic one, excluding the specific formulas of the Roman Curia;

9. To use the insignia and ornaments of his dignity even outside the Eastern region or territory.

Concerning the Privileges of Patriarchs. — Eugene IV (in Syn. Florentin.), constitution Laetentur caeli, July 6, 1439, § 9; Pius VII, letter Apostolica Simul ac spectabilium, July 8, 1815; Leo XIII, Apostolic letter Praeclara, June 20, 1894, n. 7; Apostolic letter Omnibus compertum est, July 21, 1900, n. 1. Canon 283. — Syn. Armen., 1911, 183; Syn. Libanen. Maronitarum, 1736, Part III, Chapter VI, 2, 5. — Sacred Congregation of the Propagation of the Faith (C. G.), June 7, 1790. — Syn. Armen., 1911, 187; Syn. Libanen. Maronitarum, 1736, Part II, Chapter VII, 3, 8. — Syn. Constantinopolitan. IV, 869, canon 27. — Syn. Armen., 1911, 643, h); Syn. Libanen. Maronitarum, 1736, Part III, Chapter VI, 7, XXIII; Syn. Sciarfen. Syrorum, 1888, Chapter VI, article VIII, 8, 9. — Syn. Armen., 1911, Title IV, Chapter V, 643 h); Syn. Sciarfen. Syrorum, 1888, Chapter VII, article III, 6, 4).

[*Latin ed. p. 520*]

Acta Apostolicae Sedis - Commentary 520, Official, 10th Beatitude; 11th, To all Patriarchs, Archbishops, and other Metropolitans, and to Bishops of any Eastern rite, even if they are all within their respective territories; 12th, To assist at the side of the Roman Pontiff in Chapels and other pontifical ceremonies, observing the order of precedence; 13th, To nominate procurators or delegates who will represent him and act in his name in carrying out the affairs of the patriarchate, firmly according to canon 260, § 1, no. 2. Canon 284. The Patriarch, within the entire patriarchate, observing what is to be observed, and with the firm obligation of inscription according to the canons, can: 1. Administer the Sacraments of Baptism and Chrism; 2. Assist at, or bless, marriages. Canon 285, § 1. To Patriarchs, if certain privileges and faculties are granted to them by particular law, the following also pertain: 1. To bless the altar or sanctuary of churches, to confer the minor orders, the chalice, the patens, and the consecration of vessels, to a priest constituted in dignity; 2. To raise, with urgent necessity, monks of any monastery, which is not under the jurisdiction of the Holy See, either from the first order to another, or from one order to another, including the priesthood, after hearing the Superiors; 3. To use a white almuciary. § 2. To one Patriarch, if it is reserved to him by particular law, it belongs to prepare the chrism, to be distributed freely to the clergy of the patriarchate. Canon 283, 10th - Syn. Armen., a. 1911, tit. IV, cap. V, 643 h). 11th. - Syn. Armen.,

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1911, tit. IV, cap. V, 643 h); Syn. Alexandrin. Coptorum, a. 1898, sect. I I , cap. I I I , art. V I I , § 6, 3, I V ; sect. I I I , cap. I, art. I I I , I I I ; Syn. Sciarfen. Syrorum, a. 1888, cap. V I , art. V I I I , 5). 12th. - S. C. Caeremonialis, 3 June 1893. Canon 285. - Syn. Libanen. Maronitarum, a. 1736, pars I I I , cap. V I , 2, 22. § 1, 1st. - Syn. Libanen. Maronitarum, a. 1736, pars I I I , cap. I I , 2, I I I ; cap. I I I , 4. 1. § 1, 2nd. - Syn. Libanen. Maronitarum, a. 1736, pars I I , cap. X I V , 10; pars I V , cap. I I , 8. § 2. - Innocentius I V , ep. Sub catholicae, 6 March 1254, § 3, n. 5; Benedictus X I V , const. Apostolica praedecessorum, 14 February 1742; litt. ap. Quoniam, ven. Fratres, 6 March 1754, § 2; S. C. de Prop. Fide (C. G.), 8 July 1774, n. 2. - Syn. Carthaginen., a. 419, can. 6. Syn. Duinen. Armenorum, a. 719, can. 9; Syn. Partaven. Armenorum, a. 771, can. 5; Syn. Armen., a. 1911, 183, 3°, 395, 404; Syn. Alexandrin. Coptorum, a. 1898, sect. I I , cap. I I I , art. I I I , X I I - X I V ; sect. I I I , cap. I, art. I I I , IV, 11); Syn. Libanen. Maronitarum, a. 1736, pars I I , cap. I I , 12; cap. I I I , 3; Syn. Zamosten. Ruthenorum, a. 1720, tit. I I I , § I I ; Syn. Sciarfen. Syrorum, a. 1888, cap. V, art. I I I , 4, V - V I ; cap. V I I , art. I I I , 6, 6).

[*Latin ed. p. 521*]

Acta Pii PP. XII 521 ARTICLE IV Concerning the Patriarchal Curia. Canon 286 § 1. The Patriarch, for the governance of the entire patriarchate, must establish and maintain a properly constituted patriarchal curia, distinct from the curia of his own eparchy. The functions of both curiae, insofar as possible, should not be combined in the same persons. § 2. Those who assist the Patriarch in the governance of the entire patriarchate belong to the patriarchal curia, and they can be chosen from throughout the patriarchate and from both the clergy and the laity. § 3. The patriarchal curia shall be located at the patriarchal seat. Canon 287 § 1. The patriarchal curia consists of: the permanent Synod or Council, according to canons 288 and 296, the patriarchal tribunal, the patriarchal office for the administration of temporal goods, the patriarchal chancery, and patriarchal advisors. § 2. In addition to the persons required by common and particular law for the establishment of the aforementioned offices and councils, Bishops who hold an office with residence in the curia must be included in the patriarchal curia. § 3. In those matters in which common or particular law does not specify anything concerning the patriarchal curia, the rule, unless the nature of the matter prevents it, shall be taken from those which govern the eparchial curia. Canon 288. The Patriarch must have a permanently established Synod which assists him in expediting matters of greater importance and in defining questions concerning the patriarchate. Canon 289 § 1. The permanent Synod consists of the Patriarch as president and four Bishops appointed for a period of five years. § 2. Of these Bishops, two must be from the residential sees, designated in order of seniority, according to the date of their episcopal ordination. Concerning the patriarchal curia. — Syn. of

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Lebanon, Maronites, 1736, Part I, III, Chapter VI, 6. Canon 288. — Syn. of Constantinople, IV, 869, canon 26; S. C. de Prop. Fide, January 25, 1830, dub. 10. — Syn. of Lebanon, Maronites, 1736, Part IV, Chapter VII, 8. Canon 289 § 1. — S. C. de Prop. Fide, March 1, 1869, dub. 2. § 2. — Syn. of Chalcedon, 451, canon 26; Syn. of Nicaea, II, 787, canon 11; S. C. de Prop. Fide, March 1, 1869, dub. 2. — Theophilus Alexandrinus, canon 10.

[*Latin ed. p. 522*]

Acta Apostolicae Sedis - Commentarium 522 Officiale o § 3. Unus alterius Episcoporum a Patriarcha libere nominatur; alter ab Episcopis Patriarchae subiectis ad normam canonum eligitur. Hi Episcopi, exacto quinquennio, ad idem officium iterum assumi possunt; 2° Eodem tempore ac modo, designatur Episcopus qui sodalem Synodi permanentis, a Patriarcha nominatum vel ab Episcopis electum, substituat, si hic impedietur. § 4. Synodi permanentis sodales esse non possunt ii de quibus in can. 109, § 1. Can. 290 § 1. Si Patriarcha impediatur quominus Synodo permanenti intersit, Synodi sessionibus praeest, firmo iure particulari, antiquior episcopali ordinatione inter Episcopos Synodi sodales, redintegrato quinario numero per Episcopum substitutum a Patriarcha ad normam can. 289, § 3, n. 2, designatum. § 2. I Quoties Episcopus Synodi permanentis sodalis impeditur quominus sessionibus Synodi intersit, substituitur, si sit ex duobus Episcopis de quibus in can. 289, § 2, Episcopus immediate ex ordine sequens; si sit ex ceteris duobus, substituitur Episcopus de quo in can. 289, § 3, n. 2; 2° Si cum Episcopus, Synodi sodalis, a Patriarcha vel ab Episcopis electus, tum eius substitutus impediantur quominus interesse possint Synodi sessioni, et urgeat negotii definitio, idem Episcopus suffragium mittat ad Patriarcham per litteras, aperiendas in Synodi sessione. § 3. Quoties Synodus permanens definire debet negotium quod personam alicuius Episcopi Synodi sodalis vel eius eparchiam tangat, hic quidem audiendus est, sed in Synodo ei substituatur alius Episcopus ad normam § 2. Can. 291 o § 1. Munus secretarii Synodi permanentis gerit unus ex Episcopis synodalibus ab eadem Synodo designatus; acta autem sessionum praeses et omnes Synodi sodales subscribere debent. § 2. Patriarchae est presbyterum qui archivii Synodi permanentis curam suscipiat eligere, eumque a munere amovere. Can. 292 Synodus permanens negotia decidit per suffragia quae debent esse secreta. Can. 293 A decretis Synodi permanentis, extra ordinem iudiciarium datis, circa ea quae eidem iure reservantur datur recursus cum effectu devolutivo ad Sedem Apostolicam. Can. 289 § 3. — S. O. de Prop. Fide, 1 mart. 1869, dub. 2.

[*Latin ed. p. 523*]

Acta Pii PP. XII 523. Canon 294. Si quid res, quae ad competentiam Synodi Permanenti pertinere debet, definiri debeat dum celebratur Synodus Patriarchalis vel habetur Synodus electionum, res illa Synodo Permanenti

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reservatur ad decisionem.

Canon 295. Synodus Permanens convocari debet ter in anno, in temporibus stabilitis, et quoties res ad quae peragenda ius requirit consensum vel consilium Synodi.

Canon 296. Ubi, ob aliquam gravem causam, Synodus Permanens constituendi non possit, causa perdurante, constituatur, Sede Apostolica praemonita, Consilium Patriarchale quod Synodi Permanenti vices in omnibus suppleat.

Canon 297. § 1. Consilium Patriarchale constat: 1° Ex Episcopo residentiali, ordinatione episcopali antiquiore inter Episcopos a Patriarcha dependentes; 2° Ex Episcopo ad normam canonum ab Episcopis residentialibus electo.

§ 2. Exacto quinquennio, pro Episcopo ratione antiquioris ordinationis episcopalis designato substituitur Episcopus residentialis ex ordine immediate sequens; Episcopus autem electus ab Episcopis residentialibus, ab iisdem ad idem officium iterum assumi potest.

Canon 298. § 1. In curia patriarchali constitui debet ad normam iuris tribunal patriarchale, a tribunali eparchiae Patriarchae propriae distinctum.

§ 2. Tribunal patriarchale proprios iudices, promotorem iustitiae et vinculi defensorem habeat, atque instructum sit auditoribus, notariis, aliisque necessariis ministris.

§ 3. Iudicibus, auditoribus atque promotore iustitiae exceptis, ceteri in § 2 recensiti iidem esse possunt in tribunali patriarchali et eparchiali.

Canon 299. § 1. Pro administratione bonorum patriarchatus, in curia patriarchali speciale Officium, ab illo Officio distinctum quod administrationem bonorum eparchiae Patriarchae propriae curat, constituendum est, constans oeconomo, ratiocinatore et aliis necessariis ministris.

§ 2. Oeconomus patriarchalis Officio administrationis immediate praeest et bona patriarchatus ad normam canonum administrat.

[*Latin ed. p. 524*]

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2° The office of the patriarchal economist is entrusted to a cleric who is faithful, diligent, of proven life, and experienced in the administration of temporal goods; but it cannot be validly conferred upon those who are connected to the Patriarch by blood or affinity up to the fourth degree, inclusive.

3° With the consent of the permanent Synod, the Patriarch names and removes the economist, from whom depends the exercise of the office.

4° The office of patriarchal economist may be combined, with the consent of the permanent Synod, with the office of economist of the Patriarch's own eparchy.

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§ 3. The patriarchal economist must render to the permanent Synod, in writing, an accounting of the administration annually, and whenever it is requested by the Synod itself; the Synod, through at least two synodal bishops, examines the accounts presented by the economist, recognizes the area, and carries out or orders to be carried out suitable inspections of goods, documents, and names, even unexpectedly, and diligently provides for the preservation, protection, and increase of the patriarchal patrimony.

Can. 300 § i. In the patriarchal curia, a patriarchal chancellor shall be established by the Patriarch, after hearing the permanent Synod, who shall be a priest of greater standing, without exception.

§ 2. The patriarchal chancellor is in charge of the patriarchal chancery and archive, and from his office, the first notary of the patriarchate is constituted.

§ 3. The Patriarch may appoint an assistant to the chancellor, who also serves as a notary.

Can. 301 § 1. In accordance with canon 140, the Patriarch may establish other notaries for the entire patriarchate, besides the chancellor and his assistant.

§ 2. The canons 440 and 441 apply to patriarchal notaries.

Can. 302 A council or, as they say, a commission for liturgical matters must be established by the Patriarch, in order to examine and print liturgical books, in accordance with canon 279, § 2, and to deal with matters pertaining to the Liturgy.

Can. 303 The Patriarch, after hearing the permanent Synod, may appoint certain theologians and jurists as patriarchal consultants from among priests of both rites, who are distinguished by doctrine and prudence, to offer their services to clarify more difficult questions and to have matters entrusted to them.

Can. 302. — Syn. Armen., a. 1911, 614, 615; Syn. Alexandrin. Coptorum, a. 1898, sect. I I , cap. I, art. I, 9; Syn. Libanen. Maronitarum, a. 1736, pars I, cap. I I I , 5; pars I I I , cap. V I , 2, 22; Syn. Sciarfen. Syrorum, a. 1888, cap. I I I , art. I I I , 7, 3).

[*Latin ed. p. 525*]

Acta Pii PP. XII 525, Canon 304: In the patriarchal curia, an archive of the patriarchate must be diligently established, ordered, and preserved, according to the norms of canon 442 and following.

Canon 305: The expenses of the patriarchal curia are defrayed from the goods which the Patriarch can use for this purpose; if these are not sufficient, each particular diocese, according to the measure determined by the patriarchal synod, as mentioned in canon 340, § 1, shall contribute to them.

ARTICLE V: Concerning the patriarchal see being vacant or impeded.

Canon 306: The patriarchal see becomes vacant according to the norm of

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canon 468, § 1.

Canon 307: When the patriarchal see is vacant, unless the Apostolic See has judged it fitting to appoint an administrator, the administration of the patriarchate, saving the particular law, passes to the Bishop who, among those holding office with residence in the patriarchal curia, is the oldest in terms of episcopal ordination.

Canon 308: The duties of the patriarchal administrator are:

1° To immediately notify the Apostolic See and all the Patriarchal Bishops, both titular and others, and other local hierarchs, except for the archpriests, of the vacancy.

2° To carefully observe, or to ensure that others observe, the particular norms which, according to the common law or the particular law, or, if any exist, the instructions of the Apostolic See, prescribe for various circumstances in which a vacancy has occurred.

3° To convene the Fathers of the Synod according to canon 221, and to diligently and faithfully arrange all other matters necessary for the election of a Patriarch.

(References to other councils and papal documents are omitted for brevity, as they are not part of the translation of the provided text.)

[*Latin ed. p. 526*]

Acta Apostolicae Sedis - Official Commentary 526 Canon 309. The administrator of the patriarchate, during a vacancy, enjoys the same rights and is subject to the same duties as the administrator of a vacant diocese, both within the Patriarch's own diocese and in other territories of the patriarchate where dioceses or exarchates have not been established.

Canon 310. § 1. Unless otherwise determined by the nature of the matter or by a legal provision: 1° The ordinary jurisdiction of the Patriarch, in spiritual and temporal matters, passes to the administrator of the patriarchate during a vacancy, according to canon 311; 2° The administrator may execute rescripts of the Apostolic See which have been referred to the Patriarch, and he also regularly possesses the habitual faculties of the Patriarch granted by the Apostolic See.

§ 2. The administrator of the patriarchate during a vacancy may introduce nothing new.

Canon 311. § 1. The competence of the administrator of the patriarchate during a vacancy does not extend to those matters which cannot be carried out except with the consent of, or after hearing, the Bishops assembled in a patriarchal synod or an election synod.

§ 2. The administrator of the patriarchate during a vacancy cannot remove from office or transfer the Patriarch's syncelli, even though they lack the episcopal character.

§ 3. He does not enjoy the privileges mentioned in canons 283 and 285.

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Canon 312. The administrator of the patriarchate during a vacancy precedes the Metropolitans, Archbishops, Bishops, and other members of the patriarchal hierarchy, except in the synod for the election of the Patriarch.

Canon 313. The newly elected Patriarch must demand an accounting from the administrator of the patriarchate regarding his administration.

Canon 314. § 1. If, according to canon 467, the patriarchal see is impeded: 1° With regard to the governance of the Patriarch's own diocese, the prescription of the same canon 467 shall be observed; 2° The governance of the entire patriarchate shall be entrusted to the residential Bishop subject to the Patriarch, in order of precedence, unless the Patriarch designates another Bishop, or even a priest of outstanding merit, if circumstances so suggest.

[*Latin ed. p. 527*]

Acta Pontificia, Pontificium XII, 527, 3°. If the Patriarch, in the matters concerning which the following canon [467, § 4] speaks, should arise, he shall, in the first place, appeal directly to the Apostolic See, so that the latter may provide [for the matter]. § 2. With regard to a Bishop or priest concerning whom the prescription of canon 310, 311, is applicable, as mentioned in § 1, number 2, it shall be observed. § 3. He who has accepted the administration [of a diocese] shall, at the very first, inform the Apostolic See of the impediment to the see and of the acceptance of the administration.

CHAPTER VII: Concerning Archbishops and other Metropolitans.

Canon 315. The Metropolitan presides over the ecclesiastical province, which dignity is joined with a determined or recognized episcopal see by the Roman Pontiff or by the Œcumenical Synod.

Canon 316. The restoration of metropolitan sees, or the exercise of the rights and offices of the Metropolitan in patriarchates, is reserved to the Patriarch, with the consent of the Bishops in the patriarchal synod or in a synod of elections convened, with the exception of the confirmation of the Apostolic See.

Canon 317. The Metropolitan is to be commemorated by the clergy of his province in the Divine Liturgy and in other divine offices, according to the laws concerning liturgical matters.

Canon 318. Except for the prescription of canon 321, 339, the Metropolitan, in his own diocese, has the same obligations and the same rights as a Bishop in his own.

Canon 315. — Synodus Constantinopolitana I, V, year 809, canon 17. — Canones Apostolorum, 34; Synodus Antiochensis, year 341, canon 9. — Synodus Mar Isaaci Chaldaeorum, year 410, canon 18; Synodus provincialis Alba-Iulien. et Fagarasien. Rumenorum, year 1872, title I I, chapter I I I, 1; Synodus Zamosten. Ruthenorum, year 1720, title V.

Canon 316. — Synodus Alexandrina Coptorum, year 1898, section I I

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I, chapter I, article I V. Concerning the jurisdiction of the Metropolitan; Synodus Libanensis Maronitarum, year 1736, part I I I, chapter I V, 14; Synodus Sciarfen. Syrorum, year 1888, chapter V I I, article I V, concerning the Metropolitan.

Canon 317. — Synodus Constantinopolitana I V, year 869, canon 10; Benedict XIV, encyclical letter *Ex quo*, March 1, 1756, § 22. — Synodus provincialis Alba-Iulien. et Fagarasien. Rumenorum, year 1872, title I I, chapter I I I, 1; Synodus Leopolien. Ruthenorum, year 1891, title V I I, chapter I I, 4.

Canon 318. — Synodus Nicaena I I, year 787, canon 11.

[*Latin ed. p. 528*]

§28. Acta Apostolicae Sedis - Official Commentary. Canon 319. The Metropolitan, dependent on the Patriarch, within his province, in addition to those things which are granted to him by common law, has the following powers: 1. To ordain Bishops within his province within the time determined in canon 396, § 1, n. 1, and to install them; 2. To see that the faith and ecclesiastical discipline are accurately observed, and to inform the Patriarch of any abuses; 3. To institute those presented to benefices by the founders, if the neighboring Ordinary has failed to do so within the time prescribed by law, provided that he is not detained by a just impediment; and also to nominate an administrator for the neighboring diocese, if the Ordinary, having been warned, has neglected to do so; 4. To conduct a canonical visitation, for a cause previously approved by the Patriarch, if the Ordinary has neglected to do so; and during the visitation, he may preach, hear confessions, inquire into the life and conduct of the clergy, report to the Ordinaries any clergy noted for scandal, so that they may be punished, and punish notorious offenses, or manifest injuries done to himself or to others, with just penalties, not excluding censures; 5. In all churches, even those exempt, after warning the local Ordinary, if the church is a cathedral, to perform the pontifical rites, as the Bishop does in his own territory, to bless the people, but not to exercise any other functions which require jurisdiction; also, in a stauropegial church, with the presumed consent of the Patriarch; 6. To grant indulgences of two hundred days, as in his own diocese.

Canon 320, § 1. The Metropolitan, outside of the Patriarchates, within his province, in addition to those things which are granted to him by common law, has the following powers: 1. To supply the negligence of the diocesan council, if within the prescribed time, it has not elected an administrator for the vacant see; 2. To see that the faith and ecclesiastical discipline are accurately observed, and to inform the Roman Pontiff of any abuses, according to the firm prescription n. 5.

Canon 319. - Synods: Alexandrian of the Copts, 1898, section III, chapter I, article IV, concerning the jurisdiction of the Metropolitan; Syrian of Sciar-

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fen, 1888, chapter VII, article IV, concerning the Metropolitan. 1°. - Synods: Nicaean I, 325, canon 6; St. Xystus III, letter Si quantum humanis, July 8, 435; St. Leo I, letter Omnium quidem, January 13, 444. - Synod of Lebanon of the Maronites, 1736, part III, chapter IV, 17; Provincial Synod of Alba-Iulia and Fagaras of the Romanians, 1872, title II, chapter III, 3. 2°. - Synod of Antioch, 341, canon 9. - Synod of Alba-Iulia and Fagaras of the Romanians, 1872, title II, chapter III, 6; Synod of Zamost of the Ruthenians, 1720, title V. 4°. - Synod of Constantinople IV, 869, canon 19. - Synod of Carthage, 419, canon 56. - Synod of Alba-Iulia and Fagaras of the Romanians, 1872, title II, chapter III, 6.

Canon 320, § 1, 1°. - Synod of Alba-Iulia and Fagaras of the Romanians, 1872, title II, chapter III, 5; Synod of Zamost of the Ruthenians, 1720, title V. § 1, 2°. - Synod of Antioch, 341, canon 9. - Synod of Alba-Iulia and Fagaras of the Romanians, 1872, title II, chapter III, 6; Synod of Zamost of the Ruthenians, 1720, title V.

[*Latin ed. p. 529*]

Acta Pii Pp. XII 529 3° To conduct a canonical visitation, for a cause previously approved by the Apostolic See, if the Ordinary neglects to do so, according to the firm prescription no. 5; and during the time of the visitation, he may do those things which are mentioned in can. 319, no. 4; 4° To fulfill those things which are enumerated in can. 319, nos. 1, 3, 5, 6; 5° In the archdiocese, to inform the Archbishop of any abuses mentioned in no. 2, and to obtain from him approval of the cause mentioned in no. 3. § 2. To the Metropolitans, who are not subject to a Patriarch or Archbishop, it also pertains to communicate to the Bishops of their province, and to those of the Oriental or of the entire Church, the acts of the Supreme Pontiff, unless the Apostolic See provides otherwise; and to diligently ensure the faithful execution of the prescriptions contained in these acts; 2° The prescriptions of can. 249, § 1, nos. 1, 2, and 259, § 3, and, after hearing the Bishops of the province, can. 279, § 2, are also applicable to them. Can. 321 § 1. The Metropolitan, outside of a patriarchate, is obliged, within three months from his episcopal ordination, or, if he has already been ordained, from his canonical institution in the Consistory, to request, either in person or through a procurator, the pallium from the Roman Pontiff, which is the sign of metropolitan authority. § 2. Before the imposition of the pallium, the Metropolitan cannot celebrate a Synod nor ordain Bishops. § 3. The Metropolitan may use the pallium within any church, even one exempt from his province, in the performance of pontifical functions, on designated days; but he may not use it outside of the province, even if the consent of the local Hierarchy is obtained. Can. 322 The pallium, which the Roman Pontiff confers for life upon a certain see, or upon a certain Bishop, for honor's sake, does not carry with it any jurisdiction, nor any archiepiscopal or metropolitan title, unless otherwise stated in the Apostolic Letters. Can.

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320 § 1, 3<. — Syn. Constantinopolitan. I V , a. 869, can. 19 - Syn. Carthaginen., a. 419, can . 56. - Syn. prov . Alba-Iulien. et Fagarasien. Rumenorum , a. 1872, tit. I I , cap. I I I , 6. § 1, 4°. — Syn. Nicaen. I, a. 325, can . 6; S. Xystus I I I , litt. Si quantum humanis, 8 iul. 435; S. LeoM . , litt. Omnium quidem, 12 ian. 444; Clemens VIII , const. Decet Romanum Pontificem, 23 febr. 1596, § 2; Pius V I I , const. ap. In universalis Ecclesiae, 22 febr. 1807. § 1, 5°. — Vide fontes ad nn. 2, 3. § 2, 2°. — Canones Apostolorum, n. 34; Syn. Antiochen., a. 341, can. 9, 1 1 ; Syn. Carthaginen., a. 419, can. 29. - Syn. prov . Alba-Iulien. et Fagarasien. Rumenorum, a. 1872, tit. I I , cap. I I I , 2 et 3 ; a. 1900, tit. I I , cap . I I , § 1. Can. 321. — Syn. Constantinopolitan. I V , a. 869, can. 27. - Syn. Libanen. Maronitarum, a. 1736, pars I I I , cap . V I , 7, XXIII ; Syn. prov. Alba-Iulien. et Fagarasien. Rumenorum , a. 1872, tit. I I , cap . I I I , 7; Syn. Leopolien. Ruthenorum, a. 1891, tit. V I I , cap. II. 4 § 3. — Syn 3"4 - ACTA, vol. Constantinopolitan. I V , a. 869, can. 27. XXIV. n. 9 - 15-8-1957.

[*Latin ed. p. 530*]

Acts of the Apostolic See - 530, Official Commentary, Canon 323: Bishops who are not subject to any Patriarch, Archbishop, or Metropolitan, Exarchs with their own territory, and Apostolic Exarchs, may designate a nearby Metropolitan, with the prior approval of the Apostolic See, to whom shall be stably assigned the rights and obligations which are commonly attributed to a Metropolitan by law.

Canon 324: Among Metropolitans, the Archbishop excels, which dignity is joined with a metropolitan see, situated outside of a patriarchate, determined or recognized by the Roman Pontiff or by the Ecumenical Synod.

Canon 325, § 1: The Roman Pontiff freely names or legitimately confirms and appoints the Archbishop to a particular Church.

§ 2: In the election of an Archbishop, the prescriptions of canons 221-239 concerning the election of a Patriarch shall be observed, with firm adherence to § 3.

§ 3: 1° The Synod for the election of an Archbishop is convened first, in order of precedence, by the Metropolitan, or, if there are no Metropolitans in the archiepiscopal province, by the first Bishop; 2° It is not permitted to proceed with the proclamation and enthronement of the elected, even if he is a Bishop, unless after the confirmation of the Supreme Pontiff.

Canon 326, § 1: To the Archbishop, besides those things which pertain to him as a Metropolitan within his province, according to canon 320, belong the following throughout the entire archiepiscopal territory: 1° To regulate the election of the Bishops of his own archdiocese, observing the prescriptions of canons 251-255. Where, however, the nomination of Bishops is reserved to the Roman Pontiff, it pertains to the Archbishop, with the cooperation of those designated according to the instructions of the Apostolic

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See, to propose to the Roman Pontiff the names of suitable persons; Canon 324. — Synod of Carthage, year 439, canon 17.

Canon 325, § 1. — Innocentius III, letter *Rex regum*, February 25, 1204; Clement VIII, constitution *Decet Romanum Pontificem*, February 23, 1598, § 3.

— Synod of Trullo, year 691, canon 39.

§ 2. — Innocentius III, letter *Ad honorem Dei*, year 1204; letter *Ego...,* year 1204; letter *Cum omnes*, year 1204; Innocentius IV, constitution *Novit ille*, December 20, 1251; Sacred Congregation of the Propagation of the Faith, June 9, 1642.

— Synod of Trullo, year 691, canon 39.

Canon 326, § 1, 1°. — Synod of Nicaea I, year 325, canon 6; Synod of Ephesus, year 431, canon 8; Synod of Chalcedon, year 451, canon 25; Synod of Nicaea II, year 787, canons 2, 3; Clement VIII, constitution *Decet Romanum Pontificem*, February 23, 1596.

— Synod of Antioch, year 341, canons 16 and 19. Synod of Alba-Iulia and Fagaras of the Romanians, year 1872, Title II, Chapter III, 3; Synod of Zamostien of the Ruthenians, year 1720, Title V.

[*Latin ed. p. 531*]

1. Within the time limit prescribed by canon 396, § 1, no. 1, to ordain Metropolitans, and to enthrone them;

2. To ensure that Metropolitans diligently safeguard the faith and ecclesiastical discipline, and to see that the clergy and people also take care to uphold them, and to inform the Roman Pontiff of any abuses;

3. To admonish Metropolitans who are negligent in the discharge of their duties, and, if they do not heed such admonitions, to report them to the same Roman Pontiff;

4. To supplement the negligence of Metropolitans, with respect to matters pertaining to canons 319, no. 3, and 320, § 1, no. 3, and to appoint an administrator for a vacant metropolitan see, if the diocesan council does not elect one within the prescribed time;

5. To send encyclical letters to all the hierarchs of the territory, who are to ensure that these are publicly read and explained;

6. To diligently ensure the firm promulgation of the laws enacted in the archiepiscopal synod, according to canon 350, § 1;

7. To authentically interpret the laws of the archiepiscopal synod, with the consent of the permanent synod, until a future synod resolves the matter otherwise;

8. Each year, except in years in which the archiepiscopal synod is held, to convene the hierarchs of the place, either of the entire archdiocese or of some province or region, for consultations, provided that, in the latter case,

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at least once every five years, all should be convened;

9. To grant dispensations from impediments to marriage, which Patriarchs are lawfully empowered to remove;

10. To perform the actions described in canons 319, nos. 5 and 6;

11. When any metropolitan see is vacant, to exercise the rights and perform the duties described in canon 320, § 1, throughout the entire province;

12. To receive appeals in cases in which the canons allow appeals to the Patriarch.

§ 2. Unless otherwise established by the nature of the matter or by law, the Archbishop can validly exercise his authority only within the archdiocese.

1. Canon 327, § 1. Unless otherwise provided by particular law, those things which, according to canon 248, § 1, are attributed to the Patriarch in the patriarchal synod or in the election synod, also belong to the Archbishop in the archiepiscopal synod or in the election synod; and decisions regarding individual matters of public law are to be made according to canons 326, § 1 and 2.

* Synod of Leopoldia of the Ruthenians, 1891, Title V, Chapter II, § 1, 3.

* Synod of the province of Alba-Iulia and Fagaras of the Romanians, 1872, Title II, Chapter III, § 1, 4.

* Synod of the province of Alba-Iulia and Fagaras of the Romanians, 1872, Title II, Chapter III, § 1, 5.

* Synod of Lebanon of the Maronites, 1736, Part III, Chapter IV, 32.

* Cf. Pius XI, apostolic letter *Crebrae allatae sunt*, issued *Motu Proprio*, February 22, 1949, canon 32, § 2.

[*Latin ed. p. 532*]

Acta Apostolicae Sedis - Commentary 532. Official acts cannot be issued, nor can they have effect, unless after the confirmation of the Apostolic See has been obtained. § 2. 1° The Archbishop shall have a permanently established Synod, or a Council, concerning which the prescriptions contained in canons 288-297 regarding a permanent Synod or a patriarchal Council must be observed; 2° The Archbishop, with the permanent Synod, can only perform those things which are expressly established by law.

Canon 328. The Archbishop, with the consent of the permanent Synod, can erect an exarchate, change its boundaries, or suppress it, with greater certainty, as soon as the Apostolic See has been informed.

Canon 329. Those things which are prescribed by canons 242, 244, 258, 259, §§ 2, 3, 269, 273, 275, 279, 298, 299, 302, 305, concerning the Patriarch, shall also be observed concerning the Archbishop.

Canon 330. § 1. The Archbishop is obligated to commemorate the Roman Pontiff in the divine Liturgy and in other divine offices, and to see to it that

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this same obligation is fulfilled by all Metropolitans, Bishops, and other hierarchs and clerics within his territory, according to the norms of the liturgical laws.

§ 2. Metropolitans, Bishops, and other hierarchs throughout the entire archdiocese must commemorate the Archbishop in the divine Liturgy and in other divine offices, after the Roman Pontiff.

Canon 331. The Archbishop may have an apocrisiarium with the Apostolic See, to be designated after consultation with the permanent Synod and with the prior consent of the Apostolic See.

Canon 332. The Archbishop enjoys the privilege which is granted to the Patriarch in canon 283, nos. 1, 6, within the archdiocese.

Canon 333. The Archbishop, by his very office, enjoys the privilege of the assisting Prelate at the pontifical throne.

Canon 329. — Sacred Congregation of the Propagation of the Faith, letter (to the Metropolitans of Alba-Iulia and Fagaras), March 22, 1881, no. 2. — Council of Antioch, year 341, canon 11; Council of Carthage, year 419, canons 26, 29. — Provincial Council of Alba-Iulia and Fagaras of the Romanians, year 1872, Title V, Chapter VI; year 1900, Title II, Chapter II, § 1.

Canon 330 § 2. — Fourth Council of Constantinople, year 869, canon 10. — Council of Lviv of the Ruthenians, year 1891, Title VII, Chapter II, 4.

[*Latin ed. p. 533*]

Acta Pontificiorum Pontificis XII, 533. Canon 334. Archiepiscopus, si condicio id patiatur, uti potest pallio albo.

Canon 335, § 1. Aequiparatur Archiepiscopo Catholicus qui titulo Patriarchae non fruitur.

§ 2. Aequiparatur Archiepiscopo Metropolita qui titulo et dignitate Patriarchae praedestinatur, cum firmis officiis quae ex eius subiectione ad potestatem Patriarchae fluunt, et exclusis iuribus de quibus in can. 331, 334, et aliis quae pallium respiciunt.

Canon 336. Vacante archiepiscopatu, ad primum, ordine praecedentiae, Metropolitam, vel si in archiepiscopatu Metropolitae non sunt, ad primum Episcopum, incumbit peragere ea quae in can. 308 Administratori patriarchatus sede vacante tribuentur.

Canon 337, § 1. Quae canonibus 310-314 de Administratione patriarchatus sede vacante vel impedita statuuntur, serventur etiam de Administratore archiepiscopatus sede vacante vel impedita.

§ 2. Administrator archiepiscopatus sede vacante vel impedita, in locis ubi eparchiae vel exarchiae constitutae non sunt, fruitur iuribus et tenetur officiis quibus Administrator eparchiae vacantis.

§ 3. De Administratore eparchiae propriae, Archiepiscopo servetur prae-

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scriptum can. 467 et 469.

Canon 338. Episcopis titulo Archiepiscopi vel Metropolitae honoris causa auctis, nullum exinde ius competit praeter praerogativam honoris et ius praecedentiae.

Canon 339, § 1. Archiepiscopus praecedit ceteris Metropolitæ, Metropolita qui praeest provinciae praecedit, sive Metropolitae, sive Archiepiscopo honoris causa; hic Episcopo, firmum can. 414.

Canon 337, § 3. — Synodus Zamostenensis, Ruthenorum, anno 1720, titulus V.

Canon 339. — Synodus Chalcedonensis, anno 451, canon 12.

— Synodus Armena, anno 1911, 229; Synodus provinciae Alba-Iulien. et Fagarasien. Rumenorum, anno 1872, titulus I, caput II, 1.

[*Latin ed. p. 534*]

534 Acta Apostolicae Sedis - Official Commentary § 2. Among Metropolitans who do not preside over provinces, and Archbishops for honor's sake, precedence is given to the one who was first promoted to the metropolitan or archiepiscopal see; if they were promoted at the same time, precedence is given to the one with the older episcopal ordination; if they received ordination at the same time, precedence is given to the one who is older in age. CHAPTER VIII Concerning Patriarchal Synods, Archdiocesan Synods, Synods of Various Rites, or Synods of Various Provinces. Canon 340 § 1. Bishops and other members of the Hierarchy, subject to the Patriarch or Archbishop, convene in a patriarchal or archdiocesan Synod. This Synod is convened by the Patriarch or Archbishop, who presides over it; and, after hearing the permanent Synod, he designates the place of celebration. § 2. Bishops and other members of the Hierarchy of ecclesiastical provinces established outside of patriarchates and archdioceses, convene in a provincial Synod. This Synod is convened by the Metropolitan who is not subject to a Patriarch or Archbishop, and, after hearing all those who are required to attend with deliberative power, he designates the place of its celebration within the territory of the province, and he presides over it. § 3. Bishops and other members of the Hierarchy of various rites may convene in a Synod, having obtained permission from the Roman Pontiff, who determines the place of celebration of the Synod, and designates his Legate to convene the Synod and preside over it. § 4. Bishops and other members of the Hierarchy of various provinces not subject to a Patriarch or Archbishop may convene in a Synod, with a Legate designated by the Roman Pontiff, who convenes the Synod and presides over it. § 5. In designating the place of celebration of the Synods mentioned in §§ 1, 2, and 4, the patriarchal or metropolitan church should be preferred, unless a just impediment prevents it. Concerning Patriarchal Synods,... — S. Victor, letter a. c. Syn. Libanen. Maronitarum, a. 1736, part I I I , chapter IV, 29. 190: «I also could speak like

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you.» - Canon 340 § 1. — Syn. Constantinopolitan. IV, a. 869, canon 17. - Syn. Carthaginen. a. 419, canons 76, 88, 94. - Syn. Armen., a. 1911, 183, 3°, 200, 5; title I I , chapter V, Concerning the Patriarchal or National Synod; 225; Syn. Alexandrin. Coptorum, a. 1898, section I I I , chapter I, article I I I , I V , 10); chapter V, I; Syn. Sciarfen. Syrorum, a. 1888, chapter V I I , article I I I , 6, 16); chapter IX, article I V , Concerning Synods. § 2. — Syn. Nicaen. I, a. 325, canons 4 and 6; Syn. Chalcedonen., a. 451, canon 19; Syn. Constantinopolitan, IV, a. 869, canon 17. - Syn. Antiochen., a. 341, canons 16, 20; Syn. Carthaginen., a. 419, canons 76, 88, 94; Syn. Trullan., a. 691, canon 8. - Syn. prov. Alba-Iulien. et Fagarasien. Rumenorum, a. 1872, title I I , chapter I I I , 3; title I I I , chapter I I I ; Syn. prov. Kobrinen. Ruthenorum, a. 1626, canon 13; Syn. Leopolien. Ruthenorum, a. 1891, title X I V . § 4. — Syn. Carthaginen., a. 419, canon 98.

[*Latin ed. p. 535*]

Acta PP. XII, 535, Canon 341, § 1. All must attend the Synod with deliberative suffrage, except for the President, the residential Bishops, who may send their Coadjutor or Auxiliary; the titular Bishops, the Apostolic Administrators of particular churches, the Exarchs, and the Administrators of vacant sees. § 2. Other members of both the clergy, convened to the Synods, possess only a consultative vote, unless the President of a monastic congregation and the President of a federation of monastic congregations, or, by secret vote, the Fathers of the Synod, expressly grant them deliberative suffrage. Canon 342. In addition to those mentioned in Canon 341, § 1, the following must be called: 1° To the patriarchal Synod, the President of the Congregation of Congregations, the President of the Federation of Congregations, and the superiors of other clerical religious orders; 2° To the archiepiscopal and provincial Synods, the superiors of monasteries of their own right, saving the particular law, and other superiors of major clerical religious orders who reside in the territory, and the consultants of each particular church, whose hierarch normally must attend the Synod according to Canon 341, § 1, who shall send two consultants, collegially designated, to the Synod. Canon 343. Those mentioned in Canon 109, § 1, may not attend the Synods. Canon 344. The patriarchal, archiepiscopal, and provincial Synods shall be held as often as the Patriarch or Archbishop, with the consent of the Permanent Synod, or the Metropolitan, with the consent of the comprovincial Bishops, shall deem it necessary, and at least every twenty years. Canon 341. — Syn. Constantinopolitan. IV, a. 869, canon 17; St. Leo M., letter Omnium quidem, January 13, 444. - Syn. Alexandrin. Coptorum, a. 1898, section I, chapter V, paragraphs II-V; Syn. prov. Alba-Iulien. et Fagarasien. Rumenorum, a. 1872, title III, chapter III; Syn. Sciarfen Syrorum, a. 1888, chapter VII, article III, paragraphs 6, 16). § 1. — Syn. Carthaginiensis, a. 419, canon 21, 79, 80, 128. - Syn. Armen., a. 1911, 226, 227. Canon 342, I. — Syn. Constantinopolitan. IV, a. 869, canon 17. - Syn.

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Carthaginiensis, a. 419, canon 79. 2°. — Syn. Chalcedonensis, a. 451, canon 19; Syn. Constantinopolitan. IV, a. 869, canon 17; Clement XIII, letter ap. In summo apostolatus, June 15, 1765; Sacred Congregation of the Propagation of the Faith, letter (to the Bishop of Magno-Varadinen. Rumen.), September 23, 1871, n. 2. - Syn. Laodieensis, a. 347/381, canon 40; Syn. Carthaginiensis, a. 419, canon 79. Canon 344. — Syn. Nicaen. I, a. 325, canon 5; Syn. Chalcedonensis, a. 451, canon 19; Syn. Mcaen. II, a. 787, canon 6; Syn. Constantinopolitan. IV, a. 869, canon 17; Urbanus VIII,

[*Latin ed. p. 536*]

Acta Apostolicae Sedis - Commentary 536, Official Canon 345, § 1. If, through a just impediment, someone is unable to attend the Synod: 1° All those who possess the right to deliberative suffrage shall send a proxy and prove the impediment; 2° Those concerning whom notification of the impediment to the Synod is required according to canon 342, and, with the exception of the designated consultors of the diocese, may send a proxy in their place to the Synod. § 2. If the proxy is one of the Fathers who possesses the right to deliberative suffrage, he shall not enjoy double suffrage; if he is not one of them, he shall have only consultative suffrage. Canon 346. For the validity of participation, an absolute majority of the Fathers possessing the right to deliberative suffrage must be present. Canon 347, § 1. 1° In each Synod, the president determines the order to be followed in examining the matters, with the consent of the Fathers, if it is a provincial Synod; 2° Each Father may add other questions to those proposed, after they have been approved by the president of the Synod, having heard two bishops in order of precedence. § 2. The president of the Synod, having obtained, if he is not the legate of the Roman Pontiff, the consent of the Fathers, opens, adjourns, postpones, or concludes the Synod. *Sacrosanctum apostolatus*, March 12, 1625; *S. O. de Prop. Fide*, Instruction of August 9, 1760, n. 1; (*C.G.*), July 8, 1774, n. 1. - Canons of the Apostles, 37; Synod of Antioch, year 341, canon 20; Synod of Carthage, year 419, canons 21, 55; Synod of Trullo, year 691, canon 8. - Synod of Armenia, year 1911, sections 200, 5°, 224; Synod of Mar Isaaci of the Chaldeans, year 410, canon 6; Synod of Alexandria of the Copts, year 1898, section III, chapters V, XIV; Synod of Lebanon of the Maronites, year 1736, part III, chapter IV, 29; chapter VI, 2, 12; Provincial Synod of Alba Iulia and Fagaras of the Romanians, year 1872, title III, chapter III; Synod of Sciarfena of the Syrians, year 1888, chapter IX, article IV, 6. Canon 345. - Synod of Chalcedon, year 451, canon 19. - Synod of Laodicea, year 347/381, canon 40; Synod of Carthage, year 419, canon 79; Synod of Trullo, year 691, canon 8. - Synod of Armenia, year 1911, sections 227, 228; Provincial Synod of Alba Iulia and Fagaras of the Romanians, year 1872, title III, chapter III. Canon 347. - St. Theodore Studite, Epistle I, 28, § 1, 1°. - Synod of Armenia, year 1911, section 232; Provincial Synod of Alba Iulia and Fagaras of the Romanians, year 1872, title III, chapter III. § 2. -

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Provincial Synod of Alba Iulia and Fagaras of the Romanians, year 1872, title III, chapter III.

[*Latin ed. p. 537*]

Acta Pii Pp. XII 537: Canon 348: "Whenever a Synod is begun, it is not permitted to any of those who ought to be present to depart, unless for a just cause, approved by the President of the Synod, if he is the Legate of the Roman Pontiff, or by the Synod itself."

Canon 349: "The Fathers assembled in the Synod diligently inquire and determine what matters appear to be suitable for the growth of the faith, for the regulation of morals, for the correction of abuses, for the resolution of controversies, and for the preservation or introduction of a single and uniform discipline, for their respective territories."

Canon 350, § 1: "When the Synod is concluded, the President transmits all the acts and decrees to the Apostolic See, and these are not promulgated before they have been approved by the same; meanwhile, all who have participated in the Synod ought to observe secrecy concerning the acts and matters treated; the Fathers of the Synod themselves shall designate and determine the manner of promulgation of the decrees and the time when the promulgated decrees shall take effect."

§ 2: "The decrees of the Synods obligate in their respective territories, and the local Hierarchs cannot dispense from them, except in singular cases and for a just cause.

Canon 348. — Synod of Alba-Iulien and Fagarasien of the Romanians, in the year 1872, Title III, Chapter III.

Canon 349. — First Council of Nicaea, in the year 325, canon 5; First Council of Constantinople, in the year 381, canon 2; Council of Chalcedon, in the year 451, canons 17, 19; Second Council of Nicaea, in the year 787, canon 6; Fourth Council of Constantinople, in the year 869, canon 26; Leo XIII, Apostolic Letter, June 15, 1901; Sacred Congregation for the Propagation of the Faith (C. P.), Instruction, May 31, 1629; (C. P.), June 7, 1638, n. 2; Decree, July 20, 1760, n. 6; Instruction, August 9, 1760; Letter, July 12, 1867, n. 1.

Canons of the Apostles, 37; Council of Antioch, in the year 341, canon 20; Council of Laodicea, in the year 347/381, canon 40; Council of Carthage, in the year 419, canons 36, 61, 98, 106; Council of Trullo, in the year 691, canons 8, 25; St. Basil the Great, canon 47.

Synod of the Armenians, in the year 1911, 223; Synod of the Maronites of Lebanon, in the year 1736, Part III, Chapter XIV, 29; Synod of Alba-Iulien and Fagarasien of the Romanians, in the year 1872, Title III, Chapter III; Synod of Zamosten of the Ruthenians, in the year 1720, Title IV.

Canon 350. — Benedict XIII, Apostolic Letter, July 19, 1724; Benedict XIV, Apostolic Letter, September 1, 1741; Pius IX, Constitution, July 4, 1867, n. 5;

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Sacred Congregation for the Propagation of the Faith, Letter, July 12, 1867, n. 1; Letter, September 23, 1871, n. 2.

Synod of the Armenians, in the year 1911, 234; Title XII, Chapter Unique, Concerning the Constitutions of this Council; Synod of Alba-Iulien and Fagarasien of the Romanians, in the year 1872, Title III, Chapter III; Synod of Zamosten of the Ruthenians, in the year 1720, Title V; Title IX.

§ 1. — St. Gregory the Great, Letter, May, in the year 599: "Furthermore, it has reached us"; St. Nicholas I, Letter, March 18, 862: "What you say"; Letter, March 865: "...Although you say"; Leo XIII, Apostolic Letter, July 15, 1901; Sacred Congregation for the Propagation of the Faith, Decree, May 27, 1715; (C. G.), May 23, 1837; Letter, May 29, 1838; Decree, August 28, 1841.

Synod of the Copts of Alexandria, in the year 1898, Section III, Chapters V, XII.

[*Latin ed. p. 538*]

538 Acta Apostolicae Sedis - Commentarium Officiale. Canon 351 § 1. Metropolita, Patriarchae vel Archiepiscopo non subiectus, et, si is absent, Episcopus ordine praecedentiae in provincia, curet ut Hierarchae locorum, quoties necessitas vel utilitas postulaverit, et saltem semel in anno, apud Metropolitam aliumve Episcopum comprovincialem conveniant, ut, collatis consiliis, videant quae in eparchiis agenda sint ut bonum religionis promoveatur, et ea praeparant de quibus in futura Synodo provinciali sit agendum. § 2. Expediet ut etiam Episcopi residentes, licet honoris causa titulo Archiepiscopi donentur, nulli Patriarchae vel Metropolitae subiecti, Exarchi qui praesunt territorio proprio et Exarchi apostolici, etsi diversi sint ritus, una cum ceteris in eodem territorio Hierarchis, collationibus de quibus in § 1 interveniant. § 3. Iidem Hierarchae congregati sedem proximi conventus designent.

CAPUT IX. De Administratoribus Apostolicis. Canon 352. Eparchiae canonice erectae, regimine, sive plena sive vacante sede, aliquando Summus Pontifex, ob graves et speciales causas, Administratori apostolico vel in perpetuum vel ad tempus committit.

Canon 353 § 1. Quilibet Administrator apostolicus, si datus fuerit eparchiae, sede plena, administrationem sui officii init, ostendens litteras suae nominationis tum Episcopo, si hic sit mentis consiliique compos et in eparchia versetur, tum etiam collegio consultorum eparchialium, ad normam can. 397, § 3. § 2. Si sedes fuerit vacans, vel si Episcopus non sit mentis consiliique compos, aut in eparchia non moretur, Administrator apostolicus administrationem sui officii init ad instar Episcopi secundum can. 397, § 3, cauto tamen ut litteras suae nominationis antea Patriarchae vel Archiepiscopo ostendat, nisi Sedes Apostolica Patriarcham vel Archiepiscopum ipsa de eius nominatione monuerit.

Canon 351. Iura, officia ac privilegia Administratoris apostolici desuman-

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tur ex litteris suae nominationis, vel, nisi in iisdem aliud caveatur expresse, ex praescripto canonum qui sequuntur.

[*Latin ed. p. 539*]

Acta Pii PP. XII 539, Canon 355, § 1. The Apostolic Administrator permanently appointed enjoys the same rights and honors, and is subject to the same obligations, as a residential Bishop; 2° With regard to the appointment of a Chancellor, the prescriptions of canons 432-437 are to be observed. § 2. If appointed for a time: 1° He has the same rights and offices as the Administrator of a vacant see; but, when the see is filled, he may visit the diocese according to the law; nor is he bound by the obligation of applying the Divine Liturgy for the people, which burdens the Bishop; 2° With regard to honorary privileges, the prescription of canon 387 applies; but to the Bishop who, having been transferred to another see, retains the administration of the former, all the honorary privileges pertaining to residential Bishops also apply in this case.

Canon 356, § 1. If an Apostolic Administrator is appointed to a diocese when the see is filled, the jurisdiction of the Bishop and his Chancellor is suspended. § 2. Although the Apostolic Administrator is not subject to the authority of the Bishop, he must nevertheless refrain from interfering in matters pertaining to the Bishop himself, nor should he conduct or reprimand the Chancellor regarding actions of the previous administration.

Canon 357. If the jurisdiction of the Apostolic Administrator is impeded, or if the Administrator himself is unable to fulfill his duties, the Apostolic See must be immediately notified; and in the meantime, if the see is vacant or impeded, the prescriptions of canons 467 and following apply; otherwise, the Bishop governs the diocese, unless the Apostolic See has ordered otherwise.

Canon 358, § 1. The jurisdiction of the Apostolic Administrator does not cease with the death of the Roman Pontiff or the Bishop. § 2. It does cease when the Bishop of a vacant diocese legitimately enters into the administration of the diocese, according to canon 397, § 3.

Canon 359. If it should happen that an Apostolic Administrator is appointed to a patriarchate or archiepiscopate, whether vacant, for a time, or, for a very serious reason, permanently, or when the see is filled, either for a time or permanently: 1° The Administrator appointed to a patriarchate or archiepiscopate begins his office by presenting the letter of nomination to the Patriarch.

[*Latin ed. p. 540*]

540 Acta Apostolicae Sedis - Official Commentary: To the Archbishop, and to the Permanent Synod, unless the See is vacant, or the Patriarch or Archbishop is not of sound mind and judgment, or does not reside in the patriarchate or archbishopric; in these cases, he shows the letters to the

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Permanent Synod and to the advisory council of the proper diocese of the Patriarch or Archbishop; 2° Regarding the commencement of administration, the notary of the Permanent Synod prepares an instrument to be recorded in the acts. Canon 360. The Apostolic Administrator enjoys the same rights, but not the same privileges, and is subject to the same offices as the Patriarch or Archbishop, if he has been appointed permanently to the patriarchate or archbishopric; otherwise, the Administrator appointed to a patriarchate enjoys the rights and is subject to the obligations mentioned in canons 309-312; but one appointed to an archbishopric must observe the prescription of canon 337. Canon 361. What is prescribed in canons 356-358 regarding the Apostolic Administrator appointed to a diocese applies also to the Apostolic Administrator governing a patriarchate or archbishopric. CHAPTER X: Of Exarchs ARTICLE I: Of Exarchs who preside over a proper territory Canon 362. § 1. It belongs solely to the Apostolic See to erect or restore, to change or to suppress an exarchate with a proper territory. § 2. The superior exarch of a monastery of its own right, who presides over a territory separate from all dioceses, with its clergy and people, is governed by particular law; and in the absence of such law, by the prescriptions of the canons that follow. Canon 363. § 1. The superior exarch of a monastery of its own right who presides over a proper territory is appointed by the Roman Pontiff, saving the right of election or presentation, if it legitimately belongs to someone; in which case, his confirmation or institution pertains to the Roman Pontiff. § 2. In order that someone may be considered suitable for this dignity, he must be endowed with the same qualities that the law requires in Bishops.

[*Latin ed. p. 541*]

Acta Pii PP. XII 541 § 3. For an election to be valid, an absolute majority of votes is required, except where a particular law requires a greater number of votes. Canon 364 § 1. 1° The superior of a monastery of its own right, who governs its territory, must not enter the administration of his exarchate until he has received the blessing or laying on of hands, according to canon 397, § 3; 2° Within three months of receiving the apostolic letters, unless he is justly detained, he must receive the blessing or laying on of hands, according to the law. § 2. The same superior has the same ordinary power and the same obligations with the same sanctions as a residential bishop in his own diocese. § 3. While holding office and within the limits of his territory, even though he lacks the episcopal character: 1° He can confer the Sacrament of Chrism separately from baptism; 2° With the exception of the faculty to confer the minor orders according to the common law to his own religious subjects, he can also confer the minor orders to his own secular subjects, and to others who present the dismissal letters required by law, provided that he has received the blessing mentioned in § 1, n. 2. Any ordination performed outside these limits by him is invalid; 3° He can

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impart the blessings reserved to bishops, if any are in his rite, and can grant indulgences of one hundred days; 4° He can perform the rites that require the use of sacred chrism, unless it is prohibited in the discipline of prelates who lack the episcopal character in their own jurisdiction. § 4. With regard to the Synodal Constitutions, the prescriptions of canons 432-437 are to be observed. Canon 365 § 1. When an exarchate is vacant, which is governed by the superior of a monastery of its own right, the administration passes, until the appointment of a new superior, to that person who legitimately assumes the administration of the monastery in the meantime. § 2. If the same exarchate is impeded, the prescription of canon 467 is to be observed. Canon 364 § 2. — Leo XIII, apostolic letter *In suprema*, June 10, 1882; Sacred Penitentiary Apostolic, decree of July 20, 1942, n. II. § 3. — Council of Nicaea I, year 787, canon 14. 1 Cf. Pius XI, apostolic letter *Postquam Apostolicis Litteris*, Motu Proprio, February 8, 1952, canon 174, § 1. Ibid., canon 174 § 2. 2

[*Latin ed. p. 542*]

Acts of the Apostolic See, Official Commentary

ARTICLE II

Concerning Exarchs who preside over a territory not their own

1. Of Apostolic Exarchs

Canon 366 § 1. Apostolic Exarchs preside in the name of the Roman Pontiff over the territory of a Patriarch or Archbishop who is not subject to them, where, due to the small number of the faithful or some other grave reason, dioceses have not been established.

§ 2. The designation of Apostolic Exarch is reserved to the Apostolic See.

§ 3. The Apostolic Exarch initiates the administration of the exarchate, presenting the decree of nomination to him who governs the exarchate, according to canon 384.

Canon 367 § 1. Apostolic Exarchs enjoy the same rights and faculties within their territory as residential Bishops enjoy in their own dioceses, unless something is excepted by law or reserved by the Apostolic See.

§ 2. Even those who lack the episcopal character, while holding office and within the boundaries of their territory:

1° Enjoy the rights and faculties mentioned in canon 364, § 3, nn. 1, 3, 4;

2° May confer the minor orders, both upon their subjects and upon others who present the required letters of dispensation, provided that they receive the blessing, if it is required according to law or liturgical regulations, according to the particular law which requires the blessing only for validity.

§ 3. With regard to the constitution of vicariates, the prescriptions of

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canons 432-437 are to be observed.

Canon 368. Presbyters or other clerics, even exempt religious, may not dare to exercise the sacred ministry without the permission of the Apostolic Exarch.

Canon 366 § 2. – Sacred Congregation for the Oriental Churches, decree of March 1, 1929, art. 1; decree of May 4, 1930, art. 1.

Canon 367. – Sacred Penitentiary, decree of July 20, 1942, n. II.

§ 2. – Council of Nicaea I, a. 787, canon 14.

Canon 368 – Sacred Congregation de Propaganda Fide (C. P.), May 7, 1631, n. 1.

[*Latin ed. p. 543*]

Acta Pontificia, Pontificium consilium, XII, 543, Canon 369, § 1. Exarchus apostolicus potest a Patriarcha petere presbyteros idoneos, qui curam spiritualem fidelium suscipere valeant. Patriarcha autem, quoad in ipso est, curat petitioni Exarchi satisfacere. § 2. Presbyteri a Patriarcha missi in exarchiam, obtenta approbatione Sedis Apostolicae, sive ad tempus sive in perpetuum, exarchiae addicti habentur, et ii in omnibus subesse debent potestati Exarchi apostolici. Canon 370, § 1. Religiosi, etiam exempti, exarchiae addicti, subiiciuntur Exarchi apostolici iurisdictioni, visitationi et correctioni in iis quae pertinent ad exarchiae regimen, curam animarum, sacramentorum administrationem, scholarum directionem, oblationes intuitu exarchiae factas, exsecutionem piarum voluntatum in favorem eiusdem exarchiae. § 2. Quamvis Exarchis apostolicis nullo modo liceat, praeter casus in iure praevisos, se in disciplinam religiosam ingerere quae a Superiore religioso pendet, si tamen circa ea, de quibus in § 1, conflictus oriatur inter mandatum Exarchi et mandatum Superioris, prius praevalere debet, salvo iure recursus ad Sedem Apostolicam et salvis peculiaribus statutis et conventionibus a Sede Apostolica probatis. Canon 371. Deficientibus presbyteris e clero saeculari, Exarchi apostolici possunt, audito eorum Superiore, cogere religiosos, etiam exemptos, exarchiae addictos, ad animarum curam exercendam, salvis peculiaribus statutis et conventionibus a Sede Apostolica probatis. Canon 372. Si qua dissidia in iis quae ad curam animarum pertinent, sive inter singulos clericos vel religiosos, sive inter eosdem aliosque quoslibet, sive inter diversas Religiones forte oriantur, ea quamprimum componere curent Exarchi apostolici, et si opus fuerit, eas dirimant, integro tamen iure recursus ad Apostolicam Sedem. Canon 373, § 1. Religiosi a propriis Superioribus missi, etsi exarchiae addicti, exarchiam, legitima obtenta licentia, relinquere, etiam in perpetuum, possunt, atque ab ipsa ex gravi causa ab Exarcho apostolico dimitti vel a proprio Superiore substitui, collatis, si casus ferat, inter Exarchum apostolicum et Superiorem religiosum consiliis, et ratione habita boni exarchiae, religionis et religiosi. § 2. In casu autem publici

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scandali vel gravissimi damni immi-

[*Latin ed. p. 544*]

544 Acta Apostolicae Sedis - Commentarium Officiale: They can, after hearing their Council, and if it concerns religious, after being forewarned, as far as possible, by the Superior, immediately remove the subordinate cleric or religious; 2° With regard to clerics sent to the exarchate by the Patriarch, and religious sent by their Superiors, and who are attached to it, the same rule must be observed, with greater certainty, according to the circumstances, by the Patriarch or the religious Superior. Canon 374 § 1. Apostolic exarchs are obliged to reside in the exarchate, and it is not permitted for them to be absent from it, without a serious and urgent reason, and only for a short time, without the consent of the Apostolic See. § 2. They must, whenever it is necessary, visit the region entrusted to them, either personally or, if they are legitimately hindered, through another, and in that visitation, they must carry out all those things which pertain to the faith, good morals, the administration of the sacraments, the preaching of the Word of God, the observance of feasts, divine worship, the instruction of youth, and ecclesiastical discipline. Canon 375. Apostolic exarchs are bound by the same law as residential bishops, according to canon 407, to visit the Sacred Thresholds of the blessed Apostles Peter and Paul; however, if something seriously prevents them from fulfilling this obligation themselves, they can fulfill it through a procurator, even one residing in the City. Canon 376 § 1. According to canon 405, apostolic exarchs are bound by the obligation to present to the Apostolic See a full and accurate report of their pastoral office, and of all matters which pertain to the state of the exarchate, to the clerics, to the religious, to the discipline of the people, to the attendance at schools, and finally, to the care entrusted to them for the salvation of the faithful; this report must be signed both by the apostolic exarch himself and by at least one of the counselors, as mentioned in canon 377. § 2. Apostolic exarchs, if they have been entrusted with the care of the faithful of a different rite, according to canons 22, §§ 2-4, must also send, each year, to the Patriarchs and Archbishops to whose care their faithful have been entrusted, a report on the personal and religious state of those faithful. Canon 374 § 2. Sacred Congregation for the Eastern Churches, decree of March 1, 1929, articles 4, 5; decree of May 24, 1930, articles 4, 5. Canon 375. — Sacred Congregation for the Propagation of the Faith - Concerning the Oriental Rite -, decree of August 18, 1913, article 9; decree of August 17, 1914, article 8; Sacred Congregation for the Eastern Churches, decree of March 1, 1929, article 9; decree of May 24, 1930, article 9. Canon 376. — Sacred Congregation for the Eastern Churches, decree of March 1, 1929, article 9; decree of May 24, 1930, article 9. § 1. — Sacred Congregation for the Propagation of the Faith - Concerning the Oriental Rite -, decree of

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August 18, 1913, article 9.

[*Latin ed. p. 545*]

Acta Pontificiorum Pontificis XII, 545. Canon 377. Exarchi apostolici constituant consilium ex antiquioribus et prudentioribus presbyteris sibi subditis, non minus quam tribus, cuius sententiam, saltem per epistolam, audiunt in gravioribus et difficilioribus negotiis.

Canon 378. Prout siverit opportunitas, Exarchi apostolici presbyteros, saltem praecipuos, tum religiosos tum saeculares proprii territorii, congregent saltem semel in anno, ut possint ex singulorum experientia et consilio deducere quae sint ordinanda perfectius.

Canon 379. Legibus quae de archivo constituendo Episcopis praescribuntur, Exarchi apostolici, habita locorum personarumque ratione, aeque tenentur.

Canon 380. § 1. Optandum ut Exarchi apostolici intersint Synodis a Patriarcha vel ab Archiepiscopo eiusdem ritus convocatis, ad normam canonis 340, § 1, 344.

§ 2. Quae de Conventu eparchiali canonibus 422-428 praescribuntur, applicentur, nisi obstet rei natura, Conventui exarchiae, excepta lege de Conventu decimo saltem quoque anno celebrando.

Canon 381. Divinam Liturgiam pro populo sibi commisso applicare debent saltem decies in anno in praecipuis sollemnitatibus.

Canon 382. Exarchi apostolici, quibus cura fidelium diversi ritus ad normam canonis 22, §§ 2-4 commissa est, invigilent ut singuli coetus ius proprium liturgicum ac disciplinare accurate servent.

Canon 383. Studiosissime curent Exarchi apostolici, onerata graviter eorum conscientia, ut ex suis fidelibus seu incolis suae regionis probati clerici rite instituantur ac sacerdotio initientur.

Canon 378. — Secretum Oecumenicum pro Ecclesiis Orientalibus, decreto 1 Martii 1929, articulo 27; decreto 24 Maii 1930, articulo 32. 35 - ACTA, vol. XXIV. n. 9 — 15-8-1957.

[*Latin ed. p. 546*]

Acta Apostolicae Sedis - Official Commentary 46 Canon 384 § 1. The apostolic exarch, upon first entering his territory, shall designate a suitable secular or religious priest as Pro-Exarch.

§ 2. The Pro-Exarch shall have no authority, as long as the Exarch lives, except that which has been delegated to him by the Exarch himself.

§ 3. The Pro-Exarch shall assume the administration of the exarchate, and shall remain in this office until otherwise provided for by the Apostolic See: 1° When the Exarch's office is terminated in any way; 2° When the Exarch lacks a Syncellus or a priest designated according to canon 467, § 1; 3° When the Exarch is impeded according to the aforementioned canon 467, § 2.

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§ 4. The Pro-Exarch who assumes the administration of the exarchate shall immediately designate a suitable priest who shall succeed him in office, as stated in § 3.

§ 5. If, by chance, no one is available according to §§ 1 and 4 to be designated as the senior in the exarchate, then, that is, the one who is present in the territory and has previously presented his letters of appointment in that territory, he shall, by his own right, temporarily assume the administration of the exarchate; and among several who are equally senior, the one with the older priestly ordination shall prevail.

Canon 385 § 1. He to whom the care of the exarchate devolves according to canon 384, shall, as soon as possible, inform the Apostolic See.

§ 2. In the meantime, he may exercise all the faculties, whether ordinary according to canon 367, or delegated, which the Exarch possessed, unless they have been denied to him because of his person or his qualities.

Canon 386. He who is appointed to the exarchate for a definite time shall remain in the administration with all the faculties granted to him, even if the defined time has elapsed, until his successor enters into the administration according to the canons.

Canon 387 § 1. To Exarchs who have received the episcopal character, the honorary privileges belong which the law grants to titular bishops; but if they lack the episcopal character, they shall have only, during their office and in their own territory, the insignia and privileges of the first, according to the prescriptions of their own rite, of the title of prelate or of the first dignity of prelacy, after the bishop.

§ 2. They must receive the blessing, if it is prescribed by particular law in the conferral of this dignity, within three months.

Canon 387. — Synodus Libaniensis Maronitarum, a. 1736, pars I, cap. XIV, 48.

[*Latin ed. p. 547*]

Acta Pontificia Pauli XII, 547, 2 - De Exarchis Patriarchalibus et Archiepiscopalibus. Canon 388, § 1. Exarchi patriarchales constituuntur in patriarchatibus, archiepiscopales in archiepiscopatibus, in locis in quibus, propter exiguum numerum fidelium aut aliam gravem causam, parochiae non sunt erectae, et territorium sub imperio Patriarchae vel Archiepiscopi regunt.

§ 2. Exarchi patriarchales et archiepiscopales nominantur a Patriarcha vel Archiepiscopo, audita Synodo permanenti, et ab officio amoveri nequeunt nisi de consensu Synodi permanenti.

Canon 389. Exarchus patriarchalis vel archiepiscopalis exhibet ad eum qui territorium regit, litteras Patriarchae vel Archiepiscopi, demonstrantes initium administrationis sui territorii, per se vel per procuratorem.

Canon 390. Exarchi patriarchales et archiepiscopales debent, quinto quoque anno, plenam et accuratam scriptam relationem ad Patriarcham

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vel ad Archiepiscopum mittere, de statu religioso et temporali exarchiae.

Canon 391. Quae de Exarchis apostolicis, can. 367, 371, 372 (integro iure recursus ad Patriarcham), 374, § 1 (salvo iure Patriarchae vel Archiepiscopi concedendi Exarcho praescriptam licentiam), 374, § 2, 377-379, 380, § 2, 381, 387, constituta sunt, servantur etiam de Exarchis patriarchalibus et archiepiscopalibus.

Canon 388. – Synodus Armenorum, anno 1911, 196; Synodus Chaldaeorum Syrorum, anno 1888, cap. V, art. XIII, § 9, n. 3, 6).

Canon 391. – Synodus Nicenae II, anno 787, can. 14. – Synodus Armenorum, anno 1911, 196; Synodus Chaldaeorum Syrorum, anno 1888, cap. V, art. XIII, § 9, n. 3, 6), 8); cap. X; cap. XI, art. II. De Ghorepscopo et Periodeuta.

[*Latin ed. p. 548*]

Acta Apostolicae Sedis - Official Commentary 548

PART II

ON THE AUTHORITY OF BISHOPS AND THOSE WHO PARTICIPATE IN IT

CHAPTER I

On Bishops

Canon 392 § 1. Bishops are the successors of the Apostles, and, by divine institution, are appointed to particular churches, which they govern with ordinary authority under the authority of the Roman Pontiff.

§ 2. The Roman Pontiff freely appoints them, or legitimately confirms those who have been lawfully elected.

Canon 393. Before anyone is raised to the office of Bishop, it must be determined, according to the manner prescribed by the Apostolic See or by the particular law approved by the same, that he is suitable.

Canon 394 § 1. In order for someone to be considered suitable, he must possess the following:

1. He must have legitimate birth, and not be illegitimate, even by subsequent marriage;

2. He must not be bound by any marriage bond;

3. He must have reached the age of at least thirty years;

4. He must have been ordained in the order of the priesthood for at least five years.

[References to various synods and documents follow, which are not

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translated here as they are not part of the core text.]

[*Latin ed. p. 549*]

Acts of the Holy See, XII, 549, 5° Endowed with good morals, piety, zeal for souls, prudence, and other qualities that render him suitable for governing the diocese in question; 6° Having been declared a Doctor, or at least having demonstrated proficiency, in sacred theology or canon law by some university or institute of studies approved by the Apostolic See, or at least being truly expert in those disciplines; and if pertaining to a religious order, having the testimony of his Superiors or a similar title, or at least a true demonstration of his expertise. § 2. Even one who is elected or otherwise designated by those who enjoy the privilege, granted or recognized by the Apostolic See, of electing or designating, must possess the aforementioned qualities. § 3. It belongs solely to the Apostolic See to definitively judge whether someone is suitable. Canon 395, § 1. For anyone being promoted to the episcopacy, even if elected, or designated, by concession of the Roman Pontiff, whether through concordats or by other means, canonical provision is necessary, by which the Bishop is constituted for the vacant diocese, and which is granted by one Roman Pontiff, according to the firm prescription of canon 256, n. 2. § 2. The candidate, before canonical provision, shall make a profession of faith and an oath of fidelity to the Apostolic See, according to the formula approved by the Apostolic See, according to the firm prescription of canon 260, § 1, n. 2. Canon 396, O, § 1. Unless prevented by a legitimate impediment, the one promoted to the episcopacy must, within three months of receiving the apostolic letters, receive the episcopal ordination, and within four months proceed to his diocese. 2° In patriarchates, the one promoted to the episcopacy must, unless prevented by a legitimate impediment, request the episcopal ordination within two months of the election, and proceed to his diocese within four months. *Institutions*, a. 1736, part III, chapter IV, 2; *Synod of Sciarfena of the Syrians*, a. 1888, chapter V, article XIII, § 10, n. 4. Canon 394, § 5. — *Synod of Nicaea II*, a. 787, canon 2; St. Hormisdas, letter *De laboris tui*, December 3, 519. — *Synod of the Armenians*, a. 1911, 247. § 2. — *Synod of Lebanon of the Maronites*, a. 1736, part III, chapter IV, 16. Canon 395, § 1. — *Synod of Constantinople IV*, a. 869, canon 12; Innocent IV, constitution *ap. Iustis petentium*, August 6, 1243. § 2. — *Synod of the Armenians*, a. 1911, 245; *Synod of Alexandria of the Copts*, a. 1898, section II, chapter III, article VII, § 4, II; section III, chapter II, article II, 13; *Synod of Sciarfena of the Syrians*, a. 1888, chapter V, article XIII, § 3, n. 1, II. Canon 396. — *Synod of Antioch*, a. 341, canon 18; *Synod of Trullo*, a. 691, canon 37. — *Synod of Lebanon of the Maronites*, a. 1736, part III, chapter IV, 17; *Synod of Sciarfena of the Syrians*, a. 1888, chapter IX, article II, 5. § 1. — *Canons of the Apostles*, 36; *Synod of Antioch*, a. 341, canon 17. — *Synod of the

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Armenians*, a. 1911, 244.

[*Latin ed. p. 550*]

Acta Apostolicae Sedis - Official Commentary 550 § 2. By Episcopal ordination, the Bishop: 1° Obtains Episcopal jurisdiction and the right to receive revenues from the mensal or episcopal house; 2° Can grant indulgences of one hundred days within the places of his jurisdiction. § 3. If, having been promoted by Episcopal ordination, he already possesses rights, he holds those rights from the canonical provision, as mentioned in § 2. Canon 397 § 1. Residential Bishops are the ordinary and immediate pastors in the dioceses assigned to them. § 2. However, they must not interfere in the governance of the diocese, either by themselves or through others, nor under any title, unless they have first canonically entered into the administration of the same diocese; but if, before their designation as Bishop, administrators of the vacant diocese, judicial vicars, or officials have been appointed, they can continue to hold and exercise these offices even after the designation. § 3. Residential Bishops, entering into the canonical administration of the diocese, demonstrate to the assembly of the diocesan consultors, in the presence of the chancellor of the curia, who will record the matter in the acts, by Apostolic or patriarchal letters, their authority within the diocese. Canon 398. The Bishops represent the person of the diocese and the mensal or episcopal house in all legal matters pertaining to them, according to the canons. Canon 399 § 1. It is their right and duty to govern the diocese, both in spiritual and temporal matters, exercising legislative, judicial, and executive power, according to the canons. § 2. Episcopal laws begin to be binding immediately upon promulgation, unless otherwise stipulated in them; the method of promulgation is determined by the Bishop himself. Canon 396 § 2, 1<>. — Syn. Armen., a. 1911, 243; Syn. Alexandrin. Coptorum, a. 1898, sect. I I I , cap. IV, art. I, V I . Canon 397 § 1. — Syn. Vatican., sess. I V , c. I I I , de vi et ratione primatus Romani Pontificis. - Canones Apostolorum, n. 34, 39; Syn. Antiochen., n. 341, can. 9. - Syn. Mar Isaaei Chaldaeorum, a. 410, can. 18; Syn. Sciarfen. Syrorum, a. 1888, cap. IX, art. V, De potestate Episcoporum eorumque iuribus in genere. Canon 399 § 1. — Syn. Trident., sess. V I , de ref., c. 3; sess. XIII , de ref., c. 1. Canones Apostolorum, 34, 39; Syn. Antiochen., a. 341, can. 9. - Syn. Libanen. Maronitarum, a. 1736, pars I I I , cap. I V , 19; Syn. Sciarfen. Syrorum, a. 1888. cap. IX, art. V, De potestate Episcoporum, eorumque iuribus in (holding).

[*Latin ed. p. 551*]

Acta Pii PP. XII, 551, Canon 400, § 1. Let them strive above all to preserve the purity of faith and morals in the clergy and the people, so that faithful, especially children and the uneducated, may be provided with the nourishment of Christian doctrine, and so that instruction according to the principles of the Catholic religion may be established in schools for

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children and young people. § 2. Let the Bishops urge the observance of ecclesiastical laws. § 3. Let them be vigilant lest abuses creep into ecclesiastical discipline, especially concerning the administration of the sacraments and sacramentals, the worship of God and the Saints, the preaching of the Word of God, indulgences, and the execution of pious works. Canon 401. Bishops ought to see to it that: 1° At least a portion of the Divine Office, even daily where circumstances permit, is celebrated in their own cathedral, according to the legitimate customs of each rite; 2° Also, that at least in one or the other church in each city, and at least on Sundays and feast days, and on the principal feasts of the Saints according to the proper calendar, and on the vigils thereof, the Divine Office is solemnly celebrated, with the parish priest or rector, or other administrators of the church, assisting in this duty. As for the other priests and clerics of the city, the prescriptions of particular law are to be observed. Canon 400 – Synod of Zamosten, Ruthenians, 1720, Title IV, § 1. – Synod of Nicaea I, 787, Act V, Definition concerning sacred images; Synod of Trent, Session XIV, Decree on Reform, Preface; Session XX, on Purgatory; on the invocation, veneration, and relics of the Saints, and sacred images; St. Leo M., letter *Laetificaverunt me*, March 10, 454; Pius IX, letter *Verbis exprimere*, August 25, 1859; St. Pius X, Encyclical *Pascendi*, September 8, 1907; Sacred Congregation of the Holy Office, March 13, 1625, § 5; Sacred Congregation of the Propagation of the Faith, Decree, April 13, 1807, n. I, III, XV. – Synod of Armenia, 1911, 249, 265; Synod of Alexandria, Copts, 1898, Section III, Chapter III, Article I, I, 3, II, 3; Synod of Lebanon, Maronites, 1736, Part II, Chapter XIV, 51; Part III, Chapter I, 14; Synod of the Province of Alba-Iulia and Fagaras, Romanians, 1872, Title VI, Chapter X; Synod of Zamosten, Ruthenians, 1720, Title VI; Synod of Sciarfen, Syrians, 1888, Chapter IX, Article I, 10 and 12; Chapter XIX, Article II. § 2. – St. Basil M., Canon 1. § 3. – Synod of Nicaea I, 787, Act V, Definition concerning sacred images; Synod of Trent, Session XIV, Decree on Reform, Preface; Session XXIV, on Purgatory; on the invocation, veneration, and relics of the Saints, and sacred images; St. Leo M., *Laetificaverunt me*, March 10, 454; Gregory XVI, Encyclical *Inter gravissimas*, February 3, 1832, § 8; St. Pius X, Encyclical *Pascendi*, September 8, 1907; Sacred Congregation of the Holy Office, March 13, 1625, § 5; Decree, August 5, 1745. Synod of Carthage, 419, Canon 86. – Synod of Armenia, 1911, 249; Synod of Alexandria, Copts, 1898, Section III, Chapter III, Article I, I, 3, II, 3; Synod of Lebanon, Maronites, 1736, Part II, Chapter XIV, 51; Part III, Chapter I, 14; Synod of the Province of Alba-Iulia and Fagaras, Romanians, 1872, Title VI, Chapter X; Synod of Zamosten, Ruthenians, 1720, Title VI; Synod of Sciarfen, Syrians, 1888, Chapter V, Article V, § 10, V. Canon 401. – Sacred Congregation of the Propagation of the Faith, letter, July 4, 1833, n. X. – Synod of Laodicea, 347/381, Canon 18. – Synod of Armenia, 1911, 741; Synod of Lebanon, Maronites, 1736, Part III, Chapter III, 2, X; Chapter IV, 2; Part IV, Chapter V, 3; Synod of Leopolis, Ruthenians, 1891, Title IV, Chapter

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III, 3; Title VII, Chapter VI, 2; Synod of Zamosten, Ruthenians, 1720, Title X; Synod of Sciarfen, Syrians, 1888, Chapter III, Article VI.

[*Latin ed. p. 552*]

Acta Apostolicae Sedis - Official Commentary 552 Canon 402 § 1. The Bishop, within the entirety of his diocese, can exercise pontifical functions, even in exempt places, except when expressly or reasonably presumed to have the consent of the local Hierarchy, and, if it concerns an exempt church, the consent of the Superior. § 2. Within a stauropegial church, the Bishop can likewise do so, with at least presumed permission from the Patriarch. Canon 403 § 1. Even if the Bishop has a Coadjutor, they are bound by law of residence within the diocese. § 2. Besides the cause of visitation of the Holy See, or according to the norms of particular law, Patriarchs, Synods to which they must attend, or civil officials legitimately attached to their churches, may be absent from Vico Equense for no more than two or, at most, three months within the year, whether continuously or intermittently, provided that it is ensured that the diocese suffers no detriment from their absence; however, this time cannot be joined with the time granted to them on the occasion of their promotion, or visitation of the Holy See, or attendance at a Synod, or with the time of vacations of the following year. § 3. They must not be absent from the cathedral church from the vigil of the Nativity to the Epiphany, during the Great Forty Days, and on the days of the Resurrection of the Lord and Pentecost, unless for a grave and urgent cause. § 4. If they are absent from the diocese for more than six months without legitimate reason: I. The Bishop subject to the Patriarch is compelled by the Patriarch, with appropriate penalties, if the circumstances warrant, to restore his residence; the Bishop subject to an Archbishop is reported by the Archbishop to the Apostolic See; Canon 402. — Sacred Congregation of the Propagation of the Faith, Epistola et Instructio (to the Bishop of Enone), year 1784, § 1. § 1. — Synod of Lebanon of the Maronites, year 1736, Part I, III, chapter IV, 24. Canon 403. — Sacred Congregation of the Propagation of the Faith, Decree of April 13, 1807, n. V. - Synod of Armenians, year 1911, 261. § 1. Synod of Constantinople, IV, year 869, canon 19; Synod of Trent, Session VI, de ref., canon 1; Session XXIII, de ref., canon 1; Paul V, Apostolic Letter Erga Maronitarum, October 21, 1619; Benedict XIV, Apostolic Letter Quoniam ven. Fratres, March 6, 1754; Pius IX, Allocution Cum ex hac vita, July 12, 1867: « Cum autem »; Sacred Congregation of the Propagation of the Faith, March 22, 1625, n. 13. - Synod of Antioch, year 341, canon 21; Synod of Sardica, year 343, canon 3. - Synod of Alexandria of the Copts, year 1898, section III, chapter III, article II, Concerning the obligation of residence; Synod of Lebanon of the Maronites, year 1736, Part II, chapter XIV, 14; Part III, chapter IV, 2, 19; Synod of Bekorkia of the Maronites, year 1790, s. 6; Synod of Zamosten of the Ruthenians, year 1720, title VI; Synod of Sciarfen of the Syrians,

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year 1888, chapter IX, article II, Concerning residence. § 2. — Synod of Constantinople, IV, year 869, canon 19. - Synod of Sardica, year 343, canon 3, 14. - Synod of Alexandria of the Copts, year 1898, section III, chapter III, article II, Concerning the obligation of residence; Synod of Lebanon of the Maronites, year 1736, Part II, chapter XIV, 14; Part III, chapter IV, 2, 19; Synod of Zamosten of the Ruthenians, year 1720, title VI; Synod of Sciarfen of the Syrians, year 1888, chapter X, article II, Concerning residence. § 3. — Synod of Carthage, year 419, canon 74. - Synod of Alexandria of the Copts, year 1898, section III, chapter III, article II, Concerning the obligation of residence; Synod of Zamosten of the Ruthenians, year 1720, title VI; Synod of Sciarfen of the Syrians, year 1888, chapter IX, article II, Concerning residence. § 4. — Synod of the Province of Alba-Iulia and Fagaras of the Romanians, year 1872, title II, chapter III, 5; Synod of Sciarfen of the Syrians, year 1888, chapter VII, article III, 6, 10).

[*Latin ed. p. 553*]

Acta Pii Pp. XII 553: 2° The Archbishop, first in order of precedence, whether Metropolitan or, if there is no Metropolitan, the first co-provincial Bishop, shall report to the Apostolic See; 3° Outside of patriarchates and archdioceses, the Metropolitan, first in order of precedence, shall report to the Apostolic See through the resident Bishop; the Bishop subject to a Metropolitan shall report to the Metropolitan; the Bishop subject to no Metropolitan or the Apostolic Exarch shall report to the Metropolitan designated according to canon 323. Canon 404 § 1. Furthermore, from the reception of the episcopal ordination, or, if promoted to that rank, from the canonical institution, all Bishops must, without any excuse of insufficiency of income or other exception, apply the Divine Liturgy to the people entrusted to them on all Sundays and other obligatory feasts, subject to the particular law prescribing that the Divine Liturgy be celebrated at least forty times in the year. § 2. The Bishop must himself apply the Divine Liturgy for the people on the days indicated above; if legitimately prevented from celebrating it himself, he shall have it celebrated by another on those days; if he cannot even do this, he shall apply it on another day as soon as possible, either himself or through another. § 3. It is permissible for a Bishop to govern two or more dioceses equally or, besides his own diocese, to administer another or others, but he fulfills the obligation by celebrating and applying one Divine Liturgy for the entire people entrusted to him. § 4. The Bishop who does not fulfill the obligation mentioned in the preceding paragraphs must, as soon as possible, apply as many Divine Liturgies for the people as he has omitted. Canon 405 § 1. All Bishops, including those subject to Patriarchs, must make a report to the Supreme Pontiff every five years concerning the state of the diocese entrusted to them, according to the form provided by the Apostolic See; with particular mention made of the catechetical instruction. § 2. Subject Patriarchal

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Bishops must also make a report every five years to their own Patriarch concerning the state of their diocese. Canon 404. — Sacred Congregation of the Propagation of the Faith (C. G.), March 23, 1863, n. 1; letter, encyclical (to the Delegates of the Apostolic See for the Orient), November 8, 1882. - Armenian Synod, 1911, 252; Alexandrian Coptic Synod, 1898, section III, chapter III, article I, I, 1; Lebanese Maronite Synod, 1736, part III, chapter IV, 19; Lviv Ruthenian Synod, 1891, title IV, chapter II, 1; Syrian Synod of Sciarfene, 1888, chapter IX, article I, 15. | 1. — Council of Trent, session XXIII, de ref., c. 1; Leo XIII, letter, apost. In suprema, June 10, 1882; Sacred Congregation of the Propagation of the Faith, letter (to the Metropolitan of Alba-Iulia and Fagaras), June 30, 1885. § 3. — Leo XIII, letter, apost. In suprema, June 10, 1882. Canon 405. — Alexandrian Coptic Synod, 1898, section III, chapter I, article II, III. § 1. — Pius IX, encyclical letter, Amantissimus, April 8, 1862. - Armenian Synod, 1911, 259; Synod of the Province of Alba-Iulia and Fagaras of the Romanians, 1872, title II, chapter IV, 3. § 2. — Armenian Synod, 1911, 258.

[*Latin ed. p. 554*]

554 Acta Apostolicae Sedis - Official Commentary § 3. Five-year periods are fixed and common, and are calculated from January 1, 1954; in the first year of the five-year period, the Bishops of Europe must present a report; in the second, the Bishops of Asia; in the third, the Bishops of Africa; and in the fourth, the Bishops of other places. § 4. If the year assigned for presenting the report falls entirely or partially within the first two years of the establishment of the diocese, the Bishop in that case may abstain from preparing and presenting the report. Canon 406. Bishops, including those of the Latin rite, shall inform the Sacred Congregation for the Eastern Churches, during the occasion of the five-year report, concerning the state and needs of groups of the faithful of various Eastern rites residing in their territory, and who lack their own hierarchy. Canon 407. All Bishops, in the year in which they are to present the report, shall proceed to the City of Rome, to venerate the tombs of the blessed Apostles Peter and Paul, and shall present themselves to the Roman Pontiff. Canon 408. The Bishop must fulfill this obligation in person, or through a Coadjutor or Auxiliary, if he has one, or, for just reasons approved by the Apostolic See, through a suitable priest who resides in the same Bishop's diocese. Canon 409. § 1. In order to preserve sound and orthodox doctrine, to safeguard good morals, to correct the wicked, to promote peace, innocence, piety, and discipline among the people and clergy, and to establish other things conducive to the good of religion, Bishops must visit their diocese annually, either in its entirety or in part, so that at least every five years they visit the entire diocese, either personally or, if legitimately hindered, through a Syncellus or other person. § 2. It is fitting for the Bishop to associate with himself two priests from his own clergy, whom he prefers, as companions and

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assistants in the visitation. Canon 405 §§ S, 4. — Syn. Armen., a. 1911, 259. Canon 407. — S. C. de Prop. Fide, 12 nov. 1696, n, 7 ad I. - Syn. Armen., a. 1911, 259; "Syn. Alexandrin. Coptorum, a. 1898, sect. I I I , cap. I, art. I I , I I I . Canon 409. — S. C. de Prop. Fide (C. G.), 8 iul. 1774, n. 2. - Syn. Armen., a. 1911, 253. § 1. — Canones Apostolorum, 84. - Syn. Alexandrin. Coptorum, a. 1898, sect. I I I . cap. I I I , art. I I I , De visitatione dioeceseos; Syn. Libanen. Maronitarum, a. 1736, pars. I I I . eap. IV, 2, 28 ; Syn. Ainz-Trazen. Graeco-Melchitarurn, a. 1835, can. 21 pr. ; Syn. Zamosten. Ruthenorum, a. 1720, tit. V I ; Syn. Leopolien. Ruthenorum, a. 1891, tit. V I I , -cap. I I I , 2; Syn. Sciarfen. Syrorum, a. 1888, cap. IX, art. I I I . De visitatione pastorali.

[*Latin ed. p. 555*]

Acta, Pontificalis, PP. XII, 555; Canon 410, § 1. Ordinary episcopal visitations are subject to the persons, institutions, and pious places, whatever their status, which are located within the boundaries of the diocese, unless it can be proven that they have received a special exemption from such visitations from the Apostolic See, or according to Canon 263. § 2. However, the Bishop can visit exempt religious houses only in the cases expressly stipulated by law. Canon 410. — Synodus Armenorum, anno 1911, 254; Synodus Libani Maronitarum, anno 1736, pars. I, III, cap. IV, 28; Synodus Zamosten Ruthenorum, anno 1720, tit. VI; Synodus Sciarfen Syrorum, anno 1888, cap. IX, art. III, De visitatione pastorali. § 1. Canones Apostolorum, 84. — Synodus Alexandrinorum Coptorum, anno 1898, sect. III, cap. III, art. III, De visitatione dioeceseos; Synodus Ain-Trazen Graeco-Melchitarum, anno 1835, can. 21, pr. Canon 411. — Canones Apostolorum, 84. — Synodus Armenorum, anno 1911, 256; Synodus Alexandrinorum Coptorum, anno 1898, sect. III, cap. III, art. III, De visitatione dioeceseos; Synodus Libani Maronitarum, anno 1736, pars. I, III, cap. IV, 28; Synodus Ain-Trazen Graeco-Melchitarum, anno 1835, can. 21, n. 1; Synodus Zamosten Ruthenorum, anno 1720, tit. VI; Synodus Sciarfen Syrorum, anno 1888, cap. IX, art. III, De visitatione pastorali. Canon 412. — Canones Apostolorum, 84 — Synodus Armenorum, anno 1911, 253, 255; Synodus Alexandrinorum Coptorum, anno 1898, sect. III, cap. III, art. III, De visitatione dioeceseos; Synodus Libani Maronitarum, anno 1736, pars. I, III, cap. IV, 28; Synodus Ain-Trazen Graeco-Melchitarum, anno 1835, can. 21, n. 2; Synodus Zamosten Ruthenorum, anno 1720, tit. VI; Synodus Sciarfen Syrorum, anno 1888, cap. IX, art. III, De visitatione pastorali. Canon 413. — Synodus Constantinopolitana, IV, anno 869, can. 10; Benedictus XIV, epistula encyclica, Ex quo, 1 Martii 1756, §§ 19-23. — Synodus Armenorum, anno 1911, 638, b); Synodus Alexandrinorum Coptorum, anno 1898, sect. III, cap. III, art. IV, 2, II; Synodus provincialis Alba-Iulien. et Fagarasien. Rumenorum, anno 1872, tit. II, cap. IV, 3; Synodus Sciarfen Syrorum, anno 1888, cap. IX, art. VI, 2.

The Visitor, in matters pertaining to the object and purpose of the visitation, must proceed with paternal solicitude, leaving to the parties con-

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cerned the firm right of appeal against his precepts and decrees; in other matters, however, it is necessary that the Bishop proceed according to the law. Canon 412. Bishops should strive to diligently fulfill the pastoral visitation, but without unnecessary formalities; they should take care not to impose any burdensome expenses on anyone, nor should they, by reason of the visitation, seek or accept any gifts of any kind for themselves or their own, a practice which is to be condemned; regarding their own sustenance and that of their ministers, or concerning travel expenses and provisions, the legitimate customs of the place must be observed. Canon 413. The Bishop of the place must be mentioned by the clergy in the Divine Liturgy and in other divine offices, according to the laws concerning liturgical matters.

[*Latin ed. p. 556*]

656 Acta Apostolicae Sedis - Official Commentary, Canon 414, § 1. Within his own territory, the Bishop precedes all Metropolitans and Archbishops for the sake of honor, as well as all other Bishops, but not Cardinals, Pontifical Legates, Patriarchs, or Archbishops, as mentioned in canon 324 and the proper Metropolitan. § 2. Outside of the territory, the norms established in canon 37 are to be observed; but in Patriarchates, unless otherwise provided by particular law, precedence among Bishops of the same rank is determined by the order of episcopal sees. Canon 414. — Synodus Alexandrina Coptorum, in the year 1898, section III, chapter III, article IV, 2, 1; Synodus provincialis Alba-Iulien. et Fagarasien. Rumenorum, in the year 1872, title II, chapter IV, 3. § 1. — Sacra Congregatio de Propaganda Fide, July 13, 1629, number 27. - Canones Apostolorum, 34; Synodus Antiochena, in the year 341, canon 9. Canon 415, § 1. — Synodus Trullana, in the year 691, canon 37. - Synodus Alexandrina Coptorum, in the year 1898, section III, chapter III, article V, concerning titular Bishops and coadjutors; Synodus Sciarfen. Syrorum, in the year 1888, chapter V, article XIII, § 3, number 1, VIII; chapter X, concerning honorary or titular Bishops. § 2. — Leo XIII, apostolic letter In suprema, June 10, 1882, § 10. Canon 416. — Sacra Congregatio de Propaganda Fide, letter of August 13, 1842; Sacra Penitentiaria Apostolica, decree of July 20, 1942, number II. - Synodus Trullana, in the year 691, canon 20. - Synodus Armenorum, in the year 1911, 524, 643 e); Synodus Alexandrina Coptorum, in the year 1898, section II, chapter III, article VII, § 6, 3, V-VIII; section III, chapter III, article I, II, 4; section III, chapter III, article IV, concerning the privileges of Bishops; Synodus Libanensis Maronitarum, in the year 1736, part III, chapter IV, 3; 24; Synodus Ain-Trazen. Graeco-Melchitarum, in the year 1835, canon 11; Synodus provincialis Alba-Iulien. et Fagarasien. Rumenorum, in the year 1872, title II, chapter IV, 3; Synodus Sciarfen. Syrorum, in the year 1888, chapter VI, article VIII, 5, 8; chapter VII, article I, 1, 11; chapter IX, article V, 2; article VI, concerning the liturgical honors

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due to a Bishop; 9; chapter X, concerning honorary or titular Bishops.

[*Latin ed. p. 557*]

Acta Pii PP. XII 557

CAPUT I

De Coadiutoribus et Auxiliaribus Episcoporum

Can. 417 § 1.

It pertains to the Roman Pontiff to appoint a Coadjutor or Auxiliary to a Bishop, with the exception of the provision in can. 248, § 1, n. 4, and can. 327, § 1.

§ 2.

A Coadjutor is appointed to a Bishop with the right of succession; an Auxiliary, however, without the right of succession.

Can. 418

§ 1.

The rights of a Coadjutor are derived from the letters by which he is appointed, issued by the Apostolic See, with the firm provision in n. 2; 2° The rights of a Coadjutor appointed according to the norm of can. 248, § 1, n. 4, and can. 327, § 1, are determined by the Patriarch or Archbishop, after consulting the permanent Synod.

§ 2.

Unless otherwise stipulated in these letters, a Coadjutor appointed to a Bishop who is completely incapacitated has all the rights and offices of a Bishop; the others can only exercise those powers that the Bishop has entrusted to them.

§ 3.

That which a Coadjutor can and wishes to exercise, the Bishop should not habitually delegate to another.

§ 4.

A Coadjutor, not being detained by a just impediment, must, whenever requested by the Coadjutor, perform the pontifical and other functions that the Bishop himself ought to perform.

Can. 419

§ 1.

A Coadjutor and an Auxiliary must show the Apostolic or Patriarchal letters to the Bishop, in order to exercise their canonical office.

§ 2.

Furthermore, the Coadjutor must show these letters to the assembly of the diocesan consultors, in the presence of the chancellor of the curia, who will record the matter in the minutes.

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§ 3.

If the Bishop is in a state such that he is incapable of performing human acts, then, notwithstanding the provision of § 1, only the provision of § 2 must be observed by the Coadjutor and Auxiliary.

Can. 420

A Coadjutor and an Auxiliary are bound by the same obligation as the Bishop to reside in the diocese, and, except for the time of vacations, according to can. 403, § 2, they are not permitted to leave, unless for a short time, with the permission of the Coadjutor.

Of Coadjutors and Auxiliary Bishops. — Syn. Alexandrin. Coptorum, &c., 1898, sect. I I I , cap. I I I , art. V, Of titular bishops and coadjutors; Syn. Sciarfen. Syrorum, a. 1888, cap. X.

[*Latin ed. p. 558*]

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Canon 421 § 1. When a bishopric is vacant, the coadjutor immediately becomes the bishop of the diocese for which he was appointed, provided that he has legitimately entered upon the administration, according to canon 419.

§ 2. With the expiration of the bishop's office, the auxiliary's office also expires, unless otherwise stipulated in the constitutive document.

CHAPTER III

Concerning the Diocesan Council

Canon 422 § 1. In each diocese, a diocesan council must be convened at least every tenth year, in which only matters pertaining to the needs or advantages of the particular clergy and people of the diocese are to be discussed.

§ 2. If the bishop governs several dioceses equally as principal sees, or has one as a titular see, and others in perpetual administration, he satisfies this law by convening only one council from all the dioceses.

§ 3. In view of the particular circumstances of a diocese, the Patriarch, unless a particular law prohibits it, may grant a dispensation to the bishops from the prescription of § 1.

§ 4. It is to be commended that a custom exists whereby the bishop gathers his clergy annually, so that, from the experience and counsel of each, he may see what ought to be done in the diocese for the promotion of the good of religion.

Canon 423 § 1. The diocesan council is convened and presided over by the bishop, not by the administrator of the vacant diocese, nor by the archdeacon without a special mandate.

§ 2. It is to be held in the cathedral church, unless a reasonable cause

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suggests otherwise.

Canon 424 § 1. To the diocesan council, excluding laypersons, the following are to be summoned and must attend:

1° The archdeacon;

2° The diocesan consultors;

3° The rector of the major diocesan seminary.

Concerning the Diocesan Council. — Syn. Arraen., a. 3911, 269; Syn. Libanen. Maronitarum, a. 1736, pars I III, cap. I V, 29; Syn. prov. Alba-Iulien. et Fagarasien. Rumenorum, a. 1872, tit. I I I, cap. I V, De Synodis Dioecesanis; Syn. Zamosten. Ruthenorum, a. 1720, tit. V I; Syn. Leopolien. Ruthenorum, a. 1891, tit. X I V; Syn. Sciarfen. Syrorum, a. 1888, cap. IX, art. 1, 4; art. IV, 7.

[*Latin ed. p. 559*]

Acta Pii PP. XII 759 4° Protopresbyteri; 5° Parochi civitatis in qua Conventus celebratur; 6° Ex unoquoque protopresbyteratu unus saltem parochus ab omnibus eligendus inibi curam animarum actu habentibus, qui ad tempus absentiae vicarium substitutum sibi sufficere debet ad normam can. 506, § 4; 7° Superior monasterii sui iuris et unus e Superioribus cuiusque Religionis clericalis qui in eparchia commorentur, designatus a Superiore maiore, nisi ipse in eparchia resideat et interesse ipse maluerit; 8° Alii clerici qui iure particulari designentur. § 2. Episcopus, si opportunum iudicaverit, potest ad Conventum vocare alios quoque et etiam omnes parochos, Superiores religiosos, imo et singulos suae eparchiae saeculares presbyteros, iis tamen exceptis qui necessarii sunt ne in paroeciis animarum cura desit; invitati autem ius suffragii in omnibus habent, sicut ceteri, nisi Episcopus in invitatione aliud expresse caverit. Can. 425 § 1. Iis qui Conventum adire debent, si legitimo impedimento detineantur, non licet mittere procuratorem qui eorum nomine Conventui intersit; sed Episcopum de impedimento certiorem faciant. § 2. Negligentes Episcopus potest iustis poenis compellere et punire, nisi de religiosis exemptis agatur qui parochi non sint. Can. 426 § 1. Episcopus, si id ipsi expedire videatur, opportuno antequam habeatur Conventus tempore, unam vel plures, e clero civitatis et eparchiae commissiones nominet, seu coetus virorum qui res in Conventu tractandas parent. § 2. Ante Conventus sessiones Episcopus omnibus qui convocati sunt et convenerunt, decretorum schema tradendum curet. Can. 427 Propositae quaestiones omnes, praesidente vel per se vel per alium Episcopo, liberae adstantium disceptationi in sessionibus praeparatoriis subiiciantur. Can. 428 Unicus est in Conventu eparchiali legislator Episcopus, ceteris suffragium tantum consultivum habentibus; unus ipse subscribit constitutionibus quae in Conventu datae sunt; quae, si in Conventu promulgentur, eo ipso obligare incipiunt, nisi aliud

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expresse caveatur. Can. 424 § 1, 4° — Syn. prov. Alba-Iulien. et Fagarasien. Rumenorum, a. 1872, tit. II, cap. VIII, II, 6. § 1, 6°, 70. — Syn. prov. Alba-Iulien. et Fagarasien. Rumenorum, a. 1872, tit. II, cap. IX, 7. Can. 428. — Syn. Sciarfen. Syrorum, a. 1888, cap. IX, art. V, 2.

Acts of Pope Pius XII 759 4° Protopresbyters; 5° Parishes of the city in which the Council is held; 6° From each protopresbyterate, at least one parish priest, chosen by all those actively administering the care of souls therein, who, in the event of his absence, must be provided with a substitute vicar according to canon 506, § 4; 7° The Superior of a monastery of his own right and one of the Superiors of each clerical religious order residing in the diocese, designated by the Superior of higher rank, unless he himself resides in the diocese and prefers to attend; 8° Other clerics who are designated by special law. § 2. The Bishop, if he deems it appropriate, may also call others to the Council, and even all the parish priests, religious Superiors, indeed, even all secular priests of his diocese, except those who are necessary to ensure that the care of souls is not lacking in the parishes; those invited shall have the right to vote in all matters, as do the others, unless the Bishop expressly states otherwise in the invitation. Canon 425 § 1. Those who are obliged to attend the Council, but are detained by a legitimate impediment, may not send a proxy to attend the Council in their name; but they shall inform the Bishop of the impediment. § 2. Those who are negligent, the Bishop may compel and punish with just penalties, unless it concerns exempt religious who are not parish priests. Canon 426 § 1. The Bishop, if he deems it expedient, at an opportune time before the Council is held, may appoint one or more commissions, or groups of men, from the clergy of the diocese, to deal with the matters to be discussed at the Council. § 2. Before the sessions of the Council, the Bishop shall provide to all those who have been summoned and who attend, a draft of the decrees. Canon 427 All questions proposed are submitted to free discussion by those present in the preparatory sessions, presided over by the Bishop, either personally or through another. Canon 428 The Bishop alone is the legislator in the diocesan Council; the others have only an advisory vote; he alone subscribes the constitutions which are given at the Council; which, if promulgated at the Council, begin to be binding immediately, unless otherwise expressly stated. Canon 424 § 1, 4° — Provincial Synod of Alba-Iulia and Fagaras, of the Romanians, 1872, title II, chapter VIII, II, 6. § 1, 6°, 70. — Provincial Synod of Alba-Iulia and Fagaras, of the Romanians, 1872, title II, chapter IX, 7. Canon 428. — Synod of Sciarfena, of the Syrians, 1888, chapter IX, article V, 2.

[*Latin ed. p. 560*]

Acts of the Apostolic See - Official Commentary 560 CHAPTER IV Concerning the Diocesan Curia. Canon 429 § 1. The diocesan curia consists of those persons who assist the Bishop, or another who, in the Bishop's place,

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governs the diocese, in the administration of the entire diocese. § 2. To this [curia] belong: the syncellus, the economist, the advocate, the judicial vicar, the chancellor, the promoter of justice, the defensor vinculi, the diocesan judges and examiners, the parish consultors, the auditors, the notaries, the messengers, and the officials. § 3. These offices, when necessity demands or opportunity suggests, may be combined, unless the nature of the matter or the law prohibits it, with others, not excluding those to whom the care of souls is attached. Canon 430 § 1. The names of those who exercise the aforementioned offices or functions shall be recorded in writing, according to canon 101. § 2. Those who are appointed must: 1° Take an oath in the hands of the Bishop to faithfully exercise their office or function, without any favoritism; 2° Conduct the business pertaining to them under the authority of the Bishop, according to the law; 3° Maintain secrecy within the limits and in the manner determined by the law or by the Bishop. Canon 431 § 1. Besides the officials mentioned in canon 429, § 2, the Bishop may also establish other office holders, even permanently, in the curia, concerning whom the provisions of canon 430, § 2, apply. § 2. The Bishop may require secrecy from the officials, even those who are appointed for a specific task, even under oath, as he deems appropriate. Concerning the Diocesan Curia. — Syn. Armen., a. 1911, title I, chapter VII, Concerning the Diocesan Synod; chapter X, Concerning the Other Ministers of the Curia; Syn. prov. Alba-Iulien. and Fagarasien. Rumenorum, a. 1882, title II, section III, chapter II, Concerning the Capitular Matters Relating to the Consistory and the Tribunal.

[*Latin ed. p. 561*]

Acta of Pope Pius XII, 561, ARTICLE I Concerning the Syncellus and Economus, Canon 432, § 1. Whenever the proper administration of the diocese requires it, a Syncellus shall be appointed by the Bishop, who will assist him with ordinary authority throughout the territory.

§ 2. The Syncellus is freely nominated by the Bishop, who may remove him at his discretion.

§ 3. Only one Syncellus shall be appointed, unless the size of the diocese or another reasonable cause requires more; but, if the Syncellus is absent or unable to fulfill his duties, the Bishop may appoint another to take his place.

§ 4. 1° If in any diocese there are communities of the faithful of the Eastern rite, a Syncellus shall be appointed to care for them; who, if possible, should himself be of the Eastern rite; otherwise, a priest of the Latin rite, learned in the Eastern languages and well versed in Eastern affairs, shall be appointed. 2° This same Syncellus shall exercise abundant charity and prudent zeal towards those who have been baptized but are not of the Catholic faith, of the Eastern rites.

Canon 432, § 1. The Syncellus shall be a celibate priest of the secular

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clergy, not less than thirty years of age, a doctor or licentiate in theology or canon law, or at least truly expert in those disciplines, and shall be recommended for his sound doctrine, integrity, prudence, and experience in managing affairs.

§ 2. The office of Syncellus shall not be entrusted to relatives of the Bishop, especially up to the third degree inclusive, or, unless absolutely necessary, to a parish priest or others who have charge of souls.

§ 3. It is not prohibited for the Bishop to appoint a Syncellus from another diocese.

Concerning the Syncellus. — Synodus Armenorum, 1911, 272, 274; title I, chapter VIII, Concerning the General Vicar and the Vice-gerent; Synodus Alexandrinorum Coptorum, 1898, section III, chapter IV, article I, Concerning the General Vicar; Synodus Libani Maronitarum, 1736, part III, chapter III, 3; Synodus provincialis Alba-Iuliensis et Fagarasien. Rumenorum, 1872, title II, chapter VI, Concerning the general vicars of Bishops and the Capitular Vicars; Synodus Zamosten. Ruthenorum, 1720, title VII; Synodus Sciarfen. Syrorum, 1888, chapter V, article XIII, § 9, no. 3.

Canon 432. — Sacred Congregation of the Propagation of the Faith, December 29, 1812. — Synodus Sciarfen. Syrorum, 1888, chapter XI, Concerning the offices of the General Vicar, Chorepiscopus, Periodeuta, and Parish Priest. §§ 1, 2. — Synodus Libani Maronitarum, 1736, part III, chapter II, 7; Synodus Sciarfen. Syrorum, 1888, chapter IX, article I, 17.

§ 3. — Innocent III, (in Synodus Lateranensis IV), 1215, chapter X: «.Quoniam in plerisque ».

§ 4. — Sacred Congregation of the Propagation of the Faith, decree of May 1, 1897, no. 3.

§ 4, 1°. — Leo X, apostolic letter, "Accepimus nuper," May 18, 1521; Paul III, apostolic letter, "Dudum," December 23, 1534.

36 - ACTA, volume XXIV, no. 9 — August 15, 1957.

[*Latin ed. p. 562*]

Acts of the Apostolic See - Official Commentary 562 Canon 434 § 1. Unless the law provides otherwise, the power of jurisdiction, pertaining to both spiritual and temporal matters, belongs to the Syncellus within the entire diocese, except for those matters which the Bishop has reserved for himself, or which require a special mandate from the Bishop by law; 2° The Syncellus exercises ordinary power even in those matters for which he has been granted a special mandate; otherwise, any act required by law to be performed by such a mandate is null. § 2. Unless otherwise expressly stipulated, the Syncellus may execute apostolic or patriarchal decrees which have been sent to the Bishop or to the preceding rector of the diocese, and regularly, the habitual faculties granted to the local Hierarchy also pertain to him. Canon 435 § 1. The Syncellus shall report the principal acts of the

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curia to the Bishop, and shall inform him of those matters which are being carried out or are to be carried out in order to maintain discipline among the clergy and the people. § 2. He must take care not to exercise his powers contrary to the mind and will of his Bishop, as firmly prescribed in § 3. § 3. A dispensation denied by the Syncellus, and afterwards, without any mention being made of this denial, obtained from the Bishop, is invalid; however, a dispensation denied by the Bishop cannot validly be obtained by the Syncellus, unless the Bishop consents. Canon 436 § 1. Even in the presence of the Bishop, the Syncellus publicly and privately has the right to precede all clerics, whatever dignity or office they may hold, even if they are acting or proceeding collegially, unless the cleric bears the episcopal character and the Syncellus lacks the same. § 2. If the Syncellus is a Bishop, he obtains all the honorary privileges of Bishops by title; otherwise, during his term of office, he has the privileges and insignia of the first post after episcopal dignity. Canon 437 § 1. The jurisdiction of the Syncellus expires through his own resignation, according to canons 126-133, or through revocation by the Bishop, as firmly prescribed in canon 469; it is, however, suspended when the episcopal jurisdiction is suspended. § 2. However, the death of the Patriarch does not terminate the jurisdiction of the Syncellus within the Patriarchal diocese; he is nevertheless bound by law, when the see is vacant, not to introduce any innovations. Canon 436 § 2 - Syn. Alexandrin. Coptorum, a. 1898, sect. II, cap. III, art. VII, § 6, 3, IX.

[*Latin ed. p. 563*]

Acta Pii PP. XII 563, Canon 438, § 1. For the administration of ecclesiastical goods, the property of which belongs to the diocese itself, an Office must be established in the diocesan curia, consisting of an economist, according to Canon 429, § 2, an accountant, and other necessary officials.

§ 2. The economist must possess those qualities which are required of a patriarchal economist, according to Canon 299, § 2, n. 2; secondly, if circumstances permit, an assistant or auxiliary, one or more, even laypersons, may be appointed to the economist.

§ 3. The economist, under the authority of the Bishop, is to administer the goods of the diocese, to oversee the administration of ecclesiastical goods throughout the diocese, to provide for their preservation, protection, and increase, to supplement the negligence of local administrators, and to administer directly those goods which lack an administrator duly appointed by law.

§ 4. The economist must render an account of the administration to the Bishop annually, and whenever requested by the Bishop. The Bishop, with at least one diocesan consultant, examines the accounts presented by the economist, inspects the premises, and orders or carries out appropriate inspections of goods, documents, and records, even unexpectedly.

ARTICLE II Concerning the Chancellor and other Notaries, and the

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Diocesan Archive.

Canon 439, § 1. In every curia, a chancellor must be appointed by the Bishop, who must be a priest, whose principal duty is to keep the records of the curia in the archive, to arrange them in chronological order, and to prepare an index of them.

§ 2. If necessity requires, a vice-chancellor or vice-tabularius may be appointed to assist him.

§ 3. The chancellor is, by this very fact, a notary.

Canon 440, § 1. In addition to the chancellor, the Bishop may also appoint other notaries, whose handwriting or signature gives public validity.

Canon 438. — Council of Chalcedon, year 451, Canon 26; Council of Nicaea II, year 787, Canon 11. — Theophilus of Alexandria, Canon 10. — Council of Mar Isaaci of the Chaldaeans, year 410, Canon 15; Council of Lebanon of the Maronites, year 1736, Part III, Chapter II, 8; Chapter IV, 27; Council of the Province of Alba Iulia and Fagaras of the Romanians, year 1882, Title II, Section IV, Chapter I.

§ 2. — Council of Zamosten of the Ruthenians, year 1720, Title VI; Council of Sciarfen of the Syrians, year 1888, Chapter XIII, Article VII, Concerning the peculium of the clergy. Concerning the Chancellor... — Council of Armenia, year 1911, 317-319; Council of Zamosten of the Ruthenians, year 1720, Title VIII.

Canon 439. — Council of Lebanon of the Maronites, year 1736, Part III, Chapter V, 2.

Canon 440, § 1. — Council of Armenia, year 1911, 323; Council of Lebanon of the Maronites, year 1736, Part III, Chapter V, 2.

[*Latin ed. p. 564*]

Acta Apostolicae Sedis - Official Commentary 564 § 2. These [offices] can be established either for all acts, or solely for judicial acts, or solely for the completion of a particular cause or matter. § 3. If clerics are lacking, they can be appointed from the laity; but in criminal cases involving clerics, the notary must be a priest. § 4. The chancellor and other notaries must be of unblemished reputation and of greater age than any exception allows. § 5. The chancellor and other notaries can be removed or suspended by the one who appointed them, or by his successor, or by the superior, but not by the administrator of a vacant diocese, unless with the consent of the diocesan consultors. Canon 441 § 1. The office of notaries is: 1° To record acts or instruments concerning dispositions, obligations, citations, and judicial notifications, decrees, sentences, and other matters for which their services are required; 2° To faithfully transcribe in writing what is done, and to sign it with the indication of the place, day, month, and year; 3° To exhibit, upon legitimate request, the acts or instruments from the registry, preserving them diligently, and to declare copies of them to be conformable to the

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original. § 2. A notary may not record acts except within the territory of the Bishop by whom he was chosen, or concerning a matter for which he was legitimately appointed. Canon 442 § 1. Bishops shall establish, in a safe and convenient place, a diocesan archive or repository, in which instruments and writings pertaining to the affairs of the diocese, both spiritual and temporal, shall be properly arranged and diligently secured. § 2. With all diligence and care, an inventory or catalog of the documents contained in the archive shall be prepared, with a brief summary of each writing. Canon 443 § 1. Each year, during the first trimester, the inventory or catalog shall be supplemented with those writings that were completed or otherwise neglected during the preceding year. Canon 440 § 2. – Synodus Armenorum, a. 1911, 323. § 3. – Sacra Congregatio Sacrorum Officiorum, instruction, July 20, 1890. – Synodus Armenorum, a. 1911, 323. Canon 441 § 1. – Synodus Armenorum, a. 1911, 323. Canon 442 § 1. – Synodus Armenorum, a. 1911, 284; 320; Synodus Libaniensis Maronitarum, a. 1736, pars I, III, cap. IV, 37; cap. V, 2; Synodus Sciarfensis Syrorum, a. 1888, cap. X, art. I, 18; art. VII, 8.

[*Latin ed. p. 565*]

Acta Pii PP. XII 565 § 2. Bishops should diligently inquire about charters and documents that may have been separated and scattered; and they should apply all necessary remedies to ensure that these documents are restored to the archives.

Can. 444 § 1. It is necessary that the archives be kept locked, and that no one be permitted to enter without the permission of either the Bishop or the Vice-Chancellor, together with the Chancellor.

§ 2. One Chancellor shall possess the key to this archive.

Can. 445 § 1. It is not permitted to remove documents from the archive without the permission of the Bishop or the Vice-Chancellor; and those documents, as soon as possible, and always within three days, must be returned to their proper place. It is the prerogative of the Bishop to extend this time, but such an extension should be granted sparingly.

§ 2. Whoever removes a document from the archive shall deliver to the Chancellor a signed memorandum, written in his own hand, stating that he has done so.

Can. 446 § 1. Furthermore, Bishops should have another secret archive, or at least within the common archive, a completely locked and guarded cabinet or chest, which cannot be removed from its place. Within this, documents to be kept secret should be guarded with the utmost care; but each year, as soon as possible, the documents pertaining to criminal cases involving matters of morals, in which the lives of individuals have been forfeited, or which have been definitively condemned by sentence for a period of ten years, should be destroyed, retaining, in the latter case, a brief summary of the facts together with the text of the final sentence.

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§ 2. An inventory or catalog of this secret archive or cabinet should also be prepared, according to the norms of can. 442, § 2.

§ 3. This archive or cabinet should be opened with two keys, which are different from each other, one of which is kept with the Bishop or the Apostolic Administrator, and the other with the Vice-Chancellor, or, if the Vice-Chancellor is absent, with the Chancellor of the court.

§ 4. The Bishop or Apostolic Administrator, having the second key, may, if necessary, open and inspect the secret archive or cabinet alone, without anyone present; and afterwards, both keys should be used to lock it again.

Can. 444. — Syn. Libanus. Maronitarum, a. 1736, pars I I I , cap. V, 10. § 1. — Syn. Armen., a. 1911, 284.

Can. 445. — Syn. Libanus. Maronitarum, a. 1736, pars I I I , cap. V, 10. § 1. — Syn. Armen., a. 1911, 320.

Can. 446 §§ 1, 3, 4. — Syn. Armen., a. 1911, 285.

[*Latin ed. p. 566*]

Acta Apostolicae Sedis - Official Commentary 56Ö Canon 447. As soon as the administration of the diocese is legitimately assumed, the Bishop shall appoint a priest who, in the event of the See being vacant or impeded, shall take possession of the key to the secret cabinet or strongbox which was with the Bishop.

Canon 448 § 1. Unless an Apostolic Administrator has been appointed for the diocese: 1° If the See is impeded according to canon 467, § 1, the priest mentioned in canon 447, if the administration of the diocese is entrusted to the priest designated by the Bishop, shall hand over the key to this priest; if it is entrusted to the Vicar General, he shall retain it himself; 2° If the See is vacant or impeded according to canon 467, § 2, the priest mentioned in canon 447 shall hand over the key to the one who governs the diocese immediately after his appointment; the Vicar General, or another official, shall at the same time hand over another key which he has retained to the first consultors of the diocese.

§ 2. Before the keys are handed over to those to whom they are to be given according to § 1, the Vicar General or another official, and the priest mentioned in canon 447, shall seal the cabinet or strongbox with the seals of the curia.

Canon 449 § 1. The cabinet or strongbox shall never be opened, nor shall the seals be removed from it, except in urgent necessity and by the Apostolic Administrator of the vacant diocese, in the presence of two diocesan consultors, who shall ensure that no document is removed from the cabinet; only the Apostolic Administrator may, in the presence of these same consultors, examine the documents kept in the cabinet, but he may never remove them. After examination, the archive shall be resealed.

§ 2. When a new Bishop arrives, if the seals have been removed and the

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cabinet or strongbox has been opened, the Apostolic Administrator of the vacant diocese shall give an account of the urgent necessity which led to this action.

Canon 450 § 1. Bishops shall take care to have inventories or catalogs drawn up of the archives of cathedrals, parishes, and confraternities and pious institutions, in two copies, one of which shall be kept in their own archive, and the other in the episcopal archive.

§ 2. Original documents shall not be removed from the aforementioned archives, except according to canon 445.

Canon 447. — Syn. Armen., a. 1911, 322.

Canon 448 § 1, 2°. — Syn. Armen., a. 1911, 322.

Canon 450 § 1. — Syn. Libanen. Maronitarum, a. 1736, pars I I I , cap. I I I , 2, V.

[*Latin ed. p. 567*]

Acta Pii PP. XII 567, Canon 451, § 1. Documenta quae in archivis paroecialibus et curialibus sub secreto servanda sunt, is cuius intersit potest, praevia licentia competente auctoritatis ecclesiasticae, inspicere; itemque postulare ut sua impensa sibi legitimum eorum exemplar exscribatur et tradatur. § 2. Cancellarii autem curiarum, parochi, aliique archivorum custodes, in communicandis documentis et eorum exemplaribus describendis tradendisque, regulas servent a legitima auctoritate ecclesiastica datas, et in casibus dubiis loci Hierarcham consulant.

ARTICULUS III

De examinatoribus eparchialibus et parochis consultoribus

Canon 452, § 1. In quavis eparchia habeantur examinatores eparchiales et parochi consultores qui omnes in Conventu eparchiali constituantur, propositi ab Episcopo, a Conventu approbati, salvo iure particulari disponente ut officium examinatorum eparchialium et parochorum consultorum a sodalibus Consistorii episcopalis adimpleatur; 2° Ad officium examinatoris eparchialis et parochi consultoris designari potest presbyter etiam alius eparchiae, de consensu tamen sui Hierarchae. § 2. Tot eligantur quot Episcopus prudenti suo iudicio necessarios iudicaverit, non tamen infra quatuor, nec ultra duodecim.

Canon 453, § 1. Examinatoribus et parochis consultoribus medio tempore inter unum et alium eparchialem Conventum demortuis vel alia ratione ab officio cessantibus, alios Episcopus substituat auditis consultoribus eparchialibus. § 2. Haec norma servetur etiam in examinatoribus et parochis consultoribus constituendis quoties eparchialis Conventus non habeatur.

Canon 454, § 1. Examinatores et parochi consultores, sive in eparchiali

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Conventu sive extra eum constituti, post decem annos a suscepto officio vel etiam prius, adveniente novo eparchiali Conventu, eodem cadunt; pos...

De examinatoribus eparchialibus... — Syn. Armen., a. 1911, 325.

Canon 452. — S. C. de Prop. Fide (C. G.), 8 iul. 1774, n. 4.

[*Latin ed. p. 568*]

Acta Apostolicae Sedis - Commentarium 668. The aforementioned business, already begun, must be brought to completion, and, with due regard for the laws that must be observed, it is reconstituted anew.

§ 2. Those who are appointed in place of examiners and of consulting pastors who are lacking, continue in office only as long as those whom they have replaced would have remained in office.

Canon 455. Diocesan consultants may be removed by the Bishop for a grave reason and after due hearing, unless he judges otherwise to be more fitting.

Canon 456. § 1. Diocesan examiners diligently perform their duties, especially in conducting investigations for the provision of parish benefices, as well as in processes prescribed by particular law, such as processes concerning the removal or translation of pastors, or concerning non-resident clergy.

§ 2. With regard to the investigations to be held for the ordination of clerics and the approval of priests who request the faculty to administer sacramental confessions or to preach sacred sermons, and concerning the examinations mentioned in canon 66, it is permissible for the Bishop, or for diocesan examiners, or for others, to perform these duties.

Canon 457. The same person may be both an examiner and a consulting pastor, but not in the same case.

CHAPTER V. Concerning Diocesan Consultants.

Canon 458. § 1. In all dioceses, even in those constituted as patriarchates, the Bishop, firmly according to canon 460, appoints diocesan consultants who are priests, commended for their piety, morals, doctrine, and prudence, and who assist the Bishop with counsel and aid in governing the diocese; 2° Religious may be designated for the office of diocesan consultant, if necessity requires it, and with the consent of the Patriarch.

§ 2. It is also the right and duty of the college of diocesan consultants, whenever the Patriarch cannot act, either because his office is vacant or he is impeded, to supply the Bishop in the governance of the diocese, according to canon 469.

Canon 456. — Synodus Libaniensis Maronitarum, a. 1736, pars I, cap. XIV, 20.

§ 1. — Secretum Oecumenicum de Propaganda Fide - Pro Negotiis Ritus Orientalis -, decretum 17 Augusti 1914, art. 8.

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§ 2. — Synodus Zamostensis Ruthenorum, a. 1720, tit. III, § 7; Synodus Sciarfenensis Syrorum, a. 1888, cap. V, art. XIII, §§ 2, 3.

[*Latin ed. p. 569*]

Acta Pii PP. XII 569, Canon 459, § 1. Episcopus tenetur obligatione consultorum eparchialium consensum vel consilium, secundum normas canonum, inquisitionis.

§ 2. Patriarcha, in administratione propriae eparchiae, necesse est ut consilium consultorum eparchialium audiat, quoties ius statuit Hierarchiam loci eorum consilio vel consensu indigere. Sed Patriarcha multum deferat suffragiis consultorum, et a hisdem, sine praevalenti ratione, suo iudicio non recedat.

Canon 460. Inter consultores eparchiales, ipso iure, numerantur oeconomus et primus presbyter in ecclesia cathedrali; ceteros consultores Episcopus nominat, secundum praescriptum canonis 462.

Canon 461, § 1. Consultores eparchiales numero sint saltem sex; in eparchiis ubi pauci sint presbyteri, satis sunt quatuor; ipsi omnes in civitate episcopali vel in locis vicinioribus commorantur.

§ 2. Antequam officium huiusmodi suscipiant, iuramentum interponant de officio fideliter exsequendo sine ulla acceptione personarum.

Canon 462, § 1. Officium consultorum est ad decennium.

§ 2. Exacto decennio, Episcopus vel alios in eorum locum substituat, vel eosdem ad aliud decennium confirmet; quod idem servetur singulis decenniis.

§ 3. Deficiente, quavis de causa, aliquo consultore intra decennium, Episcopus, auditis, nisi aliter opportunum duxerit, ceteris consultoribus, alium substituat, qui in officio maneat usque ad expletum idem decennium.

§ 4. Si forte decennium excidat vacante sede episcopali, consultores in officio maneant usque ad accessum novi Episcopi, qui intra sex menses ab inita eparchiae administratione providere debet, secundum normam huius canonis.

§ 5. Si, sede vacante, aliquis consultor moriatur vel renuntiet, Administrator eparchiae vacantis, de consensu aliorum consultorum, alium nominet, qui tamen, ut officio, sede plena, fungatur, indiget novi Episcopi confirmatione.

Canon 463. Durante munere, Episcopus consultores ne removeat, nisi ob iustam causam et auditis, nisi contrarium opportunum duxerit, ceteris consultoribus.

[*Latin ed. p. 570*]

Acta Apostolicae Sedis ●- Official Commentary 570 Canon 464 § 1. In all matters, the Chapter of the cathedral church fulfills the functions of the diocesan consultative college, where this has been established; there-

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fore, those canons pertaining to the governance of the diocese, whether with a bishop present, or impeded or vacant, which are assigned to the diocesan consultants, are also to be understood to apply to the cathedral Chapter. § 2. Furthermore, the cathedral Chapter is responsible for offering more solemn worship to God in the cathedral church. Canon 465 § 1. The institution or erection, innovation, or suppression of Chapters is reserved to the Apostolic See. § 2. 1° The erection of offices, as well as the conferral of the primary office, are reserved to the Apostolic See; 2° It pertains to the Bishop, after consulting with the Chapter, to confer all and singular benefices and canonries in the cathedral church, disapproving any contrary custom and revoking any contrary privilege, but reserving to the Apostolic See, according to the law and prescription of right, those benefices which are expressly reserved. § 3. Chapters, where they exist, are governed by particular law. Canon 466 § 1. If the cathedral church is also a parish church, the legal relations between the Chapter, if there is one, and the parish priest are governed by the following norms, unless otherwise stipulated by the Apostolic See or by a particular agreement initiated during the erection of the parish and legitimately approved by the Bishop. § 2. It pertains to the parish priest to: 1° Apply the Divine Liturgy for the people and, at the proper time, to preach and to instruct the faithful in the Christian doctrine; 2° To keep the parish books and to extract attestations from them; 3° To perform the parish functions concerning which see canon 503. It pertains to the Chapter alone to perform the proper funeral rites, in the church, according to the law, if the funeral is for someone of dignity, or for a canon, even an honorary one, or for a beneficiary. Canon 464. — Provincial Synod of Alba-Iulia and Fagaras of the Romanians, A.D. 1872, Title I, Chapter V, Concerning Presbyteries or Cathedral Chapters; A.D. 1882, Title II, Constitutions of the Metropolitan Chapter; Synod of Leopolis of the Ruthenians, A.D. 1891, Title VII, Chapter XIV, 1. Canon 465 § 1. — Pius VI, Apostolic Constitution *Apostolatus officium*, December 1, 1807; Pius IX, Apostolic Constitution *Meritis licet*, February 13, 1846; Apostolic Constitution *Apostolicum ministerium*, November 26, 1853, n. 6; Bull *Ad Apostolicam*, November 26, 1853; Bull *Ecclesiam Christi*, November 26, 1853; Apostolic Letter *In Apostolicae*, July 12, 1864, n. 2. § 2, 1°. — Pius IX, Apostolic Constitution *Meritis licet*, February 13, 1846; Apostolic Letter *In Apostolicae*, July 12, 1864, n. 1.

[*Latin ed. p. 571*]

Acta Pii PP. XII 571 4° Aliae functiones, quae non sunt stricte paroeciales, possunt peragi, quae in paroeciis solitae sunt, modo ut non impedatur cultus choralis, nec Capitulum easdem functiones peragat; 5° Eleemosynas pro bono paroecianorum colligere, easdem directe vel indirecte oblatas accipere, administrari et secundum voluntatem offerentium distribuere. § 3. Ad Capitulum pertinet: 1° Custodire divinam Eucharistiam; sed altera

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clavis tabernaculi seu columbae apud parochum servari debet; 2° Invigilare ut in functionibus a parocho in capitulari ecclesia peragendis leges liturgicae observantur; 3° Ecclesiae curam habere eiusque bona administrare cum piis legibus. § 4. Nec parochus, nec Capitulum paroeciales functiones et officia impediant; exorto autem conflictu, quaestionem dirimat Episcopus, qui in primis curare debet ut catechetica instructio et Evangelii explicatio hora fidelibus commodiore semper habeatur. § 5. Non solum Capitulum impedire non debet parochum in exercenda paroeciali cura, sed insuper capitulares sciant se ex caritate teneri, maxime si designati coadiutores desint, ut eidem adiutricem operam navigent, secundum modum ab Episcopo determinandum.

CAPUT VI

De Sede impedita aut vacante ac de Administratore eparchiae vacantis

Can. 467

§ 1. 1° Sede per Episcopi captivitatem, relegationem, exitium; aut inhabilitatem ita impedita, ut ne per litteras quidem cum subditis communicare ipse possit, eparchiae regimen, nisi aliter providerit Sedes Apostolica, esto penes Episcopi Syncellum vel alium idoneum sacerdotem ab Episcopo designatum, cui ipso iure pertinent potestas, iura et officia Syncelli; 2° Potest in casu Episcopus, gravi de causa, plures designare, qui sibi invicem in officio succedant.

§ 2. 1° His deficientibus, vel, uti supra dictum est, impeditis, collegium consultorum eparchialium Administratorem ad normam can. 470, § 1, constituat, firmo can. 249, § 1, n. 4; 2° Haec norma servetur etiam cum Syncellus vel sacerdos ab Episcopo designatus, quavis de causa, eparchiae regimen assumere non potuit; 3° Administratiori de quo in nn. 1, 2 competit potestas Administratoris eparchiae vacantis.

[*Latin ed. p. 572*]

Acta Apostolicae Sedis - Commentarium Officiale 572 § 3. He who has accepted the charge of a diocese must, first of all, inform the Sacred Congregation for the Eastern Churches and the Patriarch or Archbishop of the impediment and of the assumption of office. § 4. If a Bishop falls under excommunication, interdict, or suspension: 1° In patriarchates, the Patriarch himself shall provide temporarily and inform the Apostolic See; 2° In archiepiscopates, the Archbishop shall inform the Apostolic See; and if the matter concerns the Archbishop himself, the Metropolitan, in order of precedence, or, if there are no Metropolitans in the archiepiscopate, the first Bishop, shall provide; 3° Outside of archiepiscopates, the Metropolitan and, if the matter concerns him, the first among the co-provincial Bishops, shall inform the Apostolic See; 4° If the matter concerns a Bishop who is not subject to any Metropolitan, or an Exarch with his own territory, or an

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apostolic Exarch, the Metropolitan designated according to canon 323 is bound to report the matter to the Apostolic See.

Canon 468 § 1. The episcopal see is vacant by the death of the Bishop, by the express resignation accepted by the Roman Pontiff, firmly according to canon 248, § 1, n. 3, after the acceptance has been signified to the one who resigns, by tacit resignation according to canon 130, by translation, and by deprivation of the Bishop.

§ 2. Except for the granting of benefices or ecclesiastical offices, everything is valid that has been done by the Syncellus until he has certain knowledge of the death or tacit resignation of the Bishop, or by the Bishop or the Syncellus until authentic news of the aforementioned pontifical or patriarchal acts has reached them, and with the exception of canon 469.

§ 3. From the day authentic news of the translation is received, the Bishop must request the new diocese within four months and enter into its administration according to canons 396 and 397. From the day the administration begins, the former diocese is fully vacant; meanwhile, in that same diocese, the Bishop: 1° Possesses the power of the administrator of the vacant diocese and is bound by the same obligations, the power of the Syncellus ceasing; 2° Retains the honorary privileges of residential Bishops; 3° Has the right to a suitable remuneration according to canon 479, n. 1.

Canon 468. — St. Damasus, in the letter Decursis litteris, year 380. — Synodus Sciarfenensis of the Syrians, year 1888, chapter VIII, article III, concerning the vacancy of an episcopal or metropolitan see. § 1. — St. Julius, in the letter Legi litteras, year 341: «£?i igitur». — Canones Apostolorum, 14; Synodus Sardicensis, year 343, canon 1; St. Cyril of Alexandria, canon 3. — Synodus Alexandrinensis of the Copts, year 1898, section III, chapter II, article III, concerning a vacant episcopal see; Synodus Sciarfenensis of the Syrians, year 1888, chapter X, article II, 6.

§ 3. — Synodus Sardicensis, year 343, canon 1. — Synodus Sciarfenensis of the Syrians, year 1888, chapter VIII, article IV.

[*Latin ed. p. 573*]

Acta Pii PP. XII 573, Canon 469: Cum sede vacante, quoties Administrator apostolicus non fuerit praesens, vel aliter a Sede Apostolica non fuerit provisum, regimen parochiae, in patriarchatibus, salvo iure particulari, transit ad Patriarcham; Synsellus tamen in munere perdurat donec Administrator, a Patriarcha ad normam canonis 249, § 1, n. 4, nominatus, officium suum in administratione incipit; extra patriarchatus, ad coetum consultorum parochialium.

Canon 470, § 1: Coetus consultorum parochialium, sede vacante, intra octo dies ab accepta notitia vacationis, debet Administratorem qui loco sui parochiam regat eligere.

§ 2: Si intra praescriptum tempus Administratorem, quavis de causa, non

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elegerit, designatio devolvitur in patriarchatibus, ad Patriarcham ad normam canonis 249, § 1, n. 3; extra patriarchatus, ad Metropolitam; si autem ecclesia ipsa metropolitana fuerit vacans vel metropolitana simul et comprovincialis vacaverint, ad Archiepiscopum, si provincia eidem subiiciatur; secus, ad Episcopum comprovincialem residentem ordine praecedentiae primum. Si vero de ipsa archiepiscopali parochia agatur, designatio devolvitur ad primum Metropolitam vel, si in archiepiscopatu non habeantur Metropolitae, ad primum Episcopum comprovincialem. Idem servetur si electio Administratoris fuerit nulla ob defectum formae.

§ 3: Vacante parochia nulli Patriarchae, Archiepiscopo vel Metropolitae subiecta, si collegium consultorum parochialium intra octo dies Administratorem non elegerit, hunc Metropolita ad normam canonis 323 designatus constituat.

§ 4: Consultores parochiales quamprimum de morte Episcopi, atque ab iisdem electus in Administratorem de sua electione, Sedem Apostolicam certiorem faciant.

Canon 471, § 1: Administratorem parochiae vacantis eligere debet coetus consultorum parochialium per actum collegialem ad normam canonis 102-124, salvis peculiaribus huius capitis normis, et ad eius validitatem requiritur pars suffragiorum absolute maior demptis suffragiis nullis.

§ 2: Eadem persona non potest in Administratorem et oeconomum designari, reprobata contraria consuetudine.

Canon 469: — Syn. Armen., a. 1911, 298; Syn. Sciarfen. Syrorum, a. 1888, cap. VIII, art. III.

Canon 470, § 1: — Syn. Leopolien. Ruthenorum, a. 1891, tit. VII, cap. II, 5.

[*Latin ed. p. 574*]

Acta Apostolicae Sedis - Official Commentary 574 Canon 472 II 1. A priest who is bound by the bond of matrimony, or who has not completed his thirtieth year, cannot be validly designated to the office of administrator of a vacant diocese, nor can one who has been elected, nominated, or presented for the same vacant office. § 2. Furthermore, the administrator of a vacant diocese must be a doctor or licentiate in theology or canon law, or at least truly experienced in those disciplines, and in him, integrity of morals, piety, sound doctrine, and prudence must be evident. § 3. If the conditions prescribed in § 1 are not met, the prescription of canon 470, § 2, shall be applied. However, the acts of one who has been elected by the council of consultees are null by law. Canon 473 § 1. In the case of a vacant see, the ordinary jurisdiction of the Bishop, with respect to certain prohibited acts, passes, before the designation of an administrator of the vacant diocese, to the Patriarch, saving the particular law, outside the patriarchate, to the assembly of the diocesan consultees; but once an administrator has been

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designated, the same power of the Bishop devolves to him. § 2. Therefore, the assembly of the diocesan consultees and afterwards the administrator of the vacant diocese can do all that is enumerated in canon 434, § 2. Canon 474 § 1. Nothing new shall be introduced in the case of a vacant see. § 2. 1° It is not permitted to the administrator and to the diocesan consultees to do anything that may cause any prejudice to the diocese or to the episcopal rights; 2° Furthermore, both the administrator and the diocesan consultees, as well as all others, clergy or laity, are prohibited from removing, destroying, concealing, or altering any documents belonging to the episcopal curia. Canon 475. The administrator being appointed must not retain any part of the jurisdiction for himself, neither from the Patriarch nor from the assembly of the diocesan consultees, nor must he, in exercising his office, set a predetermined time or other restrictions. Canon 472 § 1. — Syn. Carthaginiensis, a. 419, canon 77. Canon 473. — Syn. Armeniana, a. 1911, 298; Syn. Alexandrina Coptorum, a. 1898, sect. III, cap. II, art. III, 1; Syn. Syrorum Sciarfenensis, a. 1888, cap. VIII, art. III. Canon 474. — Syn. Armeniana, a. 1911, 299; Syn. Syrorum Sciarfenensis, a. 1888, cap. VIII, art. III. § 1. — Syn. Ancyranensis, a. 314, canon 15. - Syn. Alexandrina Coptorum, a. 1898, sect. III, cap. II, art. III, 3; Syn. Zamostenensis Ruthenorum, a. 1720, tit. VI. § 2. — Syn. Zamostenensis Ruthenorum, a. 1720, tit. VI.

[*Latin ed. p. 575*]

Acta Pii PP. III 575 > Can. 476 § 1. Administrator of a vacant diocese, designated by the Patriarch, after having made the profession of faith before the Patriarch, obtains jurisdiction, but shall not exercise it until he has shown the patriarchal letters of his designation to the diocesan consultors; nevertheless, he shall see to it that these same letters are made known to the clergy of the entire diocese as soon as possible. § 2. The administrator of a vacant see, elected by the assembly of diocesan consultors, after making the profession of faith, immediately obtains jurisdiction, and does not require anyone's confirmation. Can. 477. Whatever is prescribed in canon 436 concerning the Syncellus, the same is to be understood concerning the Administrator also. Can. 478. The administrator is obliged to reside in the diocese and to apply the Divine Liturgy for the people, according to the norms of canons 403 and 404. Can. 479. Unless otherwise legitimately provided: 1° The administrator has the right to a suitable compensation, either in the Synod of the patriarchate, archdiocese, or province, or, if the particular law so provides, by the Patriarch with the consent of the permanent Synod, to be taken from the revenues of the house or table of the bishop, or from other emoluments; 2° All other emoluments pertaining to the Bishop shall be reserved for the future Bishop for the needs of the diocese, with the provisions of particular law observed, which define the manner in which these emoluments must be disbursed. Can. 480 § 1. The removal of the administrator of a vacant diocese, elected by the assembly

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of diocesan consultors, according to canon 469, is reserved to the Apostolic See; the authentic resignation must be presented to this assembly, although it is not necessary for them to accept it; however, the appointment of a new administrator, after the resignation, death, or removal of the former, pertains to the aforementioned diocesan consultors, to be carried out according to the norms of canon 470. Can. 479. — Synod of Sciarfen, of the Syrians, year 1888, chapter VIII, article III. 2°. — Synod of Chalcedon, year 451, canon 25. Can. 480 § 1. — Synod of Sciarfen, of the Syrians, year 1888, chapter VIII, article III.

[*Latin ed. p. 576*]

Acta Apostolicae Sedis - Official Commentary 576 § 2. Furthermore, the office of the Administrator ceases when a new Bishop assumes administration of the diocese, according to canon 397, § 3. Canon 481 o § 1. The Economus fulfills his office under the authority of the Administrator of the vacant diocese; 2° The administration of those goods which, due to the vacancy of the see, do not have an administrator, devolves upon the Economus himself, unless the Patriarch or the diocesan council otherwise provides. § 2. The removal of the Economus, when the see is vacant, is reserved to the Apostolic See, according to the firm prescription in n. 2; 2° In patriarchates, the removal mentioned in n. 1 is reserved to the Patriarch; 3° Authentic resignation must be presented to the Patriarch or to the diocesan council. In order for the resignation presented to the Patriarch to be valid, it must be accepted by him after being heard by the permanent synod. § 3. Once the office of the Economus is terminated in any way, the election or appointment of a new Economus pertains to the Patriarch, with the consent of the Bishops holding office in the curia with residence, or to the diocesan council, by an absolute majority of votes. § 4. What is attributed to the Patriarch in the preceding paragraphs applies to him to the extent that it applies to the appointment of the Administrator of the vacant diocese. § 5. The Economus must render an account of his administration to the new Bishop, and upon this account being given, he ceases from his office, unless it is confirmed by the new Bishop. Canon 482 § 1. The new Bishop must demand an account of the offices, jurisdiction, administration, or service of the consultors of the diocese, the Economus, and other officials who were appointed during the vacancy, and he must admonish those who have been negligent in their office or administration, even if, after the accounts have been rendered, the diocesan council itself or others have granted them absolution or release. § 2. These same individuals must render an account to the new Bishop of any documents pertaining to the church that have come into their possession. Canon 481. — Syn. Chalcedonensis, a. 451, canon 25. - Syn. Libaniensis Maronitarum, a. 1736, part III, chapter IV, 27. § 1. — Syn. Libaniensis Maronitarum, a. 1736, part III, chapter IV, 17; Syn. Leopoliensis Ruthenorum, a. 1891, title VII, chapter II, 5. Canon 482. — Syn. Armeniana,

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a. 1911, 322; Syn. Alexandrina Coptorum, a. 1898, section III, chapter II, article III, 4; Syn. Zamostiensis Ruthenorum, a. 1720, title V, VI. § 1. — Syn. Sciarfensis Syrorum, a. 1888, chapter VIII, article III.

[*Latin ed. p. 577*]

CHAPTER VII: Concerning Protopresbyters

Canon 483: A protopresbyter is a presbyter to whom the bishop assigns responsibility for a region, as described in canon 161, § 1.

Canon 484:

§ 1. The bishop shall choose a presbyter for the office of protopresbyter whom he judges to be suitable, especially among the rectors of parish churches.

§ 2. The protopresbyter may be removed from office at the will of the bishop.

Canon 485:

§ 1. It is the right and duty of the protopresbyter, besides the faculties granted to him by the patriarchal or provincial synod, or by the bishop in the diocesan council or outside of it, to diligently oversee, above all:

1° Whether the clergy of his region lead a life according to the canons and diligently fulfill their offices, especially concerning the law of residence, the preaching of the divine word, the instruction of the young and the adults in the catechism, and the obligation to assist the sick;

2° Whether the decrees issued by the bishop during the sacred visitation are carried out;

3° Whether due precautions are taken concerning the matter of the Holy Eucharist;

4° Whether the decorum and splendor of the churches and sacred furnishings, especially in the custody of the Divine Eucharist and in the celebration of the Divine Liturgy, are maintained.

Concerning Protopresbyters:

- Syn. Antiochen., a. 841, can. 10.

- Syn. Armen., a. 1911, 273; title I, chapter X, Concerning Chorepiscopi;

- Syn. Alexandrin. Coptorum, a. 1898, section III, chapter IV, article II, Concerning the Hegumen;

- Syn. Libanen. Maronitarum, a. 1736, part III, chapter III, 1, 3;

- Syn. prov. Alba-Iulien. et Fagarasien. Rumenorum, a. 1872, title II, chapter VII, Concerning Vicars Forane; chapter VIII, Concerning Protopopes, Protopresbyters, and Administrators of the Protopapal Office;

- Syn. Zamosten. Ruthenorum, a. 1720, title X;

- Syn. Leopolien. Ruthenorum, a. 1891, title VII, chapter V, 1;

- Syn. Sciarfen. Syrorum, a. 1888, chapter V, article XIII, § 9, Concerning

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the blessing of the Periodeuta and Chorepiscopus; chapter XI, article II, Concerning the Chorepiscopus and Periodeuta.

Canon 485:

§ 1. - Syn. Libanen. Ruthenorum, a. 1736, part III, chapter III, 4, VI;

- Syn. prov. Alba-Iulien. et Fagarasien. Rumenorum, a. 1872, title VII, chapter I; a. 1900, title III, chapter III;

- Syn. Zamosten. Ruthenorum, a. 1720, title III, § 1; 2, 7, 8; title VI;

- Syn. Leopolien. Ruthenorum, a. 1891, title II, chapter II; title IV, chapter VIII, 13, 15; title VII, chapter VI, 6.

§ 1, 1°. - Syn. Zamosten. Ruthenorum, a. 1720, title X; title XV.

§ 1, 3°. - Syn. Zamosten. Ruthenorum, a. 1720, title III, § 4.

§ 1, 4°. - Syn. Libanen. Maronitarum, a. 1736, part III, chapter III, 2, VI;

- Syn. prov. Alba-Iulien. et Fagarasien. Rumenorum, a. 1900, title III, chapter I, 2, 13 d)-, chapter II, 7;

- Syn. Zamosten. Ruthenorum, a. 1720, title III, § 4.

37 - ACTA, vol. XXIV, n. 9 - 15-8-1957.

[*Latin ed. p. 578*]

578 The Acts of the Apostolic See – an official commentary – must be kept; the sacred functions must be celebrated according to the liturgical norms; ecclesiastical goods must be diligently administered, and the duties attached to them, especially those of the Liturgies, must be properly fulfilled; and the parish books must be correctly written and preserved. § 2. To ensure all of this, the protopresbyter must, at times established by the Bishop, visit the parishes of his region. § 3. It also pertains to the protopresbyter, as soon as he hears that a parish priest in his region is seriously ill, to take care that he does not lack spiritual and material assistance, and that, upon his death, he receives a proper funeral; and to ensure that, whether he is ill or deceased, no books, documents, sacred vessels, or other things belonging to the church are lost or stolen. Canon 486 § 1. The protopresbyter must, on days designated by the Bishop, convene the priests of his region for meetings, as mentioned in canon 67, and preside over them; and if there are more such gatherings in various places within his region, he must ensure that they are properly conducted. § 2. If he is not a parish priest, he must reside in the territory of the protopresbyterate or in another place not too far away, according to norms defined by the Bishop. Canon 487 The protopresbyter must, at least once a year, give an account to the Bishop of his protopresbyterate, explaining not only what has been well managed during the year, but also what has gone wrong, what scandals have arisen, what remedies have been applied to correct them, and what he believes should be done to eradicate them. Canon 488 § 1. The protopresbyter must have a seal proper to his office. § 2. He precedes all the parish priests and other priests of his region. Canon 485 § 2. – Synod

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of Lebanon, of the Maronites, in the year 1736, part I, III, chapter III, 4, VI; Synod of Leopolis, of the Ruthenians, in the year 1891, title VII, chapter III, 2. Canon 487. – Synod of Leopolis, of the Ruthenians, in the year 1891, title VII, chapter III, 2.

[*Latin ed. p. 579*]

Acta Pontificiorum Pontificis XII, 579, CAPUT VIII, De Parochis.

Can. 489, § 1. A parochus est presbyter cui paroecia collata est in titulum, cum cura animarum sub authoritate Episcopi exercenda.

§ 2. Etiam si paroecia unita fuerit domui religiosae vel alii personae morali, parochus debet constitui ad curam animarum exercendam.

§ 3. Parochis aequiparantur cum omnibus iuribus et obligationibus parochialibus et parochorum nomine in iure veniunt:

1° Quasi-parochi, qui quasi-paroecias regunt, de quibus in can. 160, § 3; et quilibet alii presbyteri quibus cura animarum instar parochorum in determinato territorio stabiliter commissa est;

2° Vicarii paroeciales, si plena potestate paroeciali sint praediti.

§ 4. De militum cappellanis, sive maioribus sive minoribus, serventur peculiaria Sedis Apostolicae praescripta, firmiter can. 260, § 4.

Can. 490, § 1.

1° Sine indulto Sedis Apostolicae, paroecia personae morali, quod ad spiritualia et temporalia, uniri valide non potest, firmiter praescripto can. 260, § 3;

2° Hac unione paroecia realiter et in perpetuum personae morali unitur; quae si sit religiosa, paroecia fit religiosa. Non admittitur tamen ut ipsamet persona moralis sit parochus;

3° Patrimonium paroeciae ita personae morali unitae, ad administrationem quod attinet, distinctum servetur a patrimonio ipsius personae moralis.

§ 2. Non admittitur unio paroeciae cum persona morali quod ad temporalia tantum.

Can. 491, § 1. Episcopus committere potest paroeciam alicui domui religiosae precario tantum.

De parochis. — Synodus Armenorum, a. 1911, tit. I, cap. X, De Parochis eorumque adiutoribus; Synodus Alexandrinorum Coptorum, a. 1898, sect. III, cap. IV, art. IV, De Parocho; Synodus provincialis Alba-Iulien. et Fagarasien. Rumenorum, a. 1872, tit. II, cap. IX, De Parochis, Parochiarum Administratoribus et De Cooperatoribus sive Cappellanis; tit. IV, cap. II; Synodus Zamosten. Ruthenorum, a. 1720, tit. X; Synodus Sciarfen. Syrorum, a. 1888, cap. XI, art. III, De Parocho.

Can. 489, § 1. — Synodus Laodicenorum, a. 347/881, can. 57. - Synodus Libanensis Maronitarum, a. 1736, pars III, cap. III, 2; Synodus Leopolien.

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Ruthenorum, a. 1891, tit. VII, cap. VI, 1.

§ 2. — Synodus Libanensis Maronitarum, a. 1736, pars II, cap. XIV, 15.

[*Latin ed. p. 580*]

580 Acta Apostolicae Sedis - Official Commentary § 2. From this precarium commission, the parish does not become a religious institution, but remains secular, and, for a reasonable cause, both the Bishop can revoke the commission, and the competent Superior can inform the parish, with the clauses of the agreement observed. Canon 492. The prescriptions of the canons concerning the parish, which pertain to understanding spiritual and temporal matters, apply to a parish entrusted to a religious order precariously, unless the nature of the matter or the context of the law prevents it. Canon 493. In order that a priest may be appointed as pastor, it is necessary that he be endowed with good morals, doctrine, zeal for souls, prudence, and other virtues and qualities which are required by law, both common and particular, for the proper governance of a vacant parish with honor. Canon 494 § 1. Those who are appointed to administer a parish are to be considered as its proper pastors, and they must be stable in it; however, this does not prevent all from being removed from it, according to the law. § 2. But not all pastors have the same stability; those who enjoy greater stability are called immovable; those who have less are called removable. § 3. Immovable parishes cannot be made removable without the consent of the Apostolic See, according to the firm prescription of canon 260, § 1, n. 2; removable parishes can be declared immovable by the Bishop, after hearing the diocesan advisors, but not by the administrator of a vacant see; new parishes that are established are to be immovable, unless the Bishop, according to his prudent judgment, deems it more expedient, after hearing the advisors, that they be removable, due to particular circumstances pertaining to the place or the people. § 4. Quasi-parishes are always removable. § 5. Pastors, however, who belong to a religious family, are always, by reason of their person, removable at the will of either the Bishop, with the warning of the Superior, or the Superior, with the warning of the Bishop, equally, without the requirement of the consent of the other; neither is obliged to reveal or prove the reason for his judgment to the other, except for recourse to the Apostolic See and according to the prescription of canon 260, § 2. Canon 494. — Sacred Congregation for the Oriental Churches, decree of March 1, 1929, article 1 and 5; decree of May 24, 1930, article 18. - Armenian Synod, 1911, 359; Synod of the Province of Alba-Iulia and Fagaras of the Romanians, 1872, Title II, Chapter IX, 6; Synod of the Syrians of Sciarfen, 1888, Chapter XI, article III, 5, X. § 4. — Secretariate of the Oriental Churches, decree of November 23, 1940, article 15. § 5. — Secretariate of the

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Propagation of the Faith (C. G.), May 13, 1839.

[*Latin ed. p. 581*]

Acta Pii PP. XII 581. Canon 495. The local Hierarchy may, at their discretion, assign parishes or quasi-parishes, which, according to the judgment of the Patriarch, with the consent of the Permanent Synod, do not possess a sufficient endowment, to religious institutes. However, the same Hierarchy should take care to provide these parishes or quasi-parishes with a suitable endowment as soon as possible.

Canon 496. § 1. The right to nominate and institute pastors belongs to the Bishop, with the contrary custom rejected and any contrary privilege revoked, except for the privilege of presentation, if it legitimately belongs to someone, and with due regard for the established law concerning benefices reserved to the Apostolic See.

§ 2. When the See is vacant or impeded according to canon 467, it pertains to the Administrator or other person governing the diocese: 1° To constitute vicars pastoral according to canons 513-517; 2° To accept the presentation to a vacant parish, and to grant the institution to the presented candidate; 3° To grant parishes of free collation, if the See has been vacant for at least one year or is impeded.

Canon 497. To parishes belonging to a religious institute, the Superior, to whom this pertains according to the statutes, presents a priest of his own religious order to the Bishop; who, observing the prescription of canon 500, § 2, grants the institution.

Canon 498. The local Hierarchy nominates quasi-parishes from the secular clergy, after consultation, unless they deem it otherwise appropriate, with the council mentioned in canon 377.

Canon 499. The Bishop shall provide for a vacant parish according to canon 97, unless particular circumstances of place and persons suggest to the prudent judgment of the Bishop that the granting of the title of parish should be postponed.

Canon 495. — Synod of Lebanon of the Maronites, 1736, part I, III, chapter III, 2, III; chapter IV, 21; Synod of the Province of Alba-Iulia and Fagaras of the Romanians, 1872, title IV, chapter III; Synod of Sciarfena of the Syrians, 1888, chapter V, article XIII, § 8, no. 3; chapter XII, 7.

Canon 496. § 1. — Synod of the Province of Alba-Iulia and Fagaras of the Romanians, 1872, title IV, chapter IV, § 2, I. — Synod of Alexandria of the Copts, 1898, section III, chapter II, article III, 2; Synod of Sciarfena of the Syrians, 1888, chapter VIII, article III.

Canon 499. — Synod of the Armenians, 1911, 262.

[*Latin ed. p. 582*]

582 Acta Apostolicae Sedis - Official Commentary, Canon 500 § 1. The

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Bishop, burdened by the gravity of his conscience, is obligated to assign the vacant parish to the one whom he deems more suitable for governing it, without any favoritism. § 2. In this judgment, consideration must be given not only to doctrine, but also to all those qualities which are required for the proper governance of a vacant parish. § 3. Therefore, the Bishop: 1° Should not fail to consult documents, if any exist, from the archives of the curia, concerning the cleric to be appointed, and, if he deems it appropriate, prudently seek out information, even secret information, from sources outside the diocese; 2° Should keep in mind the prescription of canon 66, § 2; 3° Should subject the cleric to an examination on doctrine before himself and diocesan examiners; from whom, after hearing the same examiners, he may grant dispensation, if the matter concerns a presbyter with outstanding theological knowledge. Once a trial has been made for the first parish, it is sufficient if the transfer is made at the proposal and urging of the Bishop; however, it must be renewed if the transfer is made at the insistence of the parish priest, unless the Bishop, after hearing the synodal examiners, judges that his suitability still persists and is sufficient for the new parish. The parish priest who is removed from his parish and transferred to another parish, or the parish priest who is transferred to another parish by virtue of his office, is not required to undergo an examination. § 4. In regions in which the provision of parishes is made through competition, this procedure should be followed, unless it concerns the initial provision of a newly established parish. O Canon 501 § 1. A parish priest, according to canon 98, should hold only one parish for his title, unless it concerns parishes that are equally principal and united. § 2. 1° Only one parish priest should be in the same parish; 2° The local Hierarchs should take care to prudently abolish any existing customs that are currently contrary to the aforementioned prescription. O Canon 502. The parish priest obtains the care of souls through canonical provision, but he is not permitted to exercise this office unless he has been instituted, according to the particular law, Canon 500. — Synodal Decrees of Alba-Iulia and Fagaras of the Romanians, 1872, Title I, V, Chapter IV, §§ 1, 2, 3. — Synodal Decrees of the Armenians, 1911, 262, § 4. — Synodal Decrees of Lviv of the Ruthenians, 1891, Title I, X, Chapter IV. Canon 501. — Synodal Decrees of Lebanon of the Maronites, 1736, Part III, Chapter III, 2, III. § 2. — Synodal Decrees of Lebanon of the Maronites, 1736, Part II, Chapter XIV, 32; Synodal Decrees of Zamost of the Ruthenians, 1720, Title III, § 7; Synodal Decrees of Sciarfen of the Syrians, 1888, Chapter XI, Article III, 4, 5, V.

[*Latin ed. p. 583*]

Acts of the Holy See, Pope Pius XII, 583, concerning the administration of a parish. Before entering upon the administration of a parish, or when beginning to administer it, one must make a profession of the faith, according to the norms of the particular law. Canon 503. The functions reserved to the

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pastor, unless otherwise provided for by common or particular law, are: 1° To confer the sacrament of baptism with all prescribed rites and ceremonies, and, together with baptism, the sacrament of chrism; 2° Unless otherwise prescribed by law, to administer the sacrament of the anointing of the sick to those who are in danger of death, and to bring the divine Eucharist to the sick as viaticum. However, in cases of necessity, or if permission is granted by the pastor or the local hierarchy, at least reasonably presumed, any other priest may administer these sacraments; 3° To announce sacred ordinations and marriages, to assist at marriages, to impart the marriage blessing and nuptial blessing; 4° To perform the proper funeral rites; 5° To bless houses, on the established days according to the liturgical books; 6° To bless water solemnly on the feast of the Epiphany or on another legitimately determined day; 7° To lead a public procession outside the church, including all churches within the territory of the parish, even if they are filial and have their own rector, as firmly prescribed by canon 522; 8° To impart blessings outside the church with pomp and solemnity, and to bestow other blessings and to perform certain prayers, according to the legitimate customs of the various rites. Canon 503. — Synod of Lebanon, of the Maronites, 1736, part III, chapter III, 2, X; Synod of Zamosten, of the Ruthenians, 1720, title III; Synod of Sciarfen, of the Syrians, 1888, chapter XI, article III, 5; chapter XII, 3. 1°. — Synod of Alexandria, of the Copts, 1898, section III, chapter IV, article IV, § 1, VII, 3; Synod of the province of Alba-Iulia and Fagaras, of the Romanians, 1872, title II, chapter IX, 1. 2°. — Synod of Ain-Trazen, of the Greek-Melchites, 1835, canon 5 prior, n. 1; Synod of the province of Alba-Iulia and Fagaras, of the Romanians, 1872, title II, chapter IX, 1. 3°. — Synod of the province of Alba-Iulia and Fagaras, of the Romanians, 1872, title II, chapter X, 1; Synod of Sciarfen, of the Syrians, 1888, chapter V, article VIII, 5, 11. 5°, 6°. — Synod of Lebanon, of the Maronites, 1736, part III, chapter III, 2, VII. 7°. — Sacred Congregation of the Propagation of the Faith, decree of October 6, 1863, E, p. 80. 8°. — Synod of Lebanon, of the Maronites, 1736, part III, chapter III, 2, VII; Synod of the province of Alba-Iulia and Fagaras, of the Romanians, 1872, title II, chapter X, 2. 1 Cf. Pius XII, apostolic letter *Postquam Apostolicis Litteris*, issued *motu proprio*, February 9, 1952, canon 46.

[*Latin ed. p. 584*]

Acta Apostolicae Sedis - Official Commentary 584. Canon 504 § 1. The parish priest has the right to receive the dues and offerings that are legitimately customary or in accordance with common law. § 2. He is obligated to demand restitution for what is owed. § 3. Even if a particular parish duty has been performed by another, the offerings nonetheless belong to the parish priest, unless it is clearly established that the giver intended to offer a sum exceeding the customary amount. § 4. The parish priest must provide free ministry to those who are unable to pay. Canon 505 §

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1. The parish priest, by reason of his office, is obligated to exercise pastoral care over all his parishioners who are not legitimately exempt. § 2. The Bishop may, for just and serious reasons, remove religious families and pious institutions located within the parish territory and not exempt by law, from the care of the parish priest. Canon 506 § 1. The parish priest is obligated to reside in the parochial house near his church; however, the Bishop may, for just reasons, permit him to reside elsewhere, provided that the house is not so far from the parochial church that the performance of his duties is thereby harmed. § 2. He may be absent for forty days within the year, either continuously or intermittently, unless a more serious reason, according to the judgment of the Bishop, requires a longer absence, or unless a shorter absence is permitted. Canon 504. — Sacred Congregation for the Propagation of the Faith, decree of October 6, 1863, E, e. - Synod of Lebanon, Maronites, 1736, part I, chapter I, 7. § 1. — Synod of Alexandria, Copts, 1898, section II, chapter III, article I, 12, VIII; section III, chapter IV, article IV, § 1, VI, 6; Synod of Lviv, Ruthenians, 1891, title IX, chapter II, 5; Synod of Sciacca, Syrians, 1888, chapter V, article I, 9. § 2. — Synod of Armenia, 1911, 357; Synod of Alexandria, Copts, 1898, section II, chapter III, article I, 12, VIII; Synod of Lviv, Ruthenians, 1891, title IX, chapter II, 5; Synod of Sciacca, Syrians, 1888, chapter V, article I, 9; chapter XI, article III, 5, VIII. § 3. — Sacred Congregation for the Propagation of the Faith, instruction (addressed to the Apostolic Prefect of Egypt), April 30, 1862: "Una sola eccezione" (One single exception). - Synod of Alexandria, Copts, 1898, section III, chapter IV, § 1, VI, 6. § 4. — Synod of Lviv, Ruthenians, 1891, title IX, chapter II, 5. Canon 506. — Synod of Alexandria, Copts, 1898, section III, chapter IV, article IV, § 2, I. § 1. — Synod of Alexandria, Copts, 1898, section II, chapter III, article I, 12, VI; Synod of Ain-Trazen, Greek-Melchites, 1835, canon 14; Synod of Lebanon, Maronites, 1736, part II, chapter XIV, 15; part III, chapter III, 2, II; Synod of Zamosten, Ruthenians, 1720, title III; Synod of Lviv, Ruthenians, 1891, title VII, chapter VI, 6; Synod of Sciacca, Syrians, 1888, chapter V, article I, 9. § 2. — Synod of Lebanon, Maronites, 1736, part II, chapter XIV, 15; part III, chapter III, 2, II. 1 Cf. Pius XII, apostolic letter Postquam Apostolicis Litteris, Motu Proprio issued, February 9, 1952, canon 245.

[*Latin ed. p. 585*]

Acta Pii PP. XII 585 § 3. The days during which the parish priest is excused from pastoral duties for spiritual recollection, according to canon 62, § 1, are not counted, once a year, during vacations, as mentioned in § 2. § 4. Whether the period of vacation is continuous or intermittent, if the absence is to last longer than a week, the parish priest, except in cases of legitimate necessity, must obtain written permission from the Bishop and have a vicarious administrator approved by the same Bishop to take his place; if the parish priest is a religious, he also requires the consent of

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his Superior, and the vicarious administrator must be approved by both the Bishop and the Superior. § 5. If the parish priest is compelled to leave unexpectedly and for a serious reason, and to be absent for longer than a week, he shall, as soon as possible, inform the Bishop in writing, indicating the reason for his departure and the name of the priest who will be his substitute, and shall give the latter instructions. § 6. Even if the absence is to be shorter, the parish priest must provide for the needs of the faithful, especially if special circumstances require it. Canon 507 § 1. The parish priest and quasi-parish priest are bound by the obligation to celebrate the Divine Liturgy for the people on all Sundays and other obligatory feasts, unless a particular law prescribes that the Divine Liturgy be celebrated at least ten times a year, on the principal feasts. § 2. The parish priest who, by chance, governs several parishes equally, or who, besides his own parish, administers another or others, fulfills this obligation by celebrating and applying the Divine Liturgy for the entire population entrusted to him. § 3. The Bishop may, for a just cause, permit the parish priest to celebrate the Divine Liturgy for the people on a day other than the one to which he is bound. § 4. The parish priest shall celebrate the Divine Liturgy for the people in the parish church, unless circumstances require or suggest that it be celebrated elsewhere. Canons 506, §§ 4, 5. — Synods of Ain-Trazen (of the Greek-Melchite Church), 1835, canon 14; of Lebanon (of the Maronite Church), 1736, part I, chapter XIV, 15; part III, chapter III, 2, II; of Ain-Trazen (of the Greek-Melchite Church), 1835, canon 14; of Leopolis (of the Ruthenian Church), 1891, title VII, chapter VI, 6. § 6. — Synod of Leopolis (of the Ruthenian Church), 1891, title VII, chapter VI, 6. Canon 507. — Sacred Congregation of the Propagation of the Faith (Codex Gregorianus), March 23, 1863, n. 1; Encyclical letter (to the Delegates of the Apostolic Vicariate for the Orient), November 8, 1882. § 1. — Council of Trent, Session XXIII, de reform., c. 1; Leo XIII, Apostolic Letter *In suprema*, June 10, 1882; Sacred Congregation of the Propagation of the Faith (to Patriarch Timothy Hindi of the Chaldean Church), April 5, 1760; August 16, 1784, question 31. — Provincial Synods of Alba-Iulia and Fagaras (of the Romanian Church), 1872, title V, chapter XIV; 1900, title III, chapter I, 12; Synod of Leopolis (of the Ruthenian Church), 1891, title IV, chapter II, 1; title VII, chapter VI, 2. § 4. — Provincial Synods of Alba-Iulia and Fagaras (of the Romanian Church), 1900, title III, chapter I, 12.

[*Latin ed. p. 586*]

586 Acta Apostolicae Sedis - Official Commentary § 5. A legitimately absent parish priest may apply the Divine Liturgy for the people, either himself or through a priest who performs his duties in the parish. Canon 508 § 1. The parish priest ought to celebrate the divine offices, administer the sacraments to the faithful whenever they legitimately request it, preach the Word of God to the people, know his flock, and prudently correct those

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who err, embrace the poor and the afflicted with paternal charity, and exercise the greatest care in the Catholic education of children. § 2. On Sundays and feast days, in addition to the Divine Liturgy, he should celebrate at least a portion of the office, according to the prescriptions and norms of his own rite and those given by the local hierarchy, either himself or with the assistance of others. § 3. The faithful should be reminded to frequently attend their parish churches, and there to participate in the divine offices and hear the Word of God. Canon 509 § 1. With diligent care and abundant charity, the parish priest ought to assist the sick in his parish, and especially those who are near death, by diligently administering to them the sacraments and commending their souls to God. § 2. To the parish priest, or to any other priest who assists the sick, it is permissible to grant the apostolic blessing with a plenary indulgence at the hour of death, according to the form contained in the approved liturgical books, and this blessing should not be omitted. Canon 510. The parish priest should diligently see to it that nothing contrary to the faith and morals is taught in his parish, especially in public and private schools, and he should foster or establish works of faith, charity, and piety. Canon 507 § 5. — Provincial Synod of Alba-Iulia and Fagaras, of the Romanians, A.D. 1900, Title I, Chapter III, paragraphs 1 and 2; Synod of Leopolis, of the Ruthenians, A.D. 1891, Title IV, Chapter II, paragraph 1. Canon 508 § 1. — Synod of Sardica, A.D. 343, canon 5; Synod of Carthage, A.D. 419, canon 78. Synod of Lebanon, of the Maronites, A.D. 1736, Part III, Chapter III, paragraphs 2, 1, 11; Synod of Ain-Trazen, of the Greek-Melchites, A.D. 1835, canon 22; Synod of Leopolis, of the Ruthenians, A.D. 1891, Title VII, Chapter VI, paragraphs 3 and 5; Title IX, Chapter II, paragraph 9. § 3. — Sacred Congregation of the Propagation of the Faith, May 4, 1705; Instruction (to the Apostolic Delegate in Egypt), April 30, 1862. Canon 509. — Synod of Armenia, A.D. 1911, 503. § 1. — Synod of Alexandria, of the Copts, A.D. 1898, Section II, Chapter III, Article VI, paragraph 10; Synod of Lebanon, of the Maronites, A.D. 1736, Part II, Chapter I, paragraphs 4 and 12; Chapter VIII, paragraph 12; Chapter IX, Concerning the care and visitation of the sick; Part III, Chapter III, paragraphs 2, 11; Synod of Ain-Trazen, of the Greek-Melchites, A.D. 1835, canon 5, paragraph 5; Synod of Zamostien, of the Ruthenians, A.D. 1720, Title III, paragraph 6; Synod of Leopolis, of the Ruthenians, A.D. 1891, Title VII, Chapter VI, paragraph 3; Synod of Sciarfen, of the Syrians, A.D. 1888, Chapter V, Article IX, Concerning the visitation of the sick. § 2. — Synod of Lebanon, of the Maronites, A.D. 1736, Part II, Chapter IX, paragraph 3. Canon 510. — Provincial Synod of Alba-Iulia and Fagaras, of the Romanians, A.D. 1900, Title III, Chapter II, paragraph 17; Synod of Leopolis, of the Ruthenians, A.D. 1891, Title VII, Chapter VI, paragraph 4; Title IX, Chapter II, paragraph 14; Synod of Sciarfen, of the Syrians, A.D. 1888, Chapter XIX,

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Article II.

[*Latin ed. p. 587*]

Acta Pii PP. XII 587, Canon 511, § 1. The parish priest shall possess parish books, that is to say, the book of baptisms, the book of those anointed with the chrism, the book of betrothals, the book of marriages, and the book of the deceased; and he shall diligently endeavor to prepare also a book concerning the status of souls, as far as he is able: and he shall write down all these books, according to the usage approved by the Church or prescribed by his own Bishop, and shall keep them diligently. § 2. In the book of baptisms, it shall also be noted, besides the conferring of the chrism, whether the baptized has contracted marriage, unless it is a marriage of conscience, or has received the subdiaconate, or has made a greater profession, or has changed his state; and these notations shall always be referred to in the document of the reception of baptism. § 3. At the end of each year, the parish priest shall send to the episcopal curia an authentic copy of the parish books, except for the book concerning the status of souls. § 4. The parish priest to whom, according to canon 22, §§ 2-5, the care of a diverse rite of the faithful has been entrusted, must send to their Hierarchy a notification each year, with appropriate notes concerning their state. § 5. The parish priest shall use a seal and shall have a chest, or archive, in which the aforementioned books shall be kept together with the letters of the Bishops, and other documents, which must be preserved for reasons of necessity or utility; and he shall take great care that all these things, by the Bishop or his delegate, or at another opportune time, be inspected, and that they do not come into the hands of outsiders. Canon 512. The parish priest precedes all other priests in the cathedral parish of the diocese. Canon 511. — Sacred Congregation of the Propagation of the Faith (Rules for Coptic priests), March 15, 1790, n. XI. § 1. — Benedict XIV, Apostolic Constitution, February 14, 1742; Sacred Congregation of the Propagation of the Faith, Decree, October 6, 1863, C, a. — Synodus Alexandrina Coptorum, 1898, section II, chapter III, article VI, Concerning the cemetery, VI; article VIII, § 2, 7, VI; section III, chapter IV, article IV, § 2, III; Synodus of Patriarch Sergius, September 18, 1596, canon 1; Synodus Libanensis Maronitarum, 1736, part II, chapter XI, 5; chapter XII, 20; part III, chapter III, 2, V; Synodus Zamostensis Ruthenorum, 1720, title III, § 1; Synodus Leopoliensis Ruthenorum, 1891, title VII, chapter VI, 7; Synodus Sciarfenensis Syrorum, 1888, chapter V, article XI, 6; article XV, § 1, n. 1, X. § 2. — Synodus of Patriarch Sergius, September 18, 1596, chapter XIV; Synodus Libanensis Maronitarum, 1736, part III, chapter III, 2, V; Synodus Zamostensis Ruthenorum, 1720, title III, § 1. § 3. — Synodus Libanensis Maronitarum, 1736, part II, chapter XII, 20. § 4. — Sacred Congregation of the Propagation of the Faith, Decree, October 6, 1863, C, a. — Synodus Libanensis Maronitarum, 1736, part III, chapter III, 2, V. 1 Cf. Pius XII,

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Apostolic Letter, Crebrae allatae sunt, Motu Proprio, February 22, 1949, canon 96.

[*Latin ed. p. 588*]

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CHAPTER IX

Concerning Parochial Vicars

Canon 513

If a parish is vacant:

1° The Bishop shall first appoint a suitable vicar administrator, with the consent of the Superior, if a religious is concerned, who shall govern it during the vacancy, and to whom a portion of the fruits shall be assigned for his proper support;

2° Before the appointment of the vicar administrator, unless otherwise provided, the parish shall be governed temporarily by the cooperating vicar; if there are several vicars, by the first; if all are equal, by the one who has been in office longer; if there are no vicars, by the nearest parish priest; but if the parish is united to a religious house, by the Superior of the house to which the church is attached; the Bishop shall, in due time, determine which parish shall be considered nearest to each parish;

3° Whoever assumes the governance of the parish according to paragraph 2, must promptly inform the Bishop of the vacancy of the parish.

Canon 514

§ 1. The vicar administrator enjoys the same rights and is subject to the same duties as the parish priest, in matters pertaining to the care of souls; however, nothing is permitted to the vicar administrator to do in the parish that could prejudice the rights of the parish priest or the parochial benefice.

§ 2. The vicar administrator shall hand over the key to the archive and the inventory of books and documents, and other things belonging to the parish, to the new parish priest or successor administrator, before the protopresbyter or another priest designated by the Bishop, and shall render an account of what has been received and spent during the time of his administration.

Canon 515

The substituted vicar who is appointed according to canon 506, §§ 4, 5, or in the case of a legally admissible and interposed appeal by a parish priest removed from the parish, holds the place of the parish priest in all matters pertaining to the care of souls, unless the Bishop or the parish priest has excepted something.

Concerning Parochial Vicars. — Syn. Leopolien. Ruthenorum, a. 1891, tit. V I, cap. V I I, 1.

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Canon 513, 2°. — Syn. Armen., a. 1911, 352; Syn. prov. Alba-Iulien. et Fagarasien. Rumenorum, a. 1872, tit. I I, cap. V I I I, 11, 5.

[*Latin ed. p. 589*]

Acta Pii PP. XII 589, Canon 516, § 1. Unless otherwise provided, or unless provision is suitably made in individual cases: 1° To a secular parish priest who, due to old age, mental infirmity, incompetence, blindness, or another permanent cause, has become unfit to properly perform his duties, the Bishop shall appoint an assistant vicar, who shall take his place, with a proportionate share of the fruits assigned to him; 2° If, however, the case concerns a religious parish priest, the prescription of Canon 494, § 5, shall be observed. § 2. The assistant vicar, if he fully takes the place of the parish priest, has all the rights and duties pertaining to parish priests, except for the application of the Divine Liturgy for the people, which burdens the parish priest; if, however, he only provides assistance in part, his rights and obligations are derived from the letters of appointment. § 3. If the parish priest is of sound mind, the assistant vicar must render his services under his authority, according to the Bishop's instructions. § 4. If, through an assistant vicar, proper care of souls cannot be provided, there is grounds for the removal of the parish priest, according to the law. Canon 517, § 1. If the parish priest, due to the multitude of the people or other causes, is unable, by the judgment of the Bishop, to alone provide suitable care for the parish, one or more assistant vicars shall be appointed to him, to whom a suitable remuneration shall be assigned. § 2. Assistant vicars can be established either for the entire parish, or for a specific part of the parish. § 3. The Bishop appoints assistant vicars from the secular clergy, after hearing the parish priest, unless he deems it otherwise prudent. § 4. Religious assistant vicars are presented to the Bishop by the Superior to whom it pertains according to the statutes, after hearing the parish priest, unless he deems it otherwise appropriate, and the Bishop approves them. § 5. The assistant vicar is obligated to reside in the parish, according to the diocesan laws or legitimate customs, or the Bishop's prescription; indeed, the Bishop should prudently ensure, according to Canon 75, that he resides in the same parish house. Canon 516, §§ 1, 2, 3. — Synodus of Zamosten, Ruthenorum, in the year 1720, Title III, § 7. Canon 517, § 1. — Benedict XIV, Constitution Etsi pastoralis, May 26, 1742, § V, n. IX. Synodus of Armen., in the year 1911, 347; 353; Synodus of the province of Alba-Iulien and Fagarasien, Rumenorum, in the year 1872, Title II, Chapter IX, 7; Synodus of Zamosten, Ruthenorum, in the year 1720, Title III, § 7. § 2. — Synodus of Armen., in the year 1911, 353. § 3. — Synodus of the province of Alba-Iulien and Fagarasien, Rumenorum, in the year 1872, Title II, Chapter IX, 7; Synodus of Zamosten, Ruthenorum, in the year 1720, Title III, § 7. § 5. — Synodus of Armen., in the year 1911,

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355, 356.

[*Latin ed. p. 590*]

590 Acta Apostolicae Sedis - Official Commentary § 6. His rights and obligations are derived from the laws of the diocese, from the letters of the Bishop, and from his own commission as parish priest; but, unless otherwise expressly stated, he is obligated by reason of his office to take the place of the parish priest and to assist him in all matters pertaining to the parish, except for the application of the Divine Liturgy for the people. However, by reason of his office, he does not possess the faculty to assist at marriages. § 7. He is subject to the parish priest, who must instruct and direct him paternally in the care of souls, and who must oversee him and, at least annually, report to the Bishop about him. § 8. If, even with the cooperation of spiritual co-workers, it is not properly possible to provide for the spiritual welfare of the faithful, the Bishop shall provide for the parish by dividing it or by dismembering its territory. Canon 518 § 1. Parish vicars, concerning whom mention is made in canons 513-517, if they are religious, may be removed according to canon 494, § 5; otherwise, at the will of the Bishop or the administrator of the vacant diocese, but not by the archdeacon without special mandate. § 2. If there is a beneficial vicariate, the co-operating vicar may be removed by the proper legal process, not only for the reasons for which a parish priest may be removed, but also if he has seriously failed to submit to the due obedience owed to the parish priest in the exercise of his functions. CHAPTER X Concerning Rectors of Churches Canon 519 § 1. By the name "rectors of churches" are here understood priests to whom the care of a church is entrusted, which is neither parochial nor attached to a house of a religious community, which celebrates the offices there. § 2. Concerning chaplains of religious orders, members of a lay congregation, confraternity, or other legitimate association, the particular prescriptions of the canons are to be observed. Canon 520 § 1. Rectors of churches are freely appointed by the Bishop, saving the right of presentation, if it legitimately belongs to someone; in which case, it is for the Bishop to institute the rector. Canon 517 § 6. — Syn. Armen., a. 1911, 353; Syn. prov. Alba-Iulien. et Fagarasien. R u menorum, a. 1872, tit. I I , cap. IX, 7. § 7. — Syn. Armen., a. 1911, 354. art Canon 519 § 2. Syn. Armen., a. 1931, 358; Syn. Sciarfen. Syrorum, a. 1888, cap. X I „ I I I . 5. VIII .

[*Latin ed. p. 591*]

Acta Pontificiorum, Pius XII, 591, § 2. Although a church may belong to a religious order enjoying exemption, the appointed rector nonetheless requires the approval of the Ordinary (Bishop) or, if the church is a stauropegion, of the Patriarch.

§ 3. If a church is connected with a seminary or other college governed by

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clerics, the Superior of the seminary or college is simultaneously the rector of the church, unless the Ordinary establishes otherwise.

Canon 521. In the church entrusted to him, the rector cannot perform parochial functions.

Canon 522. The rector of a church may celebrate divine services, even solemn ones, there, provided that he observes the legitimate laws of the foundation and provided that he does not harm the parochial ministry; however, if there is doubt as to whether such detriment will occur or not, it is the duty of the Ordinary to resolve the matter and to prescribe appropriate regulations to avoid it.

Canon 523. If, in the judgment of the Ordinary, a church is so distant from the parish that the parishioners cannot, without serious inconvenience, attend the parochial church and participate in divine services there:

1° The Ordinary, even with severe penalties for violations, can order the rector to celebrate the services at more convenient times for the people, to announce to the faithful the feast days and fasts, and to provide catechetical instruction and an explanation of the Gospel;

2° The parish priest can, from the same divine Eucharist, which may be reserved there, take the Sacrament for the sick.

Canon 524. Without the permission of the rector or of another legitimate Superior, at least presumed, no one is permitted to celebrate the divine Liturgy in the church, to administer the sacraments, or to perform other sacred functions; this permission must be granted or denied in accordance with the law.

Canon 525. § 1. The rector of a church, under the authority of the Ordinary, observing the legitimate statutes, and respecting acquired rights, must take care to see that divine services are celebrated in the church in an orderly manner, according to the prescriptions of the canons, that the duties are faithfully fulfilled, that the goods are properly administered, and that the sacred furnishings are...

[*Latin ed. p. 592*]

592 Acta Apostolicae Sedis - The official commentary pertains to the preservation and embellishment of sacred buildings, and it must be ensured that nothing is done which in any way contradicts the sanctity of the place and the reverence due to the House of God. § 2. If the matter concerns a church belonging to a Religious Order, the Superior of the Order must consult regarding the administration of goods, the sacred furnishings, and the preservation and embellishment of the sacred buildings. Canon 526 The Ordinary of the church, even if presented by others, may be removed by the Bishop for any just cause; if the pastor is a religious, the norm regarding his removal, as stated in canon 494, § 5, must be observed. TITLE

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V: OF THE LAITY Canon 527 The laity have the right to receive from the clergy, according to the norms of ecclesiastical discipline, spiritual goods and, above all, those helps necessary for salvation. Canon 528 § 1. The local authorities should, in suitable places, provide instructions, observing the norms on this matter given by the Apostolic See, so that, under the guidance of suitable priests, the laity may contribute, according to their abilities, as helpers to the clergy in promoting Christian laws and in ordering the entire life of the people in accordance with them, confirming their words by their example of life. § 2. The laity, especially those who excel in learning, should not fail, through suitable means, to illuminate with the light of Catholic doctrine and fraternal charity the more serious matters which pertain to social affairs. Canon 529 It is not permitted for lay people to wear ecclesiastical garb unless it concerns either students of seminaries or others aspiring to the priesthood, or lay people legitimately devoted to the service of the Church, while they are within the same church or outside of it are engaged in some ecclesiastical ministry.

[*Latin ed. p. 593*]

Acta Pii PP. XII 593 CHAPTER I • • Concerning Associations of the Faithful, in general.

Canon 530. The faithful are worthy of esteem if they give their names to associations established, approved, or at least recommended by the Church; but they must beware of secret associations, those condemned, schismatic, suspect, or those which seek to withdraw themselves from legitimate ecclesiastical oversight.

Canon 531. Associations distinct from religious orders or societies, whether of men or women, living according to a religious manner of life, without public vows, can be established by the Church, either to promote a more perfect Christian life among the members, or to carry out certain works of piety or charity, or finally, to promote the public worship of God.

Canon 532. § 1. In order for an association to be canonically recognized, it must have been established or at least approved by legitimate ecclesiastical authority.

§ 2. Associations of the faithful, even if not established or approved by the Church, are nonetheless subject to the oversight of the local Hierarchy, who must take care to prevent abuses from arising in them; and if abuses do arise, to correct and repress them.

Canon 533. § 1. It pertains to the Roman Pontiff, to the Patriarch, or to the local Hierarchy, besides others, to establish or approve associations, except for those whose establishment has been reserved by apostolic privilege to others.

§ 2. Even if a privilege has been granted, it is always required, unless otherwise stipulated in the privilege itself, that written consent be given

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by the Patriarch or the local Hierarchy for the validity of the establishment or approval. The consent given by the Patriarch or by the Hierarchy for the establishment of a religious house is also valid for establishing within a semi-public oratory, or within a church annexed to it, the association proper to that religious order, provided that it is not constituted as an organic body.

§ 3. The Syncellus, without special mandate, and the Administrator of a vacant eparchy, cannot establish or approve associations, nor can they give consent for their establishment.

§ 4. Letters of establishment or approval granted by those who establish an association by apostolic privilege shall be granted gratuitously, except for the taxes for necessary expenses.

[*Latin ed. p. 594*]

594 Acta Apostolicae Sedis - Commentarium Officiale, Canon 534: Associationes fidelium acquirunt in Ecclesia personam juridicam per specialem concessionem legitimi Superioris ecclesiastici, datam per formale decretum.

Canon 535, § 1: Associationes non possunt assumere titulum seu nomen quod levitatem aut inanem novitatem exprimat, vel speciem devotionis non legitime probatam.

§ 2: Hierarchae locorum diligent ut nihil, quod ad titulum seu nomen associationis pertinet, inducatur ritibus vel traditionibus Ecclesiarum Orientalium minus congruum.

Canon 536, § 1: Omnis associationem sua statuta habere debet, quae a Sede Apostolica vel a Patriarcha aut a Hierarcha loci examinata et approbata vel confirmata sunt.

§ 2: Statuta ab Hierarcha loci tantum confirmata vel approbata, subiecta manent Hierarchae, qui mutationes in ea inducere potest.

Canon 537: Vexillum et insignia associationis peculiari approbatione indigent legitimae auctoritatis, secundum normam canonis 536.

Canon 538, § 1: Omnes associationes, etiam ab Apostolica Sede vel a Patriarcha erectae, nisi speciale obstet privilegium a Sede Apostolica concessum vel agnitum, iurisdictioni subsunt et vigilantiae Hierarchae loci, qui ad normam canonum eas invisendi ius et officium habet.

§ 2: Attamen, quod attinet ad associationes, quae vi privilegii apostolici a religiosis exemptis in suis ecclesiis instituta sunt, Hierarcha loci eiusdem ritus eas, in iis quae ritum spectant, moderari atque visitare potest, non vero in iis quae referuntur ad internam disciplinam seu spirituale regimen.

Canon 539, § 1: Associationes legitime erectae, nisi aliter expresse cautum sit, bona temporalia possidere et administrare possunt sub auctoritate Hierarchae loci, cui rationem administrationis saltem quotannis reddere debent, secundum canonem 536.

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— Synodus Libaniensis Maronitarum, anno 1736, pars IV, caput XV, 4; Synodus Sciarfenensis Syrorum, anno 1888, caput IX, articulus V, 2.

Canon 537. — Synodus Libaniensis Maronitarum, anno 1736, pars IV, caput IV, 9.

Canon 538. — Synodus Zamostenensis Ruthenorum, anno 1720, titulus VI.

Canon 539. — Synodus Libaniensis Maronitarum, anno 1736, pars IV, caput XV, 10.

[*Latin ed. p. 595*]

Acta Pii PP. XII 595 1. It is necessary, according to the law, and certainly not merely for the parish priest, even if the association is established within his territory, unless the Hierarchy itself has determined otherwise. § 2. It can, according to the statutes, receive offerings and expend them for the pious purposes of the association itself, always respecting the will of those who offer. § 3. No association may collect alms, unless this is permitted by its statutes, or necessity demands it, and the license of the local Hierarchy is obtained, and the form prescribed by the same is observed. § 4. For alms to be collected outside the diocese in which the association is established, the written license of each Hierarchy is required. § 5. The association must render an account to the local Hierarchy regarding the faithful distribution of offerings and alms. Canon 540. In order to enjoy the rights, privileges, indulgences, and other spiritual graces of the association, it is necessary that one be validly admitted to it according to the statutes of the association itself, and that one remain attached to it at that time. Canon 541 § 1. In associations of the faithful: 1° Non-Catholics and those adhering to sects condemned by the Church, or manifestly notorious heretics, may not be validly admitted; 2° Public sinners may not be lawfully admitted. § 2. The same person may be enrolled in several associations. § 3. Absentees may not be enrolled in associations constituted as an organic body; those present, however, may not be enrolled unless they are aware and willing. § 4. Religious may give names to pious associations, except for those whose rules, according to the judgment of the Superiors, cannot be reconciled with the observance of the statutes of the Religious order. Canon 542 § 1. Admission must be made according to the law and the statutes of each association. § 2. In order that admission may be established, it must be recorded in the register of the association; this inscription is necessary for validity, if the association has been established as a moral person and constituted as an organic body. Canon 539 §§ 3-4. — Synodus Libani Maronitarum, 1736, pars I, V, cap. IV, 14. § 5. — Synodus Libani Maronitarum, 1736, pars IV, cap. IV, 14; Synodus Sciarfen Syrorum, 1888, cap. IX, art. V, 2. Canon 541 — Synodus Libani Maronitarum, 1736, pars I, V, cap. IV, 3. 1 Cf. Pius XI,

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litterae apostolicae, Motu Proprio datae, 8 Februarii, 1952, can. 273.

[*Latin ed. p. 596*]

Acta Apostolicae Sedis - Official Commentary 96

Canon 543: When someone is admitted into a society, nothing directly or indirectly shall be demanded, except that which is designated in the legitimately approved statutes, or expressly permitted in favor of the society by the Patriarch, with regard to societies of patriarchal jurisdiction, or by the local Ordinary, due to special circumstances.

Canon 544 § 1. No one legitimately enrolled in a society shall be dismissed from it, except for a just cause, according to the norms of the statutes.

§ 2. Those in the case mentioned in canon 541, § 1, shall be dismissed after a prior warning, observing their own statutes and preserving the right of appeal to the Hierarchy.

§ 3. Even if nothing is expressly stipulated in the statutes, the Patriarch or the local Ordinary, with regard to all societies, and the religious Superior, with regard to societies erected by religious under an apostolic indult, can dismiss members.

Canon 545 § 1. Legitimately erected societies have the right, according to the statutes and canons, to hold meetings, to issue particular norms concerning the society itself, to elect administrators of goods, officials, and ministers, firmly subject to canon 558.

§ 2. In matters concerning the convocation of meetings and elections, canons 103-124 and the statutes, provided they do not contradict common law, shall be observed.

Canon 546 § 1. The nomination of the spiritual director and chaplain pertains to the local Ordinary in societies erected or approved by the Ordinary himself, by the Patriarch, or by the Apostolic See, and in societies erected by religious under the force of an apostolic privilege outside their own churches;

2° In societies erected by religious within their own churches, this nomination pertains to the religious Superior; but if a spiritual director and chaplain are chosen from the secular clergy, the Superior must obtain the consent of their Ordinary before nominating them.

3° Where it happens that almost all the members are of the same rite, different from the rite of the religious, the spiritual director and chaplain shall be of the same rite as the members, and the exercises of the society shall be held in the parish church or in another church of the same rite as the members, unless otherwise stipulated by the consent of the local Ordinary.

Canon 544 § 2. - Synod of Lebanon, Maronites, 1736, Part I, V, chapter IV, 3.

Canon 545. - Synod of Lebanon, Maronites, 1736, Part IV, chapter IV, 8.

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Canon 546. - Synod of Lebanon, Maronites, 1736, Part I, V, chapter IV, 6; Synod of Sciarfene, Syrians, 1888, chapter XI, article III, 5, VIII.

[*Latin ed. p. 597*]

Acta Pii PP. XII 597 § 2. The spiritual director and chaplain may, during their tenure, bless the association's habit and insignia, and may bestow them upon the members. § 3. The spiritual director and chaplain may be recalled by those who appointed them, or by their successors or Superiors, for just cause. § 4. The same person may be both spiritual director and chaplain. Can. 547 O § 1. For grave reasons and with due regard for the right of appeal to the Apostolic See, the local Ordinary may suppress not only an association established by himself or by his predecessors, but also an association established by religious, with the consent of the local Ordinary, in accordance with the firm prescription of can. 260, § 2; 2° An appeal against the decree of the local Ordinary suppressing an association established by religious, according to n. 1, suspends the execution of the decree. § 2. Only the Apostolic See can suppress associations established by it; those established by a Patriarch can also be suppressed by the Patriarch. CHAPTER II Concerning Associations of the Faithful in Particular. Can. 548 Four kinds of associations are distinguished in the Church: aggregations to monasteries, the Third Orders, confraternities, and pious unions. Can. 549 § 1. Among the pious associations of the laity, the order of precedence is as follows, in accordance with can. 37, n. 5, 6: 1° Aggregations to monasteries; 2° Third Orders; 3° Confraternities; 4° Pious unions. § 2. The Confraternity of the Divine Eucharist, in the procession in which it is carried, precedes all other confraternities. § 3. All, however, have precedence only when they proceed collegially under their own cross or banner and with the habit or insignia of the association. O Concerning Associations of the Faithful in Particular. - Syn. Libanus. Maronitarum, a. 1736, pars I V, cap. I V, 1, De confraternitatibus laicorum.

[*Latin ed. p. 598*]

Acts, of the Apostolic See - Commentary 598. Official Canon 550 § 1. Congregations affiliated with monasteries are associations of the faithful who, in the world, strive for Christian perfection, under the guidance of the Superior of the monks, according to norms legitimately approved. § 2. The norms concerning which are approved in § 1 must be approved by the local Hierarchy, if the monastery is under the jurisdiction of the diocese or the pontifical jurisdiction, but not exempt; by the Patriarch, if it is a stauropegion; by the Apostolic See, if it enjoys pontifical exemption. Canon 551 o § 1. The Secular Third Orders are those who, in the world, under the guidance of a certain Order, according to its spirit, strive for Christian perfection, according to rules approved by the Apostolic See for them; 2° The Patriarch has the authority to approve the rules concerning which are

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mentioned in n. 1, if the Order is subject to him. § 2. If a Secular Third Order is divided into several congregations, each legitimately constituted is called a sodality of tertiaries. Canon 552 § 1. To certain Orders, a firm privilege having been granted, no Religious Order can add a Third Order to itself. § 2. Even with an apostolic privilege, Superiors of religious orders may indeed enroll individual persons in the Third Order, but they cannot validly establish a sodality of tertiaries without the consent of the local Hierarchy, according to canon 533, § 2. § 3. Nor can they grant the use of particular vestments, to be worn in public sacred functions, to sodalities established by them, without special permission from the same Hierarchy. Canon 553 § 1. Associations of the faithful constituted as an organic body, which, besides exercising some work of piety or charity, are established for the increase of public worship, are called confraternities. § 2. Associations of the faithful which have as their sole purpose the exercise of some work of piety or charity, are called pious unions, which, if constituted as an organic body, are called sodalities. Canon 553. — Synodus, Lebanon, Maronites, 1736, Part IV, Chapter I, V, 7.

[*Latin ed. p. 599*]

Acta Pii PP. XII 599. Canon 554. Confraternities cannot be established except by a formal decree of erection; however, for pious unions, the approval of legitimate authority suffices, and once obtained, these, although not moral persons, become capable of obtaining spiritual graces, and especially indulgences.

Canon 555. The local Hierarchs should see to it that a confraternity is established in each parish for the increase of the eucharistic cult, and a sodality for the more widespread knowledge of Christian doctrine; if circumstances warrant, they may establish, in place of a confraternity, a pious union or sodality for the increase of the eucharistic cult.

Canon 556. § 1. Confraternities or pious unions should not be established except in a church or public or at least semi-public oratory.

§ 2. In churches or oratories, the local Hierarch of religious orders may permit the erection of an association of women only, or a pious union which is concerned only with prayers and enjoys only the communication of spiritual graces.

Canon 557. A confraternity should not relinquish or change its proper habit or insignia without the license of the local Hierarch, except for the Patriarch, with regard to confraternities under his jurisdiction.

Canon 558. § 1. To the local Hierarch pertains: 1° to confirm worthy and suitable officials and ministers elected by the assemblies of confraternities, even if these assemblies are held in the churches and oratories of religious orders, and to reject or remove those who are unworthy or unsuitable; and to correct and approve or confirm statutes or other norms, unless they have

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been approved or confirmed by the Apostolic See;

2° If the confraternity is under the jurisdiction of the Patriarch, it does not pertain to the local Hierarch to correct, approve, or confirm statutes or other norms approved or confirmed by the Patriarch.

§ 2. The confraternity should timely inform the local Hierarch and his delegate of the celebration of extraordinary assemblies; otherwise, the Hierarch has the right to prevent the assemblies or to completely invalidate their decrees.

Canon 554. — Synodus Libaniensis Maronitarum, a. 1736, pars I, V, cap. IV, 2.

Canon 555. — Synodus Armenorum, a. 1911, 851; Synodus Sciarfenensis Syrorum, a. 1888, cap. XIX, art. II.

Canon 556. — Sacra Congregatio Indulgentiarum, 21 Iunii, 1893.

Canon 557. — Synodus Libaniensis Maronitarum, a. 1736, pars IV, cap. IV, 9.

[*Latin ed. p. 600*]

Acts of the Apostolic See - Official Commentary 600. We, however, promulgate the canons mentioned above, which have been granted through these Apostolic Letters by Our own initiative, and We grant them the force of law to the Christian faithful of the Eastern Churches, wherever they may be, even though they may be subject to different rites. As soon as these canons, through these Apostolic Letters, begin to take effect, they will nullify any statute, whether general or particular or special, even those approved by special Synods, and any prescription and custom still in force, whether general or particular, so that the discipline concerning the Eastern Rites and the persons within them shall be governed solely by these canons, and no particular law shall have force against them, unless and to the extent that it is permitted therein. In order that knowledge of Our will may reach all those concerned in a timely manner, We wish and decree that these Apostolic Letters, granted by Our own initiative, shall begin to take effect from the twenty-fifth day of the month of March, in the feast of the Annunciation of the Blessed Virgin Mary, of the coming year, notwithstanding any contrary provisions, even those particularly worthy of mention. Considering the present times and the evils that afflict the Church of Christ throughout the world, from Our heart arises an exhortation which the Œcumenical Council of Trent addressed to the sacred Pastors: "It is to be hoped that those who undertake the episcopal ministry will recognize what belongs to them, and that they will understand that they are called, not to their own advantages, not to riches or luxury, but to labors and concerns for the glory of God. For it is not to be doubted that the faithful will be more easily inflamed with religion and innocence, if they see their superiors thinking not of the things of the world, but of the salvation of

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souls and the heavenly homeland." To the other clerics, We commend: "Let them strive to do nothing except what pertains to the bishop, for the people of the Lord have been entrusted to him, and he will render an account for their souls"; "Let them obey the bishop who gives honest commands, for just as the bishop ought to show sincere love of charity to the clergy, so also the clergy ought to show obedience to their bishop." Given at Rome, at St. Peter's, on the eleventh day of the month of June, in the year 1957, in the nineteenth year of Our Pontificate.

PIUS PP. XII

1 Sess. XXV, de ref., cap. I.

Canones Apostolorum, 40 (PITRA, Iuris ecclesiastici graecorum historia et monumenta, t. I, Rome 1864, page 21)

2 Syn. Sardicen., a. 343, can. 17 (PITRA, t. c, page 480).

[*Latin ed. p. 601*]

Acta Pontificii Pauli XII

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[*Latin ed. p. 602*]

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[*Latin ed. p. 603*]

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[*Latin ed. p. 605*]

Acta Apostolicae Sedis, Commentarium Oficiale, Anno et Volumine XXXXIX, 24 Augusti 1957 (Ser. II, v. XXIV) - N. IO. ACTA. EPISTULA A PONTIFICE MAXIMO AD ECCLESIAS GALLIAE.

Ad carissimos filios Nostros, Cardinalem Achille Liénart, Episcopum Lilliensis, Cardinalem Pierre Gerlier, Archiepiscopum Lugdunensis, Cardinalem Clément Roques, Archiepiscopum Redonensis, Cardinalem Maurice Feltin, Archiepiscopum Parisiensis, Cardinalem Georges Grente, Archiepiscopum-Episcopum Mansensis, et ad omnes venerabiles fratres Nostros, Archiepiscopos et Episcopos Galliae, in pace et communionem cum Sede Apostolica.

PIUS PP. XII.

Carissimi filii et venerabiles fratres, salutem et benedictionem Apostolicam.

Peregrinatio Nostra ad Lurdum, quam cum gaudio perficimus, praesens, in nomine Praedecessoris Nostri, Pii XI, sollemnitates Eucharisticae et Mariae, quae finem Fidei Jubilaei Redemptionis constituerunt, in animam Nostram meminias profundas et dulces reliquit. Quare, cum gaudio magno audivimus, quod, ex initiative Episcopi Tarbensis et Lurdensis, Civitas Mariana parat se ad sollemniter celebrandum Centesimum Anniversarium Apparitionum Sanctissimae Virginis in spelunca Massabielle, et quod etiam Committatus Internationalis ad id finem constitutus est.

[*Latin ed. p. 606*]

606 Acta Apostolicae Sedis - Commentarium Officiale, ce qui a lieu sous

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la présidence de l'Éminentissime Cardinal Eugène Tisserant, Doyen du Sacré Collège. Avec vous, Chers Fils et Vénérables Frères, Nous tenons à remercier Dieu pour l'insigne faveur accordée à votre Patrie et pour tant de grâces répandues depuis un siècle sur la multitude des pèlerins. Nous voulons également inviter tous Nos fils à renouveler, en cette année jubilaire, leur piété confiante et généreuse envers Celle qui, selon les paroles de Saint Pie X, a daigné établir à Lourdes « le siège de son immense bonté ». Toute terre chrétienne est une terre mariale, et il n'est pas de peuple racheté dans le sang du Christ, qui n'aime à proclamer Mary sa Mère et sa Patronne. Cette vérité prend toutefois un relief saisissant quand on évoque l'histoire de la France. Le culte de la Mère de Dieu remonte aux origines de son évangélisation et, parmi les plus anciens sanctuaires mariaux, Chartres attire encore les pèlerins en grand nombre et des milliers de jeunes. Le Moyen Âge qui, avec Saint Bernard notamment, chanta la gloire de Mary et célébra ses mystères, vit l'admirable efflorescence de vos cathédrales dédiées à Notre-Dame: Le Puy, Rheims, Amiens, Paris et tant d'autres... Cette gloire de l'Immaculée, elles l'annoncent de loin par leurs flèches élancées, elles la font resplendir dans la pure lumière de leurs vitraux et l'harmonieuse beauté de leurs statues; elles attestent surtout la foi d'un peuple se haussant au-dessus de lui-même dans un élan magnifique pour dresser dans le ciel de France l'hommage permanent de sa piété mariale. Dans les villes et les campagnes, au sommet des collines ou dominant la mer, les sanctuaires consacrés à Mary, — humbles chapelles ou splendides basiliques, — couvrirent peu à peu le pays de leur ombre tutélaire. Princes et pasteurs, fidèles...

[*Latin ed. p. 607*]

The Acts of Pope Pius XII, 6) are numerous, and throughout the centuries, they have flocked to the Blessed Virgin, whom they have greeted with the most expressive titles of their trust or gratitude. Here, one invokes Our Lady of Mercy, of All Help, or of Good Help; there, the pilgrim seeks refuge with Our Lady of the Guard, of Pity, or of Consolation; elsewhere, his prayer ascends to Our Lady of Light, of Peace, of Joy, or of Hope; or still, he implores Our Lady of Virtues, of Miracles, or of Victories. Admirable litany of words, the enumeration of which is never complete, recounting, from province to province, the benefits that the Mother of God bestowed throughout the ages upon the land of France.

The 19th century, however, after the revolutionary turmoil, was, in many ways, the century of Marian devotion. To mention but one fact, who today does not know the "Miraculous Medal"? Revealed, in the very heart of the French capital, to a humble daughter of St. Vincent de Paul, whom We had the joy of inscribing in the catalogue of Saints, this medal, struck with the image of "Mary, conceived without sin," has spread its spiritual and material miracles everywhere. And a few years later, from February 11th

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to July 16th, 1858, it pleased the Blessed Virgin Mary, through a new favor, to manifest herself on the Pyrenean land to a pious and pure child, born of a Christian family, industrious in its poverty. "She comes to Bernadette," We said formerly, "she makes her confidante, the collaborator, the instrument of her maternal tenderness and of the merciful omnipotence of her Son, to restore the world in Christ through a new and incomparable outpouring of the Redemption."

The events that unfolded then at Lourdes, and whose spiritual proportions are better understood today, are well known to you, Dear Sons and Venerable Brothers.

[*Latin ed. p. 608*]

Acts of the Apostolic See 608 – Official Commentary: Under what astonishing circumstances, despite mockery, doubts, and opposition, the voice of this child, messenger of the Immaculate, has prevailed in the world. You know the firmness and purity of the testimony, wisely examined by the episcopal authority and sanctioned by it as early as 1862. Already, crowds had flocked, and they have not ceased to surge towards the grotto of the apparitions, to the miraculous spring, in the sanctuary erected at the request of Mary. It is the moving procession of the humble, the sick, and the afflicted; it is the imposing pilgrimage of thousands of faithful from a diocese or a nation; it is the discreet step of a troubled soul seeking the truth... "Never," we said, "has such a procession of suffering been seen in any place on earth, never such a radiance of peace, serenity, and joy!" Never, we might add, will the extent of the benefits that the world owes to the Virgin, our help, be known! "O blessed cave, adorned with the countenance of the Divine Mother! Venerable rock, from which life-giving streams gush forth in abundance!"

These one hundred years of Marian devotion, moreover, have in a certain way woven between the See of Peter and the Pyrenean sanctuary close ties, which it pleases Us to acknowledge. Did not the Virgin Mary herself desire these rapprochements? "What the Supreme Pontiff, through his infallible Magisterium, defined in Rome, the Immaculate Virgin Mother of God, blessed among all women, seemed to wish to confirm with her own mouth, when shortly thereafter she manifested herself in a famous apparition at the grotto of Massabielle..." Certainly, the infallible word of the Roman Pontiff, the authentic interpreter of revealed truth, needed no heavenly confirmation to impose itself on the faith of the faithful. But with what emotion and gratitude did the Christian people and their pastors not receive...

[*Latin ed. p. 609*]

The acts of Pope Pius XII, page 609, recount that to Bernadette, that response came from Heaven: "I am the Immaculate Conception!" There-

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fore, it is not surprising that Our Predecessors have been pleased to multiply their favors towards this sanctuary. As early as 1869, Pope Pius IX, of blessed memory, rejoiced that the obstacles raised against Lourdes by the malice of men had allowed "the clarity of the fact to be manifested with greater force and evidence." And, confident in this, he bestowed spiritual blessings upon the newly built church and had the statue of Our Lady of Lourdes crowned. Pope Leo XIII, in 1892, granted the proper Office and the Mass for the feast of "the apparition of the Blessed Virgin Mary Immaculate," which his successor would soon extend to the universal Church; the ancient call of Scripture would find a new application there: "Arise, my friend, my dove, and come: my dove, in the openings of the stone, in the cavern of the masonry!" Towards the end of his life, the Supreme Pontiff was eager to inaugurate and bless himself the reproduction of the grotto of Massabielle, built in the gardens of the Vatican, and at the same time, his voice rose to the Virgin of Lourdes in a fervent and confident prayer: "May the Virgin Mother, who once cooperated through her love in the birth of the faithful in the Church, be now also the instrument and guardian of our salvation; ... may she bring tranquility of peace to troubled minds; may she finally, in private life as in public life, hasten the return to Jesus Christ."

The fiftieth anniversary of the definition of the dogma of the Immaculate Conception of the Most Holy Virgin offered to Pope St. Pius X the opportunity to attest in a solemn document the historical link between this act of the Magisterium and the apparition of Lourdes: "Letter of September 4, 1869, to Henri Lasserre: Vatican Secret Archives, Ep. lat., year 1869, no. CCCLXXXVIII, f. 695. 7 Cant., II, 13-14. Gradual of the Mass for the feast of the Apparitions. * Brief of September 8, 1901: Acta Leonis XIII, vol. XXI, p. 159-160.

[*Latin ed. p. 610*]

Acta Apostolicae Sedis - Commentarium Officiale 610 « Scarcely had Pius IX defined as a matter of Catholic faith that Mary was, from the very beginning, exempt from sin, when the Virgin herself began to work miracles at Lourdes. » Shortly thereafter, he established the episcopal title of Lourdes, attached to that of Tarbes, and authorized the introduction of the cause for the beatification of Bernadette. It was especially fitting for this great Pope of the Eucharist to emphasize and foster the admirable conjunction that exists at Lourdes between the eucharistic worship and the Marian prayer: « The piety towards the Mother of God, he notes, fostered there a remarkable and ardent piety towards Christ Our Lord. » Indeed, could it be otherwise? Through Mary, we are led to her Son, the unique Savior, for whose merits she was made immaculate and full of grace; through Mary, we are elevated to the praise of the adorable Trinity, and blessed was Bernadette, reciting her rosary before the grotto, who learned from the lips and the gaze of the Holy Virgin how to give glory to the Father, the Son,

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and the Holy Spirit! Therefore, we are pleased, on this Centenary, to join in the tribute rendered by St. Pius X: « The unique glory of the sanctuary of Lourdes lies in the fact that the people are drawn from all places to Mary for the adoration of Christ Jesus in the Most Holy Sacrament, so that this sanctuary, at the same time a center of Marian worship and the throne of the eucharistic mystery, surpasses, it seems, all others in glory within the Catholic world. » 9 10 11 This sanctuary, already replete with favors, Pope Benedict XV was eager to enrich with new and precious indulgences, and although the tragic circumstances of his pontificate did not permit him to multiply public acts of his devotion, he nevertheless wished to honor the Marian city by granting its bishop the privilege of the pallium, instead of the appearances. Pope Pius XI, who himself 9 1,1 11, p. 337. Encyclical Letter *Ad diem illum* of February 2, 1904: *Acta Pii X*, vol. I, p. 149. Letter of July 12, 1914: *A. A. S., V I*, 1914, p. 377. Brief of April 25, 1911: *Aren. Brev. Ap., Pius X*, an. 1911, *Div. Lib. IX, pars I*.

[*Latin ed. p. 611*]

611 The acts of Pope Pius XII show that he was a pilgrim to Lourdes, continued his work, and had the joy of raising upon the altars the favored one of the Virgin, who, under the veil, became Sister Mary Bernard, of the Congregation of Charity and Christian Instruction. Was he not, as it were, in turn, authenticating the promise of the Immaculate Conception to the young Bernadette, namely, "to be happy not in this world, but in the other"? And now, Nevers, which is honored to house the precious reliquary, attracts a large number of pilgrims from Lourdes, eager to learn from the Saint how to properly receive the message of Our Lady. Soon, the illustrious Pontiff, following the example of his predecessors, who honored the anniversary celebrations of the apparitions with a legation, decided to conclude the Jubilee of the Redemption at the grotto of Massabielle, where, according to his own words, "the Virgin Mary, Immaculate, appeared several times to the Blessed Bernadette Soubirous, where with kindness she exhorted all men to penance, in this very place of the astonishing apparition which she filled with graces and prodigies." In truth, concluded Pius XI, this sanctuary "now rightly deserves to be considered one of the principal Marian sanctuaries in the world."

1 2 1 3 To this unanimous chorus of praise, how could We not have joined Our voice? We did so, in particular, in Our Encyclical Fulgens corona, recalling, following Our predecessors, that "the Blessed Virgin Mary herself, it seems, wished to confirm by a miracle the sentence that the Vicar of Her divine Son on earth had just proclaimed to the applause of the entire Church." And We recalled, on this occasion, how the Roman Pontiffs, aware of the importance of this pilgrimage, had not ceased to "enrich it with spiritual favors and the benefits of their benevolence."

1 4 1 5 Brief of January 11, 1933: *Acta Apostolicae Sedis*, Index Per-

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petuus, f. 128.

13 Ibid.

11 Encyclical Letter Fulgens corona of September 8, 1953: *Acta Apostolicae Sedis*, 8, XLV, 1953, p. 578.

15 Ibid.

[*Latin ed. p. 612*]

The Acts of the Apostolic See - Official Commentary 612. Is not the history of these hundred years, which We have just outlined in broad strokes, indeed a constant illustration of this paternal benevolence, the last act of which was the conclusion, at Lourdes, of the Centenary Year of the Dogma of the Immaculate Conception? But to you, Dear Sons and Venerable Brothers, We wish especially to recall a recent document, by which We fostered the growth of a missionary apostolate in your beloved homeland. We were eager to mention "the singular merits that France has acquired over the centuries in the progress of the Catholic faith," and, in this regard, "We turned Our mind and Our heart towards Lourdes, where, four years after the definition of the dogma, the Virgin Immaculate herself, through apparitions, conversations, and miracles, supernaturally confirmed the declaration of the Supreme Doctor." 16 Even today, We turn to the famous sanctuary that is about to welcome, on the banks of the Gave, the crowds of pilgrims of the Centenary. If, for a century, ardent supplications, public and private, have obtained from God, through the intercession of Mary, so many graces of healing and conversion, We are firmly confident that in this jubilee year, the Lady will wish to respond generously to the expectations of her children; but above all, We are convinced that she urges us to gather the spiritual lessons from the apparitions and to embark on the path that she has so clearly shown us. II These lessons, a faithful echo of the Gospel message, strikingly highlight the contrast that opposes the judgments of God to the vain wisdom of this world. In a certain sense,

[*Latin ed. p. 613*]

At Aota Pii Pp. XU 613, a society, which scarcely is aware of the evils that plague it, which veils its miseries and injustices under a prosperous, brilliant, and unconcerned facade, the Immaculate Virgin, whom sin never touched, manifests herself to an innocent child. With maternal compassion, she surveys this world redeemed by the blood of her Son, where, alas, sin daily causes so much devastation, and, three times, she utters her urgent call: "Repentance, repentance, repentance!" Even expressive gestures are requested: "Go and kiss the earth in penance for the sinners." And to the gesture, supplication must be joined: "You shall pray to God for the sinners." Thus, as in the time of John the Baptist, as at the beginning of the ministry of Jesus, the same injunction, strong and rigorous, dictates to men the path of returning to God: "Repent!" And who would dare say that this

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call to conversion of the heart has lost its relevance in these days?

But could the Mother of God come to her children, if not as a messenger of forgiveness and hope? Already, water flows at her feet: "All you who thirst, come to the waters, and you shall drink salvation from the Lord." At this source, where Bernadette, docile, was the first to drink and be cleansed, all the miseries of the soul and body will flow. "I went there, I washed, and I saw," the grateful pilgrim may respond, as did the blind man in the Gospel. But, as with the crowds that thronged around Jesus, the healing of physical wounds remains there, along with a gesture of mercy, the sign of the power that the Son of Man has to forgive sins. Near the blessed grotto, the Virgin invites us, in the name of her divine Son, to the conversion of the heart and to the hope of forgiveness. Will we listen?

1 7 *MATTHAEI*, 18. Office of the Feast of the Apparitions.

1 1 9 *IOANNIS*, 20. Cf. III, IX; *MARCI*, 2; IV, 11; *LUCÆ*, 10, 17.

ER, Responsorial Psalm of the Third Nocturn.

[*Latin ed. p. 614*]

Acts of the Apostolic See - Official Commentary 614. In this humble response from the man who recognizes himself as a sinner lies the true greatness of this Jubilee year. What benefits would not one be justified in expecting for the Church if each pilgrim to Lourdes – and even every Christian united in heart with the celebrations of the Centenary – first accomplished this work of sanctification within himself, "not in words and with the tongue, but in deeds and in truth"! Everything invites one to this, for perhaps nowhere more than at Lourdes does one feel drawn to prayer, to self-forgetfulness, and to charity. Seeing the devotion of the stretcher-bearers and the serene peace of the sick, observing the fraternity that gathers together in the same invocation the faithful of all origins, noting the spontaneity of mutual aid and the sincere fervor of the pilgrims kneeling before the grotto, the best are seized by the attraction of a life more completely dedicated to the service of God and their brothers; the less fervent become aware of their lukewarmness and rediscover the path of prayer; even the most hardened sinners and the unbelievers themselves are often touched by grace, or at least, if they are sincere, they do not remain insensible to the testimony of this "multitude of believers having but one heart and one soul." 21 2 2 Yet, this experience of a few brief days of pilgrimage is generally not enough to indelibly impress the call of Mary to an authentic spiritual conversion. Therefore, We exhort the pastors of the dioceses and all the priests to strive zealously that the pilgrimages of the Centenary may benefit from preparation, from execution, and above all, from aftereffects as favorable as possible to a profound and lasting action of grace. A return to the assiduous practice of the sacraments, the respect of Christian morality

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in all of life, and finally, an engagement in the ranks.

21 1 Ioan., III, 18.

22 Act., IV, 32.

[*Latin ed. p. 615*]

Acta Pontificii Pauli XII, 615, concerning the Catholic Action and the various works recommended by the Church: under these conditions only, is it not true that the important movement of crowds foreseen for Lourdes in the year 1958 will, according to the very expectation of the Immaculate Virgin, bear the fruits of salvation so necessary for present-day humanity? But, however important it may be, the individual conversion of the pilgrim cannot suffice here. In this jubilee year, We exhort you, Dear Sons and Venerable Brothers, to inspire among the faithful entrusted to your care a collective effort of Christian renewal of society, in response to the call of Mary: "May the minds blinded... be enlightened by the light of truth and justice," as Pius XI already requested during the Marian celebrations of the Jubilee of the Redemption, "that those who stray in error may be brought back to the right path, that a just freedom may be granted to the Church everywhere, and that an era of concord and true prosperity may arise over all peoples." 23. Moreover, the world, which today offers so many just reasons for pride and hope, also knows a formidable temptation of materialism, often denounced by Our Predecessors and by Ourselves. This materialism is not only present in the condemned philosophy that governs the politics and economy of a portion of humanity; it also prevails in the love of money, the ravages of which are amplified with the advance of modern enterprises, and which, alas, dictates so many decisions that weigh upon the lives of peoples; it manifests itself in the cult of the body, the excessive pursuit of comfort, and the avoidance of all austerity of life; it leads to contempt for human life, even that which is destroyed before it has seen the light; it is found in the unrestrained pursuit of pleasure, which is displayed immodestly and even attempts to seduce, through readings and spectacles, even the young. 23.

[*Latin ed. p. 616*]

Acts of the Apostolic See - Official Commentary

Six hundred and sixteen souls still pure; he is indifferent to his brother, crushed by egoism, subjected to injustice which deprives him of his rights, in a word, by that conception of life which governs everything with a view to material prosperity and earthly satisfactions alone. "My soul," said a rich man, "you have plenty of goods laid up for many years; rest, eat, drink, and be merry." But God said to him: "Fool, this very night your soul will be demanded of you; and whose will it be, whose shall these things be?" Luke, XII, 19-20.

To a society which, in its public life, often contests the supreme rights of

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God, which would seek to gain the world at the price of its soul, and thus rush to its ruin, the Virgin Mother has launched a cry of alarm. Attentive to her call, may the priests dare to preach to all, without fear, the great truths of salvation. Indeed, there is no lasting renewal that is not founded on the inviolable principles of faith, and it belongs to the priests to form the conscience of the Christian people. Just as the Immaculate, compassionate to our miseries but clear-sighted concerning our true needs, comes to men to remind them of the essential and austere steps of religious conversion, so the ministers of the Word of God must, with a supernatural assurance, trace for souls the narrow path that leads to life. They will do this without forgetting the spirit of gentleness and patience to which they lay claim, but without concealing any of the demands of the Gospel. In the school of Mary, they will learn to live only to give Christ to the world, but, if necessary, also to await with faith the hour of Jesus and to remain at the foot of the cross.

Around their priests, the faithful must collaborate in this effort of renewal. Where Providence has placed him, who...

[*Latin ed. p. 617*]

Acts of Pope Pius XII, 617: Therefore, what more can be done for the cause of God? Our thoughts first turn to the multitude of souls consecrated, who dedicate themselves within the Church to countless works of good. Their vows of religion apply them more than others to victoriously combat, under the protection of Mary, the overwhelming tide of immoderate desires for independence, wealth, and pleasure that sweeps over the world; and therefore, at the call of the Immaculate [Conception], they will strive to oppose the assault of evil through the weapons of prayer and penance, and through the victories of charity. Our thoughts also turn to Christian families, urging them to remain faithful to their irreplaceable mission in society. Let them dedicate themselves, in this jubilee year, to the Immaculate Heart of Mary! This act of piety will be a precious spiritual aid for spouses in the practice of the duties of chastity and conjugal fidelity; it will preserve the purity of the atmosphere of the home where children grow; moreover, it will make the family, vivified by its Marian devotion, a living cell of social regeneration and apostolic outreach. And certainly, beyond the family circle, professional and civic relationships offer to Christians who are concerned to work for the renewal of society a considerable field of action. Gathered at the feet of the Virgin, docile to her exhortations, they will first turn a demanding gaze upon themselves, and they will strive to eradicate from their consciences false judgments and selfish reactions, fearing the lie of a love of God that would not be translated into effective love for their brothers. They will seek, Christians of all classes and of all nations, to meet in truth and charity, to banish misunderstandings and suspicions. Undoubtedly, the weight of social structures and economic pressures bears heavily upon the good will of men, and often paralyzes it. But, if it is true,

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as Our Predecessors and We ourselves have emphasized, [reference to John 4:20].

[*Latin ed. p. 618*]

Acts of the Apostolic See 618. The official commentary emphasizes that the question of social and political peace is, first and foremost, a moral question in the individual; no reform is fruitful, and no agreement is stable without a change and purification of hearts. The Virgin of Lourdes reminds all of this in this jubilee year. And if, in her solicitude, Mary turns with particular favor towards some of her children, is it not, dear sons and venerable brothers, towards the little ones, the poor, and the sick, whom Jesus so loved? "Come to me, all you who are weary and burdened, and I will give you rest," she seems to say with her divine Son. Go to her, you who are crushed by material misery, defenseless before the rigors of life and the indifference of men; go to her, you who are struck by griefs and moral trials; go to her, dear sick and infirm, who are truly received and honored at Lourdes as the suffering members of Our Lord; go to her and receive the peace of heart, the strength for daily duty, the joy of the sacrifice offered. The Immaculate Virgin, who knows the secret workings of grace in souls and the silent work of this supernatural leaven in the world, knows the value, in the eyes of God, of your sufferings united with those of the Savior. They can greatly contribute, and we have no doubt, to that Christian renewal of society which we implore from God through the powerful intercession of his Mother. May the prayer of the sick, the humble, and all the pilgrims of Lourdes also turn Mary's maternal gaze towards those who still remain outside the one fold of the Church, that they may be gathered into unity! May she turn her gaze upon those who seek and thirst for truth, that she may lead them to the source of living waters! Finally, may she survey with her gaze these immense continents and vast human regions where Christ is, alas, so little known, so little loved, and may she 29 Matthew XI, 28.

[*Latin ed. p. 619*]

Acta Pontificii Pauli XII, 619, obtinet Ecclesiae libertatem et gaudium respondendi in omnibus locis, semper iuvenis, sancta et apostolica, ad expectationem hominum! "Volitisne habere benignitatem venire...", dicebat Sancta Virgo Bernadinae. Hoc invitationem discretam, quae non coagit, quae ad cor tendit et sollicitat cum delicatiá respondium liberum et generosum, Mater Dei iterum suis filiis Galliae et mundi proponit. Sine se imponendo, eos hortatur se ipsos reformare et omni virtute ad salutem mundi operari. Christiani non erunt surdi ad hunc vocem; ad Mariam ibunt. Et ad singulos eos, ad finem huius Litterae, vultis dicere cum Sancto Bernardo: "In periculis, in angustiis, in rebus dubiis, Mariam cogita, Mariam invoca... Ipam sequens, non devias; ipsam rogans, non desperas; ipsam cogitans, non erras; ipsa tenente, non corruis; ipsa protegente, non metuis; ipsa duce,

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non fatigaris; ipsa propitia, pervenis..." 30. Habemus fidem, Carissimi Filii et Venerabiles Fratres, ut Maria exaudiat vestram orationem et nostram. Hoc ei petimus in hac festo Visitationis, quae proprie est ad celebrandam illam, quae dignata est, centum annos ante, visitare terram Galliae. Et vos invitantes cantare Deo, cum Virgine Immaculata, Magnificat gratitudinis vestrae, invocamus super vosmet ipsos et vestros fideles, super sacrarium Lourdes et peregrinos eius, super omnes qui munera festorum Centenarii gerunt, abundantissimam effusionem gratiarum, quam testem vobis corde liberaliter concedimus, in nostra constanti et paterná benevolentia, Benedictionem Apostolicam. Datum Romae, apud Sanctum Petrum, in festo Visitationis Sanctissimae Virginis, die 2 Iulii anno millesimo nongentesimo septuagesimo septimo, pontificatus nostri decimo nono. PIUS PP. XII 30 Horn. II super Missus est: P. L., CLXXXIII, 70-71.

[*Latin ed. p. 620*]

Acta Apostolicae Sedis - Commentarium Officiale 620. EPISTULA AD R.M.M. D. IACOBUM ALBERIONE, SUPER QUINQUAGESIMUM ANNIVERSARIUM ORDINATIONIS SACERDOTALIS, FUNDATOREM PIE SOCIETATIS A S. TOREM. PIUS PP. XII. Dilecte fili, salutem et Apostolicam Benedictionem.

Considerans ea quae, et quantaque, caelestia munera et auxilia per quinquaginta annos sacerdotii tui Providentissimus Deus tibi dilargitur, habes sane cur plurimas ex animo ei grates agas, a quo « Every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration. » 1 descendit. Illud enim, quod suscepisti, consilium Dei Regnum per eas artes propagandi, quas nostra tantopere provexit aetas, et praesertim per scripta typis prodita, quae per omnes civium ordines pervadant, eosque ab errore ad veritatem, a vitiorumque illecebris ad virtutem attrahant, optatos uberesque profecto edidit fructus.

Hodie, si umquam alias, hoc inceptum omni ope urgere necessarium est. Etenim qui ab Ecclesia dissident, scriptis tamquam armis ad nocendum aptissimis cotidie magis uti conantur; quamobrem cernere est librorum ephemeridumque cumulum in maius abire, quibus mendacium fucatum veritatis specie extollitur; quibus flagitia, procacibus etiam imaginibus illustrata, ad iuventutem praesertim alliciendam proponuntur; omneque genus fallaciae ad decipiendos animos callidis artificiis commendantur.

Quamobrem omnino oportet scripta scriptis opponere, ut haec ars, quae multum potest ad perniciem, potius ad singulorum hominum, familiarum, civitatumque probitatem, integritatem, salutem et beneficium transferatur.

Faveat igitur Deus — hoc tibi ab eo ominamur precamurque supplices — his propositis operibusque tuis caelesti gratia sua; ita quidem ut quae latius cotidie in usum deducere tantopere exoptas, ea felicius usque ac saluberrime effecta dentur.

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Ac tibi, coniunctis viribus animisque, quattuor illae piae Sodalitates, quas condidisti, sollerter semper alacriterque praesto sint, incenso illo pietatis, caritatis religiosaeque observantiae studio praelucentes, sine quo nihil validum, nihil sanctum, frugiferum nihil effici potest.

1 Jac. i, 17.

[*Latin ed. p. 621*]

Acts of Pope Pius XII, 621: These are the paternal wishes that we make for you and for the sake of others, and we earnestly commend them to God through our prayers. May divine grace be the instrument to bring them about; and may this be a testament to Our hope and Our special benevolence, as We impart the Apostolic Blessing most freely, in the Lord, to you, beloved son, and to all the members of the four pious associations, founded by you. Given in Rome, at Saint Peter's, on the twentieth day of the month of June, in the year 1957, in the nineteenth year of Our Pontificate. PIUS PP. XII. ADDRESSES To those who attended the Convention, organized by the Catholic Association of Workers of Italica (A.C.L.I.) and held in Rome, on the subject: "Automation and the world of work." * The pleasure that your presence gives Us, beloved children, is this time enhanced by the choice of the subject, so important and suggestive, proposed by the "Christian Associations of Italian Workers" (ACLI) as the theme of your National Study Convention: "Automation and the world of work." While We congratulate you on their timely and constant concern for the workers, We wish to express to you, esteemed scholars, Our satisfaction for the expertise and boldness with which you address and explore such a vast and delicate problem, acting almost as a bridge between pure science and the practical life of the economy, technology, and administration. We are aware of the arduous complexity of the problem, which, according to different aspects, presents itself now as a promise and now as a threat. It is fitting that this difficult terrain be approached not only as scientists and technicians, but also as sociologists and Christians, because an error in the framing of the problem would have a serious negative impact, both on material values and on moral and spiritual values, which are inseparable in the individual. * June 7th of the month, in the year 1957. 40 - ACTA, vol. XXIV, no. 10. - August 24, 1957.

[*Latin ed. p. 622*]

622 Acta Apostolicae Sedis - Commentarium Officiale: Vostra egregia preparazione al soggetto ci permette di restringere la Nostra esposizione ad alcuni punti essenziali, che abbiamo rilevati dal materiale cortesemente inviatoci.

1. L'automazione, è forse un'immagine del futuro dell'umanità? Le opere e gli articoli, che ne trattano, danno non di rado l'impressione che essa apra nella storia un'era del tutto nuova. Finora, infatti, la "meccanizzazione",

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la "razionalizzazione" e l'"automatizzazione" erano già metodi moderni destinati a rendere più elevata la produzione e la distribuzione dei beni e a permettere un miglior uso organizzato delle forze di lavoro nelle fabbriche e negli uffici. Se dunque oggi si parla con tanta enfasi dell'automazione, si pensa evidentemente a qualcosa di più, capace di trasformare radicalmente non solo l'economia, ma anche la vita stessa dell'uomo e della società.

Nell'epoca presente, già di per sé agitata da apprensioni e da speranze per l'avvenire, la parola "automazione" divide gli spiriti in ottimisti e pessimisti riguardo all'uomo e al mondo di domani. Nasce così la sensazione che con essa s'intenda di creare qualcosa, che supera essenzialmente la meccanizzazione, la razionalizzazione e l'automatizzazione. Anche il fatto che queste derivano non dall'esperienza pratica, ma dalle cognizioni teoriche delle moderne scienze naturali, non può in sé rivestire il carattere di cosa fondamentalmente nuova nel quadro dei presenti sforzi per lo sviluppo dell'automazione, se non quello di un più grande influsso dei metodi matematici recentemente elaborati sulla ricerca di legittimi rapporti quantitativi.

Se dunque, ciò nonostante, si pensa che l'automazione inaugura un periodo interamente nuovo nella storia dell'umanità, è chiaro che si vuole assegnare alle scienze naturali un posto del tutto nuovo nel contributo alla formazione della vita umana. Si vorrebbe dare ad esse un posto centrale, un posto cioè che esse, almeno finora, dovevano dividere con altre scienze, comprese la teologia e la filosofia. Perciò si giunge ad affermare che con l'automazione si inizia un mondo completamente "fatto dall'uomo", e che oggi per la prima volta l'uomo, illuminato dalle scienze esatte, occupa il posto del demiurgo, del signore autonomo del mondo.

Non vorremmo certamente sminuire il vostro ardore nello studio dei problemi urgenti dell'automazione, se diciamo che essi debbono essere considerati con maggior oggettività, e soprattutto scartando ogni idea falsa dell'uomo e del mondo. Le pubblicazioni finora apparse su questo...

[*Latin ed. p. 623*]

Acta PU Pp. XII 62» indicates that the number is said to be over 30,000, and yet it is always read again that scholars have not yet arrived at a satisfactory definition. One can only describe its elements: groups of work procedures for the manufacture of an object, or even the entire production process with its numerous and varied stages, are carried out in the manner of an automaton. Moreover. In order to ensure this automatic production, complex systems are incorporated, which are linked and operate automatically: hydraulic and electrical "control" devices, optical and acoustic warning systems, mechanisms for monitoring the quality and quantity of production and transmitting orders, and electronic regulators for a specific series of operations to be performed. In this way, not only the muscles, but also the nerves and the brain of man are rendered useless in the production

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process; one even comes to imagine or fantasize about a factory without men. While it may be considered that the discovery of atomic energy is superior and more important, it would be inapplicable without automation; it is automation alone that gives the process a security and precision that direct human labor cannot achieve, but which is precisely indispensable in the use of atomic energy. All of this is true and inspires, above all, the Christian with a grateful admiration for the greatness of God the Creator and His works. But that automation, as such, as a new type of organization of the material forces of production, is valuable in itself to radically change the life of man and society, can be affirmed especially by those who, with Marxism, falsely attribute a fundamentally determining importance to the technical side of human life, to the sensory mode of performing work. The present age, which is commonly called the age of technology, is inclined to admit such conceptions of the future. However, development is always determined by the totality of man within society, and consequently by the multiplicity of factors linked to his unity, and only within this framework is the technical factor effective. It cannot, in the long run, prevail either against the sense of economy, or against that of social life in general. If it were otherwise, this Congress would have no meaning, and the world of work would have to blindly accept automation as a fatal destiny. However great the influence of automation may become, it will naturally remain limited; it is one of the factors of the future, but neither solely determining nor coercive. It does not even confer on man the power to become the demiurge.

[*Latin ed. p. 624*]

Acta Apostolicae Sedis - Commentarium Officiale 624 of a "world" entirely made by him. Without doubt, thanks to the methods of production that it establishes, man creates a reality that corresponds most accurately to the program already elaborated, and in this respect, it is a "world made" by him. The technical conquest of automation consists precisely in its ability to make such a program the "soul," which simultaneously informs and directs an entire process of material production. For this reason, one observes controls, warnings, and orders within it, as in a living organism; disturbances are discovered, and even a flexibility and adaptability proper to the production process itself are found. Therefore, it is not surprising that some see in the progress of the natural sciences the possibility, based on the principle of automation, of ordering the life of human society according to a specific program, in such a way as to form a "world made." But for the social reality and its stable order, statistical and mathematical programs are not enough, even though, even today, the social sciences tend towards this one-sided conception of their object. Social life also requires, and primarily, other knowledge: theology, philosophy, and the sciences of the spiritual life of man and his history.

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2. Automation and the national economy.

Therefore, it cannot be unconditionally affirmed that automation is the image of a new future for human society. Man, striving for dominion over the world, always remains, even to his own advantage, circumscribed by boundaries, however extensive, but insurmountable, imposed by nature, or, to speak more precisely, by that very divine Wisdom, which "hath set a limit that cannot be passed: between the sea and the deep" (Proverbs 8:29). However, even if considered as a new method of production, automation does not cease to be a delicate problem that requires reflection and prudence. First of all, there is the danger that technical productivity will be confused with economic productivity in automation. What it offers that is new and, at the same time, fascinating is the possibility of maintaining a continuous, uninterrupted process of production within companies. It is clear that in this way, a fantastic increase in their capacity to produce is achieved. However, is there also a true increase in the productivity of the national economy? Do we mean by this the durable and secure attainment of a state of affairs in which well-being is possible?

[*Latin ed. p. 625*]

The Acts of Pope Pius XII, 625, concern the material and human resources of all members of the population, since all those who contribute directly – with their labor, land, or capital – to the national economy, receive an income corresponding to their contribution. Furthermore, such a state of national economic productivity should be such as to render social tensions easily surmountable. Will the advance of automation perhaps pave the way for this state of affairs? If one studies the conditions of the technical process, it is necessarily understood that it requires a considerable capital, and primarily funds available for the long term. One must also not forget that a corps of specialists is needed, capable of preparing the programs for such a complex production and of carefully supervising its execution. Finally, it is essential that a wide market for sales be assured more than ever. After this, one easily understands how even those countries of Europe which best possess these prerequisites, approach the problem of automation with caution and are content provisionally with a partial automation. It is also known that automation has not, up to now, been properly tested anywhere in its repercussions on genuine national economic productivity. Since the fact that automation originated in the production of armaments, and even today finds in it its most fortunate applications, proves only its undeniable technical productivity. One can even add that it will be possible to consider the application of automation economically, in most countries, only when disarmament will free up capital, and when the development of technology, accelerated above all by the arms race, will no longer render, today, of little or no value what yesterday was still considered a progress. In any case, a people that is not

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rich and is constrained by immediate and urgent commitments in various fields, such as education, transportation, agrarian reform, the construction of housing, must be able to suffice for itself with limited capital; nor can it in any way live above its means: which easily happens when expenses and investments are dominated by the allure of technical progress. Another important aspect of social life, which must be carefully considered, is that of technical unemployment, which could, with great probability, manifest itself, depending on the circumstances, with the introduction of automation. Some believe that this danger would not be felt except for a short period, since, in the long run, others...

[*Latin ed. p. 626*]

626 Acta Apostolicae Sedis - Commentarium Officiale. Possibilità di impiego per i disoccupati si aprirebbero con le nuove industrie, con il riadattamento della manodopera per altri posti, con la diminuzione delle ore di lavoro a parità di salario, congiunto con un aumento del lavoro a cottimo, anche allo scopo di trarre il maggior profitto di giorno e di notte dai costosissimi impianti. Sembra che simili mezzi potrebbero, a lungo termine, vincere la disoccupazione tecnica. A dire il vero, però, essi verrebbero a limitare maggiormente la libertà del lavoratore, accrescerebbero, in determinate circostanze, le differenze tra le categorie degli operai, renderebbero impossibile la già minacciata comune santificazione della domenica nelle famiglie. Sarebbe inoltre anche da domandarsi se queste disposizioni non farebbero dell'automazione un peso per la produttività economica nazionale. Ma anche se tutti questi problemi potessero essere regolati in maniera soddisfacente a lungo termine, sarebbe da rilevare che l'aumento della disoccupazione tecnica, anche per un breve periodo, rappresenterebbe per alcuni Paesi un danno da non poter essere affrontato facilmente. Neppure in questo campo è lecito adottare il falso principio che nel passato spinse alcuni politici a sacrificare un'intera generazione in vista del grande vantaggio che ne sarebbe dovuto derivare alle generazioni successive. I problemi, da noi soltanto accennati, che l'automazione ha posto all'economia nazionale, avevano sempre il loro apice nel mantenimento della sua produttività, particolarmente in quanto un'economia nazionale, interamente allestita secondo la nuova tecnica, sembra che sarebbe molto più vulnerabile nel suo insieme e molto meno agile in caso di crisi o di altri disturbi. Più che mai, dunque, quel problema centrale dovrebbe mettere d'accordo gli interessi dei datori di lavoro e degli operai, renderli consapevoli della comune sorte di un'economia sociale, che sviluppi in una maniera sempre più armonica le forze produttive su tutto il territorio della nazione, che anzi si estenda in Europa e sia aperta al resto del mondo. Una sola parola è possibile, in tali circostanze, per le parti organizzate del contratto di lavoro: è meglio trattare che battersi. È la sola parola che possono adottare dinanzi

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alla loro coscienza e dinanzi al popolo. Soprattutto, la questione del salario esige nuove vedute, una volta che l'automazione avrà fortemente modificato il campo del lavoro. Poiché, fino al presente, esso si trovava nel mezzo del processo della produzione; era l'apporto, misurabile secondo il rendimento ottenuto, della forza dei muscoli e dell'abilità della mano; ora, invece, il singolo è al di sopra del processo di produzione e deve cooperare incessantemente, con...

[*Latin ed. p. 627*]

Acts of Pope Pius XII, 627, with diligence and technical expertise, so that the production process may proceed continuously, and, in the event of disruption, may be restarted as quickly as possible. Therefore, new criteria must be adopted to assess the value of wage labor, and new types of workers must also be taken into consideration: internal problems of trade unions, and perhaps even of their present form, especially when one considers that in various sectors of the national economy, the working class will not be significantly affected by automation in the future. The multitude of such issues, on the one hand, and, on the other, the surprising technique of automation, that is, a production that proceeds continuously according to a unified program, lead many to the idea that social problems in the age of automation cannot, nor should, be resolved according to the formula of socialism, that is, through the exclusion of the institution of private property, at least as it is the basic norm for the orderly utilization of material goods. We have already alluded to the Marxist influence. Undoubtedly, a more extensive planning will be necessary in the national and European economy. But this cannot, nor does it need to be, identical with a more or less absolute form of control. It cannot, because the independence of families and the freedom of citizens are naturally linked to the sound implementation of private property as a social institution that provides order. It does not need to be, if, in intentions and in institutions, the connection to the common good is felt more and more strongly, and also legally effective, in companies, in the various sectors of production, in the government and in parliament, wherever decisions are made that affect man and the economy.

3. Automation and professional training. Since, in this matter, Our attention is primarily directed towards the human person, as the subject and object of every social transformation, We wish to add some considerations regarding the fate of the worker in an economy where automation prevails. It is said that the automatic apparatus will finally free him from the monotony of work, from the uniformity of repeated movements without end; that the pace of machinery will no longer impose an inexorable rhythm on him and his group. He will feel himself the master of what happens, of what he supervises and verifies with responsibility and competence, and, if necessary,

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repairs. Undoubtedly, the suffering of work...

[*Latin ed. p. 628*]

The *Acta Apostolicae Sedis* – Official Commentary 628 will be presented in another form; there will be places where he must vigil for hours and hours, in solitude and with strained nerves, observing the astonishing operation of automated production. The biblical word: "In the sweat of thy face shalt thou eat bread" 2 will not be erased even in this new era of automation, but under new forms it will maintain its truth. The worker will no longer be able to specialize in a single field of functions; he must be intellectually and professionally versatile in order to encompass the operation and coordination of the most diverse machines. In this way, according to experiences made so far, the number of unskilled workers will decrease, while the number of educated and fully trained workers will increase proportionally. Even now, the constant lack of fully qualified workers shows that the greater burden of labor rests upon them. This, however, means that ever greater intellectual versatility, professional training, competence, and readiness to assume responsibility will be required. But even these men are not formed quickly by an automatic process of education. It must be allowed to grow in their professional education, as in all other things. Therefore, one cannot abandon the long apprenticeship that has been followed so far, both in the companies themselves and in special schools. This education must certainly adapt to the needs of technical progress and ensure a solid knowledge and professional practice. But in order that it be a true education, it must embrace the whole man, since in the processes of modern economy, the qualities of character in the worker have a decisive importance. Moreover, since a particular versatility is required, and the modern worker must, at least within certain limits, be able to encompass the entire complex of the enterprise, the branch of production, the national economy, according to the various institutions that modern labor law has created, it is necessary that professional training, and even before that, the school, have provided him with a sufficient general culture. We believe that the worker so trained will also be able to solve the problem of leisure time, which automation will bring. He who has rightly understood the religious, moral, and professional meaning of work will also understand the meaning of leisure time and will know how to use it profitably. He will also be preserved from the false idea that man works in order to enjoy leisure time, while in reality he has leisure time, – besides 3 Gen. 3, 19.

[*Latin ed. p. 629*]

Actu PP Zu 629, for the sake of a natural and honorable alleviation, for the perfection of its faculties, and for a better fulfillment of its religious, familial, and social duties—in order to render itself physically and spiritually more fit for labor. At this point, an inconsiderate utilization of automa-

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tion could import not slight dangers, both for the morality of persons, and therefore for the healthy structure of production and consumption in the national economy. Professional training therefore has an important part in the education of the people and in the development of a sound popular culture. If the urgent problems of automation incite, especially in Italia, to reflect and to act in this regard, a great step will have been taken. Not only the height of income is relevant, but also its reasonable employment. Likewise, not the possession of ever-expanding rights is important, but their proper use. All of this, of course, depends on the inner firmness of men. We have wished to present to you the ideas that have come to Our mind upon taking knowledge of the material of your studies. In your sessions, you will more broadly and completely examine this vast subject. May Our words indicate the interest with which We will follow your discussions, and may this Our participation be for you a reason for encouragement and comfort. May the Lord grant you the abundance of His graces, of which He gives you a pledge in the form of Our paternal Apostolic Blessing. To those who attended the Convent, held in Romae, concerning the establishment of the European Union. * We are pleased to receive you, Gentlemen, on the occasion of the Congress of Europe, convened at the initiative of the Italian Council of the European Movement. You have wished, through your work, to contribute to strengthening the collaboration between organizations and political forces with the aim of establishing, without delay, the unity of Europe. You know with what solicitude We follow the progress of the European idea and the concrete efforts that tend to make it penetrate more deeply into minds and to give it, according to current possibilities, a beginning of realization. Although proceeding through alternatives of * Given on the 13th day of the month of June in the year 1957.

[*Latin ed. p. 630*]

The Acts of the Apostolic See - Official Commentary: Successes and setbacks, it has, during these recent years, gained considerable ground. As long as it did not embody itself in common institutions endowed with their own authority and, to a certain extent, independent of national governments, it could be considered a very beautiful ideal, but one that was more or less unattainable. However, in 1952, the Parliaments of six countries of Western Europe approved the formation of the European Coal and Steel Community (ECSC), the results of which are currently proving encouraging on the economic and social level. The European Defence Community (EDC), which was intended to promote unification on the military and political level, on the other hand, encountered strong resistance that led to its failure. At that time, many believed that the initial hopes of achieving unity would take a long time to be rekindled. In any case, the time had not yet come to address the problem of a supranational community head-on, and it was necessary to fall back on the formula of the Western European

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Union (WEU), which, in addition to military assistance, had the task of promoting collaboration in the social, cultural, and economic fields. But, since the principle of majority decision in the Council of Ministers is subject to strict limitations, and since the Assembly is not capable of imposing its will and exercising parliamentary control, it cannot be considered a sufficient basis for building a true community of states. From the spring of 1955, what has been called the "European revival" began; it culminated on March 25, 1957, with the signing of the treaties of Euratom and the Common Market. Although this new community is limited to the economic sphere, it can, by the very extent of this field of action, lead to strengthening among the member states the awareness of their common interests, at least initially on the purely material level; but if the success meets expectations, it may then extend to areas that involve more spiritual and moral values. Your Congress has looked frankly to the future and has first examined the decisive point, on which the constitution of a community in the proper sense depends: the establishment of a European political authority possessing real power that puts its responsibility into play. From this point of view, the executive branch of the European Economic Community (EEC) represents a step backward compared to that of the Coal and Steel Community, where the High Authority enjoys relatively broad powers and is dependent on the Council of Ministers only in certain specific cases. Among...

[*Latin ed. p. 631*]

The Acts of Pope Pius X, Volume 10, page 631, state that the tasks awaiting you now are, first, the ratification, by the various Parliaments, of the aforementioned treaties signed in Rome on March 25th; then, you will need to seek ways to strengthen the executive power within the existing communities, and finally, to consider the establishment of a single political entity. You have also studied the question of a common foreign policy, and have noted that, in order to be applicable and produce happy results, it does not necessarily require that economic integration be already an accomplished fact. A common European foreign policy, which may also admit of differentiations depending on whether it is exercised within the framework of one or another international organization, also rests on the awareness of common economic, spiritual, and cultural interests; it becomes indispensable in a world that tends to group itself into more or less compact blocs. Fortunately, there are not lacking supports for its implementation within the existing European institutions, but it still awaits an effective instrument for its elaboration and application. Finally, you have considered the problems of the association of Europe and Africa, to which the recent treaty of Marehe-en-Famene has reserved a notable place. It seems necessary to us that Europe maintain in Africa the possibility of exercising its educational and formative influence, and that, at the basis of this action, it deploy a broad and comprehensive material aid, which contributes to raising the standard

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of living of the African peoples and to developing the natural resources of that continent. Thus, it will prove that its will to form a community of states does not constitute a selfish withdrawal, that it is not dictated by a reflex of defense against external powers that threaten its interests, but rather proceeds from constructive and disinterested motives. At the present time, the necessity of union is becoming increasingly apparent, and the need to patiently lay the foundations upon which it will rest. Sometimes in joy, sometimes in sorrow, the construction rises, and, despite failed attempts, it is pursued with courage. You dare to boldly surpass the current stage of achievements in order to already prepare the stones necessary for the edifice of tomorrow. We rejoice in this, convinced that the inspiration that animates you proceeds from a just and generous sentiment. You wish to provide, by the best means possible, to Europe, so often torn and bloodied, a lasting cohesion, which will allow it to continue its historical mission. If it is...

[*Latin ed. p. 632*]

The Acts of the Apostolic See, in its official commentary, affirms that the Christian message is for it like the leaven placed in the dough, which works it and causes the mass to rise. It is no less true that this same message remains, today as yesterday, the most precious of the values of which it is the custodian; it is capable of preserving, with the idea and exercise of the fundamental freedoms of the human person, the function of family and national societies, and of guaranteeing, in a supranational community, respect for cultural differences, the spirit of conciliation and collaboration, along with the acceptance of the sacrifices it entails and the devotion it calls for. No task of a temporal order comes to its conclusion without giving rise to others, without, by its very realization, raising up other needs, other objectives. Human societies remain always in a state of becoming, always in search of a better organization, and often survive only by disappearing and, by that very act, giving birth to more brilliant and more fruitful forms of civilization. To each [society], Christianity brings an element of growth and stability; above all, it directs their advance towards a well-defined goal and gives them the immutable assurance of a homeland that is not of this world, and which alone will know perfect union, because it proceeds from the power and light of God Himself. We sincerely desire that this ideal always guide your endeavors and allow you to endure, without discouragement, the hardships, the bitterness, the disappointments inherent in any undertaking of this magnitude. May you prepare for the men of this time a terrestrial dwelling that more closely resembles the Kingdom of God, a Kingdom of truth, of love, and of peace, to which they aspire in the depths of their being. As a pledge of the divine favors that We implore upon your work, We grant to you, to your families, and to all those who are dear to you, Our Apostolic Blessing.

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To those who participated in the Third Session of the Assemblies, to whom the "Atlantic Treaty Association" was constituted.

* Gentlemen, your association bears a name that, at first glance, would seem to recall that massive wall of a fierce and restless ocean, which tosses in its mysterious depths and divides the continents of men.

* Given on this 27th day of the month of June, in the year 1957.

[*Latin ed. p. 634*]

Acts of the Apostolic See - Official Commentary 634 ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORY CONGREGATION.

I. MUNICH AND FREISING - RATISBON.

DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

For the better care of souls, the Most Reverend and Venerable Lord, Joseph, Cardinal Wendel, Archbishop of Munich and Freising, and the Reverend Father, Michael Buchberger, Bishop of Ratisbon, petitioned the Apostolic See that the village named "Taubengrub," belonging to the parish of Margarethenried in the archdiocese of Munich, be separated from the aforementioned parish and added to the parish of Volkenschwand in the diocese of Ratisbon. Furthermore, this Sacred Consistory Congregation, by virtue of the special faculties granted to it by the Most Holy Pope, Our Lord Pius, by the Divine Providence Pope XI, having considered the matter with due deliberation and having received the petitions, deigned to grant them with benevolence. Therefore, by the present Decree, the same Sacred Consistory Congregation decrees that the aforementioned village of "Taubengrub" be separated from the archdiocese of Munich and Freising and permanently added to the diocese of Ratisbon, as requested. To carry out these matters, the Sacred Consistory Congregation appoints the Reverend Father Aloysius Joseph Meunch, Archbishop-Bishop of Fargensem, Apostolic Nuncio in Germania, granting him the necessary and appropriate faculties for this purpose, and also delegating to any man of ecclesiastical standing, upon duly appointed mission, to carry out the aforementioned action, and to send to this Sacred Consistory Congregation, as soon as it is permissible, an authentic copy of the completed execution.

Given at Rome, from the offices of the Sacred Consistory Congregation, on the 7th day of January, 1957.

Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mandelen, Secretary.

L. S.

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S. Joseph Ferretto, Advisor.

[*Latin ed. p. 635*]

The Sacred Consistorial Congregation, 635 II, regarding the appointment of pastors to churches. His Most Holy Lord, Our Pope Pius, by the Divine Providence, has, through successive decrees of the Sacred Consistorial Congregation, appointed new pastors to the following churches:

On April 12, 1957: To the Cathedral Church of Mimatensi, the Reverend Father Renato Boudon, canon of the Cathedral Chapter of Mimatensi.

On April 29: To the Cathedral Church of Spiritus Sancti, the Reverend Father João Batista da Motta e Albuquerque, canon of the Metropolitan Chapter and pastor of the parish commonly known as "Nossa Senhora da Gloria" in the city of São Sebastião, in the State of Fluminense.

On May 7: To the titular episcopal Church of Arsinoitae in Arcadia, the Reverend Father Hieronymus Mazzarotto, General Vicar of the archdiocese of Curitiba.

On May 9: To the Cathedral Church of Formosae, recently erected, the Reverend Father Pacífico Scozzina, of the Order of the Friars Minor, pastor of the parish under the title of the Blessed Virgin Mary of Mount Carmel.

On May 21: To the Metropolitan Church of Belém de Pará, His Excellency Dom Alberto Gaudentio Ramos, formerly the Archbishop of Manaus.

On May 25: To the Cathedral Church of Civitatis Iuarezensis, recently erected, the Reverend Father Emmanuel Talamás Camandari, rector of the major seminary of the diocese of Chihuahua.

On May 25: To the Metropolitan Church of Trujillo, His Excellency Dom Frederico Pérez Silva, formerly the Bishop of Piura.

On May 25: To the Cathedral Church of Caetité, the Reverend Father Joseph Peter Costa, canon of the Metropolitan Chapter of Adamantina.

On May 25: To the Cathedral Church of Arassuahyensi, the Reverend Father Joseph Maria Pires, pastor of the town commonly called "Cúrvelo," in the archdiocese of Adamantina.

On May 30: To the titular archiepiscopal Church of Gabulensi, His Excellency Dom Aurelio Macedonio Guerrero, formerly the Archbishop of Trujillo.

On May 30: To the archiepiscopal Church of Posnaniensi, His Excellency Dom Antoni Baraniak, formerly the titular Bishop of Theodosiopolis in Armenia.

On June 3: To the titular episcopal Church of Tanagraeae, the Reverend Father Stanislaus Jakiel, canon of the Cathedral Church of Premisliensis

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Latino.

[*Latin ed. p. 636*]

Acts of the Apostolic See - Official Commentary.

June 12th: To the Apostolic See was presented the name of Reverend Father Francis Barda, Vice-Chancellor of the Major Seminary of Przemyśl, to be appointed Auxiliary Bishop of the same Cathedral Church.

June 14th: To the Apostolic See was presented the name of Reverend Father Joseph Marozzi, parish priest in the city commonly called Rafaela, in the Archdiocese of Santa Fe in Argentina, to be appointed pastor of the Cathedral Church of Resistencia.

June 12th: To the Apostolic See was presented the name of Reverend Father James Vincent Casey, hitherto Bishop in title of Citium, to be appointed pastor of the Cathedral Church of Lincoln.

June 27th: To the Apostolic See was presented the name of Reverend Father Ralph Primatesta, professor in the Major Seminary of the Archdiocese of La Plata, to be appointed titular Bishop of Tanaita, and Auxiliary Bishop to Reverend Father Joseph Plaza, Archbishop of La Plata.

June 27th: To the Apostolic See was presented the name of Reverend Father Joseph Stangl, rector of the Major Seminary of the same Diocese of Würzburg, to be appointed pastor of the Cathedral Church of Herbipolis.

June 27th: To the Apostolic See was presented the name of Reverend Father Edward Joseph Maginn, Urban Antistite, General Vicar of the Diocese of Albano Laziale in the United States, to be appointed titular Bishop of Curia, and Auxiliary Bishop to Reverend Father William Aloysius Scully, Bishop of Albano Laziale in the United States.

June 27th: To the Apostolic See was presented the name of Reverend Father Martin W. Stanton, Urban Antistite, parish priest commonly called "St. Aedan" from the Archdiocese of Newark, to be appointed titular Bishop of Citium, and Auxiliary Bishop to Reverend Father Thomas Aloysius Boland, Archbishop of Newark.

June 27th: To the Apostolic See was presented the name of Reverend Father Walter William Curtis, professor of moral theology in the Major Seminary of the Archdiocese of Newark, to be appointed titular Bishop of Bisica, and Auxiliary Bishop to Reverend Father Thomas Aloysius Boland, Archbishop of Newark.

July 19th: To the Apostolic See was presented the name of Reverend Father Umberto Lara Mejia, member of the Congregation of the Mission, to be appointed titular Bishop of Trajanopolis in Phrygia, and Auxiliary Bishop to Reverend Father Raymond Julian Martin, Bishop of Verapaz, Cobán.

July 22nd: To the Apostolic See was presented the name of Reverend Father Helmut Wittler, canon of the Cathedral of Osnabrück and General Vicar of the same Diocese, to be appointed pastor of the Cathedral Church

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of Osnabrück.

August 8th: To the Apostolic See was presented the name of Reverend Father Jesus Santizo Soto, of the Society of Saint Francis de Sales, parish priest of Saint Nicholas in the city commonly called "Quezaltenango," in the Diocese of Altan, to be appointed pastor of the Cathedral Church of Sololá.

August 8th: To the Apostolic See was presented the name of Reverend Father George Patrick Dwyer, of the Diocese of Salford, director of the Catholic Missionary Society in England, to be appointed pastor of the Cathedral Church of Leeds.

[*Latin ed. p. 637*]

The Sacred Congregation of the Council 637. SACRED CONGREGATION OF THE COUNCIL. DECREE: Active participation in political affairs is prohibited for priests in Hungary. Since active participation in political affairs is not suitable for clerics, whose entire duty is ordered towards the spiritual good of souls, the Church has permitted it only in entirely particular circumstances and under clearly defined conditions, with appropriate penalties also prescribed, lest some harm be feared to the good of the faithful. Such circumstances exist today in the territory of Hungary, so that it is entirely fitting for clerics in that nation to abstain completely from any political activity. Wherefore, this Sacred Congregation, by special mandate of the Most Holy Lord Pope Pius XII, decrees the following: — Priests, whether secular or religious, in the territory of Hungary, are prohibited from seeking or accepting any office of Deputy or any other office in Parliament; — Furthermore, priests, whether secular or religious, who already hold some office in the same Parliament, are commanded to relinquish it within one month from the publication of this Decree, and are also forbidden to attend sessions of Parliament and to engage in any activity connected with the relinquished office. If anyone, may God prevent it, should act contrary to the aforementioned norms, he will incur excommunication, reserved in a special manner to the Apostolic See, by that very act. This applies to all, even those deserving of special mention. Given in Rome, on the 16th of July, 1957. P. Card. CIRIACI, Prefect. L. © S. F. Roberti, from the Secret Archives 41 - ACTA, vol. XXIV. n. 10. - 24-8-1957.

[*Latin ed. p. 638*]

Acts of the Apostolic See 638 - Official Commentary II. DECREE CONCERNING THE OBLIGATION OF THE LAW OF FASTING AND ABSTINENCE, WHICH WAS PREVIOUSLY OBSERVED ON THE VIGIL OF THE FEAST OF THE ASSUMPTION OF THE BLESSED VIRGIN, AND WHICH IS NOWHERE TRANSFERRED TO THE VIGIL OF THE FEAST OF THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY. Since several Ordinaries, from various nations, have informed

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the Apostolic See of the difficulties which, due to local circumstances and conditions, continually impede the faithful observance of the law of fasting and abstinence on the vigil of the Feast of the Assumption of the Blessed Virgin, the Sacred Congregation of the Council, having carefully considered all matters, by a special mandate of the Supreme Pontiff, decrees that said obligation shall henceforth be transferred to the vigil of the Feast of the Immaculate Conception of the Blessed Virgin Mary, for all the Christian faithful residing throughout the world, with this special decree. Notwithstanding any contrary provisions, even those which may seem worthy. Given in Rome, on the 25th of July, 1957. P. Card. CIRIACI, Prefect. L. © S. F. Roberti, from the Secretariate. SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES. DECREE: THE CATHOLIC UNIVERSITY OF STUDIES (LOVANIUM) IN THE CITY OF LEOPOLDOPOLITANA (LEOPOLDVILLE), IN THE AFRICAN CONGO, IS CANONICALLY ESTABLISHED, INCLUDING A FACULTY OF SACRED THEOLOGY. The Catholic Church, with maternal love, has constantly pursued the vast regions of Africa, so that they might be more quickly and fully disposed for temporal and eternal salvation, embracing above all the immutable Truth which opens the way to true Life, and never...

[*Latin ed. p. 639*]

The Sacred Congregation for Seminaries and Universities has devoted diligent concern to that vast continent, teeming with peoples, aiming to gather them all under one fold, under one Shepherd. Therefore, the Bishops of Belgium, under the leadership of the Most Eminent Father, Lord Joseph Ernest, S.R.E., Cardinal Van Roey, Archbishop of Mechlin, having seen "regions which are already ripe for harvest," after nearly thirty years of preparatory work for establishing schools, both medical and agricultural, and commercial, spurred on and guided by the Catholic University of Louvain, by a providentally ordained decision in the year 1950, decided to establish a higher education institution in the Congolese Leopoldov metropolis. Thus, spacious university buildings, erected with great effort from the foundations, were inaugurated in 1954, and in 1955, lectures began, and examinations were held to attain academic degrees, finally receiving the solemn recognition of the Kingdom of Belgium. To crown this entire endeavor, the Sacred Congregation for Seminaries and Universities, responding favorably to the most earnest requests, decided to canonically erect the University, which is now called "Louvain," consisting of four Faculties (namely, Philosophy and Literature, Medicine, Social Sciences, and Administrative Disciplines), as well as the Institute of Agronomy, according to canon 1376 of the Code of Canon Law. At the same time, it decreed the establishment of a Theological Faculty, according to article 4 of the Apostolic Constitution "Deus scientiarum Dominus," and the entire University,

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with its general statutes and the specific statutes of the Theological Faculty (fully adapted to the prescriptions of the same Apostolic Constitution), were carefully read and approved. Therefore, the same Sacred Congregation, with the authority specially granted to it by His Holiness, Pope Pius XII, for the glory of God, the honor of the Holy Church, and the salvation of souls, establishes, erects, and declares permanently erected the Catholic University of "Louvain," in the Leopoldov region of Africa, to imbue worthy young men with religion, good arts, and higher learning, with all its faculties and institutes, now included, with the Theological Faculty being established according to its own statutes, beginning from the year in which it is inaugurated, recognizing the rights, honors, and privileges that are customary for such universities throughout the Church, and furthermore, it commands that all matters be carried out that are defined in the aforementioned statutes, both those concerning the assembly for governance and administration, and those concerning the professors and students.

[*Latin ed. p. 640*]

Acts of the Apostolic See - Official Commentary 640 figs. prescribe; with all other laws to be observed; and with nothing whatsoever to the contrary notwithstanding. Given in Rome, from the halls of St. Callistus, on the 28th of April, in the year of Our Lord 1957, on the Feast of St. Mark the Evangelist. To the Most Reverend Cardinal Pizzardo, Bishop of Albano, Prefect of the Congregation. And to the Most Reverend Monsignor Confalonieri, Archbishop of Metropolitan, Secretary.

DECREE CONCERNING THE METHOD BY WHICH THOSE DISMISSED FROM SEMINARIES MAY BE ADMITTED AGAIN.

The Holy Church has it as a solemn duty to examine candidates for the priesthood with the greatest care, so that those worthy and capable may be raised to the Sacred Orders, and those unworthy and inept may be kept away. Therefore, Bishops should generally refrain from admitting into the Seminary those students who, from any diocese, have voluntarily left the Seminary itself, or who have been dismissed by their Superiors for any reason whatsoever; and if, after careful consideration, they deem someone to be worthy of admission, they must, in addition, request the authority of the Sacred Congregation for Seminaries and Universities, in accordance with the firm prescription of canon 1363 § 3 of the Code of Canon Law, so that a more thorough assessment of the candidate's suitability may be made.

These things, Our Most Holy Lord and Divine Pope Pius XII, have deigned to approve and confirm, and have commanded to be made public. Given in Rome, from the halls of St. Callistus, on the 12th of July, in the year of Our Lord 1957.

To the Most Reverend Cardinal Pizzardo, Bishop of Albano, Prefect of the Congregation. And to the Most Reverend Monsignor Confalonieri,

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Archbishop of Metropolitan, Secretary.

[*Latin ed. p. 641*]

Sacra Romana Rota 641 ACTA TRIBUNALIUM

SACRA ROMANA ROTA

Citations éditoriales

I. GORITIEN, sive VENETIARUM NULLITATIS MATRIMONII (CAPPELLO - PODORIESZACH)

Since the actual place of residence of the Lady Anne Mary Podorieszach, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 8, 1957, at 11:30 AM, to resolve the doubt in question, or to subscribe to the following, and to designate a date for the hearing concerning the determination of the cause. Does a nullity of marriage exist in this case?

The Ordinary authorities of the place, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Anne Mary Podorieszach, must, insofar as possible, ensure that she is informed of this edictal citation.

* Iosephus Pasquazi,

From the Chancery of the Tribunal of the Sacred Roman Rota, June 8, 1957.

C. Pezzicara, Notary.

* And since the place of current residence of Madame Anne Marie Podorieszach, defendant in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 8, 1957, at 11:30 AM, to agree upon or subscribe to the doubt mentioned below, and to set a date for the decision of the cause before the Rota. Does a nullity of marriage exist in this case? The Ordinary authorities of the place, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Anne Marie Podorieszach, must, insofar as possible, inform her of this citation.

[*Latin ed. p. 642*]

642 Acta Apostolicae Sedis - Official Commentary II CARTHAGINE. NULLITY OF MARRIAGE (TIKHY-ERMOLENKO) Since the actual place of residence of the Lady Vera Ermolenko is unknown, in the aforementioned cause, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 25, 1957, at the eleventh hour, to discuss the doubt in question, or to subscribe

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to the following, and to set a date for the determination of the cause before the Rota. Does the marriage in this case involve a nullity? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Vera Ermolenko, must, insofar as possible, ensure that she is informed of this edictal citation.

Dinus Staffa, Secretary.

From the Chancery of the Tribunal of the Sacred Roman Rota, July 6, 1957.

C. Pezzicara, Notary.

And since the place of current residence of Madame Vera Ermolenko, defendant in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 25, 1957, at 11 o'clock, to agree upon or subscribe to the doubt mentioned below, and to set the date for the decision of the cause before the Rota. Does a nullity exist in the marriage in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Vera Ermolenko, must, insofar as possible, inform her of this present citation.

[*Latin ed. p. 643*]

The Sacred Roman Rota, 643, III Basileen. CONCERNING THE NULLITY OF MARRIAGE (HAEFELI-HUBER). Since the actual place of residence of Lady Verena Huber, in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Romana, Palazzo della Cancelleria) on October 25, 1957, at 12 o'clock, to resolve the doubt mentioned below, or to subscribe to it, and to set a date for the hearing for the determination of the cause. Should the Rotal sentence of October 27, 1954, be confirmed or overturned in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Verena Huber, must take care to inform her of this edictal citation.

Dinus Staffa, Prolocutor.

From the Chancery of the Tribunal of the Sacred Roman Rota, July 6, 1957.

C. Pezzicara, Notary.

*And since the place of current residence of Madame Verene Huber, defendant in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Romana, Palazzo della Cancelleria) on October 25, 1957, at 12 o'clock, to agree upon or subscribe to the doubt

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mentioned below, and to set the date for the hearing for the determination of the cause before the Rota. Should the Rotal sentence of October 21, 1954, be confirmed or overturned in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Verene Huber, must, insofar as possible, make her aware of this citation.*

[*Latin ed. p. 644*]

Acts of the Apostolic See - Official Commentary

DIARY OF THE ROMAN CURIA

Monday, July 29, 1957. His Holiness Pope Pius XII received in a solemn Audience His Excellency the Honorable Doctor MOHAMED SAED, Extraordinary and Plenipotentiary Ambassador of Iran, for the presentation of his Credentials.

SECRETARY OF STATE

By Brief Apostolical Constitutions, His Holiness Pope Pius XII, reigning happily, deigned to appoint:

November 23, 1956. The Most Eminent and Reverend Cardinal Valeri Valerio, Protector of the Sisters of the Holy Spirit and of Mary Immaculate (San Antonio, Texas).

June 11, 1957. The Most Eminent and Reverend Cardinal Piazza Adeodato G., Protector of the Poor Servants of the Divine Providence (Verona).

The Most Eminent and Reverend Cardinal Tedeschini Federico, Protector of the Sisters of Saint Clare (Rome).

The Most Eminent and Reverend Cardinal Tisserant Eugenio, Protector of the Sisters of the Holy Agony of Our Lady, Most Holy (Mazamet, Albi).

July 22. The Most Reverend Monsignor Governatori Lauro, Prelate Referendary of the Supreme Tribunal of the Apostolic Signatura.

July 16. The Most Eminent and Reverend Cardinal Piazza Adeodato G., Protector of the Brothers of the Most Sacred Heart (Rome).

By Letters of the Secretary of State, His Holiness Pope Pius XII, reigning happily, deigned to appoint:

July 23.

August 6, 1957. The Most Reverend Monsignor Escrivà de Balaguer Giuseppe Maria, Consultor of the Sacred Congregation for Seminaries and Universities.

The Most Reverend Monsignor Filipiak Boleslao, Consultor of the Sacred

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Congregation for the Discipline of the Sacraments.

[*Latin ed. p. 645*]

From the Roman Curial Diary, 645, in conjunction with documents from the Secretariat of State, the Most Holy Father, Pope Pius XII, may he reign happily, deigned to appoint:

Assistants to the Papal Throne:

May 27, 1956. His Excellency, Reverend Monsignor Giovanni Filzer, titular Bishop of Bararo.

August 31. His Excellency, Reverend Monsignor Ernesto Sena De Oliveira, Archbishop-Bishop of Coimbra.

September 15. His Excellency, Reverend Monsignor Giuseppe Alves Correia Da Silva, Bishop of Leiria.

November 17. His Excellency, Reverend Monsignor Innocenzo Engelke, Bishop of Campanha.

November 17. His Excellency, Reverend Monsignor Francesco d'Assisi Pires, Bishop of Orato.

January 26, 1957. His Excellency, Reverend Monsignor Giuseppe Ujcic, Archbishop of Belgrade.

March 11. His Excellency, Reverend Monsignor Guerrero Oesare, titular Bishop of Tuburbo Minore.

March 19. His Excellency, Reverend Monsignor Stanislao Vincenzo Bona, Bishop of Green Bay.

April 12. His Excellency, Reverend Monsignor Gioacchino Pedicini, Bishop of Avellino.

May. His Excellency, Reverend Monsignor Angelo Rossini, Archbishop of Amalfi.

May. His Excellency, Reverend Monsignor Giorgio Leone Leech, Bishop of Harrisburg.

May 16. His Excellency, Reverend Monsignor Ludovico Budanović, titular Bishop of Oisamo and Apostolic Administrator of the Yugoslav Backa.

May. His Excellency, Reverend Monsignor Luciano Marcante, Bishop of Valva and Sulmona.

May 21. His Excellency, Reverend Monsignor Nicola Giannattasìo, titular Archbishop of Pessinonte.

June 11. His Excellency, Reverend Monsignor Beniamino Uhaldi, Bishop of Gubbio.

June. His Excellency, Reverend Monsignor Emilio Baroncelli, Bishop of Recanati-Loreto.

Apostolic Protonotaries, as if participating:

August 27, 1956. Monsignor Carlo Edoardo Bourgeois, of the diocese of

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Trois-Rivières.

December 1. Monsignor Giuseppe McHardy, of the diocese of Galloway.

January 3, 1957. Monsignor Guglielmo Collins, of the archdiocese of Hartford.

February 4. Monsignor Giuseppe Cassidy, of the diocese of Atlanta.

March 22. Monsignor Giuseppe A. Vogelweid, of the diocese of Jefferson-City.

April 10. Monsignor Thomas Francesco Saverio, of the diocese of Sandhurst.

[*Latin ed. p. 646*]

Acta Apostolicae Sedis - Commentary 646, April 12th; 18th; 27th; May 2nd; June 7th; June 8th, 1957.

Most Reverend Anthony Avelino Gonçalves, of the Patriarchate of Lisbon.

Most Reverend Emanuel Lopes Da Cruz, of the same Patriarchate.

Most Reverend Paul Joseph Glenn, of the Diocese of Columbus.

Most Reverend Joseph McCarthy, of the Archdiocese of New York.

Most Reverend Joseph Meier, of the Diocese of Basle and Lugano.

Most Reverend Augustine Paternostro, of the Archdiocese of Capua.

Most Reverend Erminio Macacek, of the Patriarchate of Veneria.

Domestic Prelates of His Holiness:

October 25th, 1953.

Most Reverend Joseph da Silva Trabuco, of the Archdiocese of San Salvatore della Bahia.

May 17th, 1955.

Most Reverend Henry Compagnoni, of the Diocese of Caxias.

April 6th, 1956.

Most Reverend Pacifico Araullo, of the same Diocese.

Most Reverend Paternal Bernabé, of the same Diocese.

Most Reverend Cosma Bituin, of the same Diocese.

Most Reverend James Guanlao, of the same Diocese.

Most Reverend Sotero Martin, of the same Diocese.

Most Reverend Peter Puno, of the same Diocese.

Most Reverend Emiliano Santos, of the same Diocese.

Most Reverend Bartholomew Zabala, of the same Diocese.

Most Reverend Joseph Gomez, of the Diocese of Angra.

June 5th.

Most Reverend Joseph Gonsalves Toledo, of the same Diocese.

Most Reverend Joseph Pereira da Silva, of the same Diocese.

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Most Reverend Michael Joseph Wilson, of the Diocese of Brentwood.

Most Reverend James Cameron, of the "nullius" Abbey of Nuova Norcia.

Most Reverend Albert T. Langmead, of the Archdiocese of Perth.

Most Reverend Edward Collins, of the same Archdiocese.

Most Reverend Edward Sullivan, of the same Archdiocese.

September 9th.

Most Reverend Gustavo Koesling, of the Archdiocese of Lima.

December 12th.

Most Reverend John Philip de Castro, of the Patriarchate of Lisbon.

Most Reverend William Augustus Bokeloh, of the Diocese of Rotterdam.

Most Reverend Leovigildo Franca, of the Archdiocese of São Sebastião do Rio de Janeiro.

March 30th.

Most Reverend John Henry Niekel, of the Diocese of Rotterdam.

Most Reverend Anthony Samidorai, of the Diocese of Tiruchirapally.

July.

Most Reverend Joseph A. Cook, of the Diocese of London.

Most Reverend William Corcoran, of the same Diocese.

Most Reverend Constantine De Sanctis, of the same Diocese.

Most Reverend Joseph Feeney, of the same Diocese.

Most Reverend Thomas Flannery West, of the same Diocese.

[*Latin ed. p. 647*]

Diarium Romanae Curiae 647, 1956.

Most Reverend Agostino Fuérth, of the same diocese.

Most Reverend Lorenzo Patrizio Lawry, of the same diocese.

Most Reverend Alberto McNabb, of the same diocese.

Most Reverend Francesco Pluta, of the same diocese.

Most Reverend Giovanni G. White, of the same diocese.

Most Reverend Giovanni P. Zegarra Ohávez, of the diocese of Tacna.

Most Reverend Riccardo Delaney, of the Archdiocese of Saint Andrew and Edinburgh, August 6th.

Most Reverend Raimondo Limoges, of the Archdiocese of Ottawa.

Most Reverend Lionello Lesage, of the same Archdiocese.

Most Reverend Delfino Rollin, of the same Archdiocese.

Most Reverend Paolo Gaudet, of the diocese of Trois-Rivières.

Most Reverend Andrea Ouellette, of the same diocese.

Most Reverend Michele O'Sullivan, of the diocese of Middlesborough.

Most Reverend Antonio Rientjes, of the Archdiocese of Utrecht.

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Most Reverend Guglielmo Murdoch, of the diocese of Aberdeen.
September 5th.
Most Reverend Andrea Guimaràes Costa, of the diocese of Ilhéos.
October 10th.
Most Reverend Vittorio Emanuele Pilon, of the diocese of Pembroke.
Most Reverend Stefano Patrizio Owens, of the same diocese.
Most Reverend Giuseppe Delgado Pires, of the diocese of Beja.
Most Reverend Pietro Bourget, of the diocese of Valleyfield.
November 6th.
Most Reverend Giuseppe David, of the same diocese.
Most Reverend Lionello Deguire, of the same diocese.
Most Reverend Domenico Julien, of the same diocese.
Most Reverend Ermenegildo Julien, of the same diocese.
Most Reverend Renato Langlois, of the same diocese.
Most Reverend Gio. Mario Phaneuf, of the same diocese.
Most Reverend Damiano Saint Uubin, of the same diocese.
Most Reverend Giovanni Marco Kees, of the diocese of Treves.
Most Reverend Raimondo Hickey, of the diocese of Bathurst, Canada.
Most Reverend Gerardo Desgagné, of the diocese of Ohicoutimi.
Most Reverend Alfonso E. Tremblay, of the same diocese.
Most Reverend Francesco Marques Torräo, of the diocese of Beja.
Most Reverend Canisio Foran, of the Archdiocese of Edmonton.
Most Reverend Giacomo Romeo Ketchen, of the same Archdiocese.
Most Reverend Giuseppe Malone, of the same Archdiocese.
Most Reverend Giacomo Alessandro MacLellan, of the same Archdiocese.
Most Reverend Giasone Barbosa Coelho, of the diocese of Campos.
Most Reverend Massimiliano Leutgeb, of the diocese of Passau.
Most Reverend Giovanni Me Quillan, of the diocese of Galloway.
December 1st, 1957.
Most Reverend Giovanni Baron, of the diocese of Dijon.
Most Reverend Guglielmo Daly, of the Archdiocese of Hartford.
Most Reverend Giuseppe Donnelly, of the same Archdiocese.
July 4th.

[*Latin ed. p. 648*]

648 Acta Apostolicae Sedis - Commentarium Officiale, 3 Januarii 1957.
Reverendissimus Dominus Doyle Robertus, ex eadem archidioecesi.
Reverendissimus Dominus Greylish Thomas, ex eadem archidioecesi.

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Reverendissimus Dominus Hines Vincentius, ex eadem archidioecesi.

Reverendissimus Dominus Kerwan Iacobus, ex eadem archidioecesi.

Reverendissimus Dominus Quinn Ioannes, ex eadem archidioecesi.

Reverendissimus Dominus Seiferman Iosephus, ex eadem archidioecesi.

Reverendissimus Dominus Shea Eduardus, ex eadem archidioecesi.

Reverendissimus Dominus Wodarski Ioannes, ex eadem archidioecesi.

4 Februarii:

Reverendissimus Dominus Sheehan Thomas I, ex dioecesi Atlantae.

12:

Reverendissimus Dominus Bilodeau Georgius Marius, ex archidioecesi Quebeci.

Reverendissimus Dominus Boutin Iosephus, ex eadem archidioecesi.

Reverendissimus Dominus Dumas Ioannes Carolus, ex eadem archidioecesi.

Reverendissimus Dominus Gingras Iosephus, ex eadem archidioecesi.

Reverendissimus Dominus Imbeau Thomas Ludovicus, ex eadem archidioecesi.

Reverendissimus Dominus Lehoux Iosephus, ex eadem archidioecesi.

Reverendissimus Dominus Marcoux Alphonsus, ex eadem archidioecesi.

Reverendissimus Dominus Morisset Napoleonis, ex eadem archidioecesi.

Reverendissimus Dominus Roy Albertus, ex eadem archidioecesi.

Reverendissimus Dominus Roy Odina, ex eadem archidioecesi.

11:

Reverendissimus Dominus Plourde Adolphus, ex dioecesi Chicoutimi.

Reverendissimus Dominus Tremblay Victor, ex eadem dioecesi.

19:

Reverendissimus Dominus McCormick Eduardus I, ex archidioecesi Detroit.

4 Martii:

Reverendissimus Dominus Faso Iosephus, ex archidioecesi Ornabae.

Reverendissimus Dominus Kaup Erminius, ex eadem archidioecesi.

Reverendissimus Dominus Leahy Bartholomaeus, ex eadem archidioecesi.

Reverendissimus Dominus O'Brien Iacobus, ex eadem archidioecesi.

Reverendissimus Dominus Quinn Michael A., ex eadem archidioecesi.

Reverendissimus Dominus Suneg Iosephus A., ex eadem archidioecesi.

7:

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Reverendissimus Dominus Weiskopf Michael, ex administratione apostolica Innsbruck.

Reverendissimus Dominus Gangl Michael, ex administratione apostolica Burgenland.

Reverendissimus Dominus Kodatsch Ioannes, ex eadem administratione apostolica.

Reverendissimus Dominus Cybart Iosephus, ex dioecesi Prince-Albert.

8:

Reverendissimus Dominus Morando Victor, ex dioecesi Vittorio Veneto.

9:

Reverendissimus Dominus Brown Robertus, ex archidioecesi Novae Eboraci.

Reverendissimus Dominus Greene Gulielmus, ex eadem archidioecesi.

Reverendissimus Dominus Molinelli Emilius, ex eadem archidioecesi.

Reverendissimus Dominus Moore Iosephus G., ex eadem archidioecesi.

Reverendissimus Dominus Rosso Georgius, ex eadem archidioecesi.

22:

Reverendissimus Dominus Bertone Emilius, ex archidioecesi Montevidei.

Reverendissimus Dominus Elizalde Iosephus Philippus, ex eadem archidioecesi.

[*Latin ed. p. 649*]

Diarium Romanae Curiae:

March 22nd to 23rd; March 28th to 29th; April 1st; April 10th; April 11th; April 18th; April 23rd; April 27th; 1957.

Most Reverend Cody Nicola, of the diocese of Wichita.

Most Reverend Gunning Edoardo, of the same diocese.

Most Reverend Pierry Giuseppe, of the diocese of Liège.

Most Reverend Layne Ambrogio Patrizio, of the diocese of Winona.

Most Reverend Gosselin Luigi, of the diocese of Amiens.

Most Reverend Von Hospenthal Ulrico, of the diocese of Basle and Lugano.

Most Reverend Dozolme Giovanni, of the diocese of Clermont.

Most Reverend Vignancour Paolo, of the same diocese.

Most Reverend Richter Paolo L., of the diocese of Steubenville.

Most Reverend Bones Antonio, of the diocese of Sandhurst.

Most Reverend Dullard Patrizio, of the same diocese.

Most Reverend Meyer Ottone F., of the same diocese.

Most Reverend Moran Giovanni, of the same diocese.

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Most Reverend Murphy Tommaso, of the same diocese.

Most Reverend Ryan Giuseppe T., of the same diocese.

Most Reverend De La Torre Torres Antonio, of the diocese of Tarazona.

May 7th; May 16th; May 17th; May 649; June 1st; June 3rd; June 11th; June 12th.

Most Reverend Carroll Giacomo F., of the diocese of Columbus.

Most Reverend Tomassini Dino, of the diocese of Foligno.

Most Reverend Buckley Giacomo, of the Archdiocese of Los Angeles.

Most Reverend Fogarty Tommaso, of the same Archdiocese.

Most Reverend Napolitano Raffaele, of the diocese of Nola.

Most Reverend Le Barazer Giuseppe, of the Archdiocese of Bordeaux.

Most Reverend Aquilino Mario, of the diocese of Foggia.

Most Reverend Mannix Giuseppe F., of the Archdiocese of New York.

Most Reverend Monaghan Giovanni P., of the same Archdiocese.

Most Reverend Rieger Clemente F., of the same Archdiocese.

Most Reverend Baloire Giovanni, of the Archdiocese of Turin.

Most Reverend Battist Pio, of the same Archdiocese.

Most Reverend Petrella Modesto, of the Archdiocese of Capua.

Most Reverend Martineau Eugenio, of the diocese of St. John of Québec.

Most Reverend Burns Edoardo, of the diocese of El Paso.

Most Reverend Bartoletti Domenico, of the diocese of Nocera Umbra and Gualdo Tadino.

Most Reverend Ramondot Pietro, of the Archdiocese of Paris.

Most Reverend Didero Benigno, of the diocese of Ventimiglia.

Most Reverend Ammirati Antonio, of the same diocese.

Most Reverend Galli Angelo, of the diocese of Crema.

Most Reverend Raimondi Giuseppe, of the same diocese.

Most Reverend Sagarminaga Angelo, of the diocese of Vitoria (Spain).

Most Reverend Gottardi Alessandro, of the Patriarchate of Venice.

Most Reverend Scaldarella Domenico, of the Archdiocese of Capua.

[*Latin ed. p. 650*]

Acta Apostolicae Sedis - Commentarium Officiale 650 19 21 June » » » » 22 26 » » 1957. Monsignor Donato Zotta, of the archdiocese of Acerenza. Monsignor Gennaro Dimajo, of the diocese of Caserta. » Monsignor Anthony Guerriero, of the same diocese. » Monsignor Vitaliano Rossetti, of the same diocese. » Monsignor Gualberto Vigotti, of the archdiocese of Milan. » » Monsignor Giovanni Pietro Tumino, of the diocese of Ragusa. » Monsignor Vito Ventura, of the same diocese.

Secret Chamberlains in Ordinary:

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September 21, 1951. Monsignor Albert Gibboni, of the diocese of Campagna.

March 30, 1955. Monsignor Pietro Borrella, of the archdiocese of Milan. Monsignor Mario Araujo Guimarães, of the diocese of Gua.

November 7, 1956. Monsignor Martin Piek, of the diocese of Treves. » Monsignor Massimiliano Tremmel, of the diocese of Passau.

January 3, 1957. Monsignor Terenzio Me Mahon, of the archdiocese of Hartford. Monsignor Francesco Fazzalaro, of the same archdiocese. » » » »

Monsignor Arturo Belleau, of the archdiocese of Quebec.

February 12. Monsignor Paul Bouille, of the same archdiocese. » » » Monsignor Alfonso Giroux, of the same archdiocese. » » Monsignor David Lambert, of the same archdiocese. » » » » Monsignor Joseph Mathieu, of the same archdiocese. » » » Monsignor Eugene Michaud, of the same archdiocese. » » Monsignor Alziro Tardif, of the same archdiocese. » » Monsignor Angelo Folegot, of the diocese of Vittorio Veneto.

March 8. Monsignor Henry Pregenser, of the archdiocese of New York.

March 9. » Monsignor Martin O'Donnell, of the same archdiocese. » » Monsignor Joseph Gerstenkorn, of the diocese of Wichita. »

March 22. Monsignor George Schmidt, of the same diocese. » » Monsignor Aroldo Beeler, of the diocese of Jefferson-City. » » Monsignor Patrick Gilfillan, of the same diocese. » » » Monsignor Paul Kertz, of the same diocese. » Monsignor Emerson Deodato De Negreiros, of the archdiocese of Natal. » Monsignor Stephen A. Laca, of the diocese of Steubenville.

April 1. » Monsignor John I. Yonk, of the same diocese. » » Monsignor Lawrence Allegro, of the diocese of Albenga.

March 12. » Monsignor James Contestabile, of the same diocese. » » Monsignor Olimpio De Oliveira e Souza, of the archdiocese of Curitiba. » » Monsignor Boleslao Falarz, of the same archdiocese. » » Monsignor Vincenzo Vitola, of the same archdiocese. » » » » Monsignor Albert Vincent, of the archdiocese of Paris. » » » Monsignor Benedict Applegate, of the diocese of Columbus.

March 18. » Monsignor Lawrence Corcoran, of the same diocese. » Monsignor James Eulp, of the same diocese. » » » » Monsignor George Schorr, of the same diocese. » Monsignor Misael Gomez, of the diocese of Zipaquirá. »

March 23. » March 27. Monsignor Joseph Marbach, of the archdiocese of New York.

[*Latin ed. p. 651*]

Diarium Romanae 2 7 OD » 3 June » » » » » » » » » » » » » » » » » » »

Adelaide. Monsignor Ferraris Domenico, (Rome). » Monsignor Ragonesi Remigio, (Rome). Monsignor Codevilla Carlo, of the diocese of Tortona. » » Monsignor Ghezzi Alessandro, of the same diocese. Monsignor Gallina Ernesto, of the diocese of Veroli-Frosinone. On 17 May at the Curia » » » none. Monsignor Cordisco Lorenzo, of the diocese of Ascoli Satriano. Monsignor Valente Rocco, of the same diocese. Monsignor Ciofti Samuele, of the diocese of Cerignola. Monsignor Tortora Giovanni, of the same diocese. Monsignor Costa Celestino, of the diocese of Mantua. Monsignor Gamba Ulderico, of the diocese of Padua. Monsignor Thekkekara Francesco, of the diocese of Kothamangalam. Monsignor Mazzarotto Tarcisio, of the diocese of Padua. Monsignor Strazzacappa Igino, of the same diocese. Monsignor Bosso Giovanni Battista, of the archdiocese of Turin. Monsignor Mezzacapo Paolo, of the archdiocese of Capua. Monsignor Marcato Giovanni, of the patriarchate of Venice. Monsignor Vianello Attilio, of the same patriarchate. Monsignor Fontana Luigi, of the diocese of Bergamo. Monsignor De Martino Raffaele, of the diocese of Castellammare di Stabia. Monsignor Palesimi Cesare, of the diocese of Ripatransone. Monsignor Pacini Ostelio, of the diocese of Colle di Val d'Elsa. Monsignor Smorti Emidio, of the same diocese. Monsignor Cerreto Michele, of the diocese of Caserta. Monsignor Cianciola Eligio, of the same diocese. Monsignor Merola Raffaele, of the same diocese. Monsignor Chinappi Luigi, of the archdiocese of Gaeta. Monsignor Vinci Marcello (Rome). Secret chamberlain of the sword and cape of His Holiness: 29 September 1957. Mr. Cartier Pietro, of the archdiocese of New York. Secret chamberlains extraordinary of the sword and cape of His Holiness: 12 » » April 1957. Count Lagergren Giovanni, of the diocese of Stockholm. May » Marquis Gavotti Giulio, of the archdiocese of Genoa. » » Mr. Reggio dei Marchesi Vincenzo, of the same archdiocese. Honorary chamberlains in the purple of His Holiness: 11 January 1956. Monsignor Licht Agostino, of the diocese of Aix-la-Chapelle. 31 March » Monsignor Ahlert Rodolfo, of the same diocese.

[*Latin ed. p. 652*]

Acts of the Apostolic See - Commentary 652, March 7th.

April 5th, July 23rd. Official, 1957.

Most Reverend Monsignor Guglielmo Grafi, of the Apostolic Administration of Burgenland.

Most Reverend Monsignor Martino Mersich, of the same Apostolic Administration.

Most Reverend Monsignor Paolo Petschowitsch, of the same Apostolic Administration.

Most Reverend Monsignor Giovanni Pilles, of the same Apostolic Administration.

Most Reverend Monsignor Federico Illwitzer, of the Diocese of Gurk.

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Most Reverend Monsignor Giovanni Lex, of the same Diocese.

Most Reverend Monsignor Giovanni Zimolin, of the same Diocese.

Most Reverend Monsignor Ferdinando Volpino (Rome).

Most Reverend Monsignor Raffaele Chinappi, of the Archdiocese of Gaeta.

Honorary Chaplains of His Holiness, beyond the established number:

May 12th, 1957.

Mr. Saverio Riccardo Oalsamiglia, of the Diocese of Albenga.

Mr. Lamberto De Oamillis (Rome).

Secret Honorary Chaplains of His Holiness:

March 23rd, 1957.

Most Reverend Monsignor Giovanni Hornböck, of the Diocese of Gurk.

Most Reverend Monsignor Albino Hudovernig, of the same Diocese.

Most Reverend Monsignor Giuseppe Kanduth, of the same Diocese.

NECROLOGY

May 26th, 27th, 4th, 9th, 10th, 16th, 17th, 24th, 4th, 18th, 23rd, 1957.

Most Reverend Monsignor Giovanni Iacono, Titular Archbishop of Mocisso.

Most Reverend Monsignor Eugenio Lebouille, Titular Bishop of Oalama.

Most Reverend Monsignor Giacomo Moris, Bishop of Roseau.

June.

Most Reverend Monsignor van Roosmalen, Titular Bishop of Antigona.

Most Reverend Monsignor Riccardo Tommaso Guilfoyle, Bishop of Altoona.

Most Reverend Monsignor Riccardo Ryan, Bishop of Sale.

Most Reverend Monsignor Guglielmo Augusto da Ounha Guimaráes, Bishop of Angra.

Most Reverend Monsignor Epimenio Giannico, Bishop of Trivento.

July.

Most Reverend Monsignor Terenzio Bernardo McGuire, Titular Archbishop of Leontopoli of Augustamnica.

Most Reverend Monsignor Antonino Ludovico Zeppenfeldt van der Veen, Titular Bishop of Acolla.

Most Reverend Monsignor Donato Pafundi, Bishop of Ascoli Satriano and Oerignola.

August.

The Most Reverend Cardinal MERCATIGIOVANNI, Deacon of Saint

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George in Velabro, Librarian and Archivist of the Holy Roman Church.

[*Latin ed. p. 653*]

Year and Volume XXXIX, August 27, 1957 (Series II, Volume XXIY) - No. 11. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTION CONCERNING ARGENTINA. TWELVE NEW DIOCESES ARE ESTABLISHED IN THE REPUBLIC OF ARGENTINA; THE ARRANGEMENT OF PROVINCES IS VARIED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT. Since, by the adorable will of God, we have been raised to the height of the religious office, and we have the duty and the office of governing the entire Church, we strive for nothing more earnestly than that the inhabitants of individual churches, through the best possible arrangement of affairs and boundaries, may conform more completely to the practice of Christian discipline throughout all the vicissitudes of this deceptive life. In this matter, the Most Reverend Marius Zanin, Archbishop with the title of Traianopolis in Rhodope, and also Apostolic Nuncio in the Republic of Argentina, has earnestly requested from this Apostolic See that certain dioceses and provinces be established there, and that the arrangement of other provinces be varied. We, considering that this will contribute to the good of the people, after careful consideration, and after the advice sought from our beloved son, Anthony, Most Eminent Cardinal Caggiano, Bishop of Rosario, and from the venerable brothers, Archbishops and Bishops to whom this matter pertains; with their consent, 42 - ACTA, Volume XXIV, No. 11. - 27-8-1957.

[*Latin ed. p. 654*]

654 Acta Apostolicae Sedis - Official Commentary concerning those who have some jurisdiction in this matter, by Our supreme and apostolic authority, We decree and command the following. Within the territory of the Republic of Argentina, We establish twelve new dioceses, which shall be named: Oliva Zamoërensis, Moronensis, Sancti Isidori in Argentina, Maris Platensis, Sancti Dominici Novem Iulii, Formosa, Reconquistensis, Posadensis, Civitatis Mariae, Gualeguaychensis, Sanctae Rosae in Argentina, and Rivadaviae. The territory of the diocese of Oliva Zamoërensis, or "partidos," as they call them, will encompass the following areas, commonly known as: Lomas de Zamora, Avellaneda, Lanús, Esteban Echeverría, and Cañuelas, all of which We separate from the archdiocese of La Plata, and within which there are thirty-seven parishes, four of which are in the city of Lanús, two in the city of Sarandí, two in Avellaneda, and the rest in towns or cities which, in their language, are called: Lomas de Zamora, Banfield, Temperley, Llavallol, Turdera, Lomas de Zamora Este, Dock Sud, Echenagucía, Piñeyro, Villa Domínico, Villa Porvenir,

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Wilde, Remedios de Escalada, Gerli, Valentín Alsina, Villa Industrial, Monte Grande, Ezeiza, Cañuelas, Máximo Paz, Uribelarrea. Therefore, the diocese will be bounded: to the north, by the archdiocese of Buenos Aires and the river commonly called Río de la Plata; to the west, by the dioceses of Mercedes and Moron; and to the south and east, by the archdiocese of La Plata. The episcopal see of this Church will be in the city of Lomas de Zamora; and the Bishop will place the seat of his jurisdiction in the church of the Blessed Virgin Mary of Peace, which We elevate to the rank of a cathedral. The diocese of Oliva Zamoërensis will be a suffragan of the metropolitan Church of La Plata; and its Bishop will be subject to the Archbishop of that See. The diocese of Moronensis will encompass the following territories or "partidos": Morón, Matanza, General San Martín, Merlo, and Moreno, which We detach from the archdiocese of La Plata, with thirty parishes located in the following towns or cities: Morón, Ituzaingó, Hurlingham, Haedo, Castelar, El Palomar, San Justo, Ramos Mejía, Ciudadela Sur, Lomas del Mirador, Tapiales, Gonzales Catán, San Martín, Caseros, Ciudadela, Lomas del Palomar, San Andrés, Villa Ballester, Villa Klein, José Ingenieros, José León Suárez, Sáenz Peña, Santos Lugares, Villa Bosch, Villa Diehi, Villa Reconquista, Merlo, Pontevedra, San Antonio de Padua, Moreno; and seven vicarages. Therefore, the boundaries of this diocese will be: to the north, the new Church of San Isidro in Argentina; to the east, the archdiocese of Buenos Aires; to the south, the diocese of Oliva Zamoërensis.

[*Latin ed. p. 655*]

The acts of the Most Holy Council of Trent, session XII, paragraph 655, concerning the Mercedensis diocese, located to the west, finally, of the sun. We establish the seat of the diocese and the residence of the Bishop in the city commonly called Morón. However, we place the cathedral in the temple of the Blessed Virgin Mary, conceived without sin, which is located there, and we elevate that temple to the rank and dignity of a cathedral. We assign the Moronensis diocese as a suffragan to the Bonaerensi Church, to whose Archbishop the aforementioned Bishop will obey. The Church of Saint Isidore in Argentina will encompass these territories, or "partidos": San Isidro, Vicente López, San Fernando, Tigre, Pilar, General Sarmiento, which we separate from the Platensi archdiocese, and Campana and Exaltación de la Santa Cruz, which we separate from the diocese of Saint Nicholas of the Arroyo. Therefore, the Church of Saint Isidore will have twenty-three parishes, or rectories, which exist in the towns or cities known by that name in their language: San Isidro, Martínez, Lomas de San Isidro, Beccar, Boulogne, Villa Adelina, Bajo de Martínez, Vicente López, Olivos, Florida, Munro, Villa Martelli, La Lucila, San Fernando, Victoria, Tigre, Don Torquato, Pilar, Escobar, San Miguel, Bella Vista, José C. Paz, Campana. In addition to these rectories, it will have four local vicarages, as they

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are called, and one perpetual vicarage. Regarding the boundaries, the new diocese will have these limits: to the north, the diocese of Saint Nicholas of the Arroyo; to the east, the Rio de la Plata river; to the south, the Moronensis diocese and the Bonaerensi archdiocese; and finally, to the west, the Mercedensis Church. The See of Saint Isidore in Argentina, commonly called the city of San Isidro, will serve as the capital and the residence of the Bishop; and the cathedral will be that temple which is located there, in honor of Saint Isidore, the farmer. Finally, we decree that this Church will be a suffragan of the Bonaerensi metropolis, and that its Bishop will be subject to and obedient to the Archbishop of that same See. Concerning the diocese of Mar del Plata, it will consist of these provinces or "partidos": Pueyrredon, Balcarce, General Alvarado, General Madariaga, General Lavalle, Maipú, Mar Chiquita, Tordillo, which we separate from the Platensi metropolis by these letters; in addition to the territories of: Necochea and Lobería, which until this day belonged to the diocese of Bahía Blanca. Therefore, in addition to a perpetual vicarage and two local vicarages, it will encompass twenty-six parishes, of which fifteen are located in the city of Mar del Plata, and the rest are in the cities or towns of: Balcarce, Miramar, Dionisía, General Madariaga, General Lavalle, Maipú, Santo Domingo, Coronel Vidal, General Piran, Necochea, Juan N. Fernández, Lobería.

[*Latin ed. p. 656*]

Acts of the Apostolic See - Official Commentary 656 Quequen. Its boundaries therefore lie in the northern part of the archdiocese of La Plata, on the east and south with the Atlantic Ocean, and on the west with the dioceses of Bahía Blanca and Azul. We have established the seat of this new diocese in the city of Mar del Plata; and we deem it fitting that the cathedral be located in the church of Saint Cecilia, which, of course, we elevate to the rank of a cathedral. The diocese of Mar del Plata shall be a suffragan of the metropolitan see of La Plata; and its ordinary shall be subject to his archbishop. The territory of the Church of Saint Dominic, July 9th, shall comprise the following areas: Nueve de Julio, Bragado, General Viamonte, Carlos Tejedor, Pehuajó, Carlos Pellegrini, Rivadavia, General Villegas, General Pinto, Lincoln, Carlos Casares, Trenque-Lauquen, which territories we separate from the diocese of Merced, and Veinte y Cinco de Mayo, which we take from the Church of Azul. Therefore, this new diocese shall consist of six permanent vicariates, and twenty-seven parishes, which are located in the towns or cities with the following names: Nueve de Julio, Dudignac, Quiroga, Bragado, General O'Brien, Los Toldos, El Tejar, Carlos Tejedor, Tres Algarrobos, Pehuajó, Henderson, Mones Cazón, Paso Juan José, Pellegrini, Salliqueló, Tres Lomas, América, General Villegas, Banderaio, Emilio V. Bunge, General Pinto, Lincoln, Roberts, Carlos Casares, Trenque-Lauquen, Berutti, Treinta de Agosto. It is clear, therefore, that the boundaries of this diocese are: on the north with the dioceses of Rosario and Merced, on the

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east with Merced and Azul, on the part that faces south with the diocese of Bahía Blanca, and on the west with the new diocese of Saint Rose in Strasbourg. We desire that the seat of this Church be established in the city commonly called Nueve de Julio, and that the cathedral be located in the church there dedicated to Saint Dominic, which, as is fitting, we shall elevate to the rank and dignity of a cathedral. The diocese of Saint Dominic, July 9th, shall be a suffragan of the metropolitan see of Buenos Aires; and its ordinary shall be subject to the sacred prelate of that same archdiocese. The diocese of Formosa extends to the entire civil province commonly called Formosa, within whose boundaries it is enclosed. Therefore, its limits are: to the north and east, the Republic of Paraguay; to the south, the diocese of Resistencia; and to the west, the archdiocese of Salta. It shall include the territories, or "departamentos," which are called: Formosa, Pilcomayo, Patino, Laishi, Pirané, Bermejo, Pilagás, Matacos, Ramon Lista, along with six parishes located in Formosa, Clorinda, Laishi, Las Lomitas, Pirané, and Tacaaglé.

[*Latin ed. p. 657*]

Acts of the Sacred Congregation of the Propagation of the Faith, volume XII, page 657, and two parochial vicariates. The head of this new diocese will be the city of Formosa, where the Bishop will establish his seat and residence; however, the cathedral of his jurisdiction and authority will be located in the church of the Blessed Virgin Mary of Mount Carmel, which is situated there and will be elevated to the rank of a cathedral. The Diocese of Formosa will be a suffragan of the Metropolitan See of Santa Fe in Argentina, to which the Bishop of Formosa will be subject and obedient. As for the Church of Reconquista, it will encompass the territories, or "departments," known by that name among the people: Nueve de Julio, General Obligado, San Javier, and Vera, which we separate from the archdiocese of Santa Fe in Argentina through these letters. Therefore, its boundaries will be: to the north, with the diocese of Resistencia; to the east, by the Paraná River; to the south, with the archdiocese of Santa Fe in Argentina; and finally, to the west, with the diocese of Saint James of the Estuary. Thus, the entire Diocese of Reconquista will consist of sixteen parishes, located in the towns or cities that the citizens commonly call by these names: Avellaneda, Calchaqui, Florence, Lanteri, Las Toscas, Malabrigo, Margaret, Reconquista, Romang, San Antonio de Obligado, San Javier, Tostado, Vera, Villa Ana, Villa Guillermina, and Villa Ocampo. We establish the city of Reconquista as the seat of the diocese, where the Bishop will reside, and in that city, in the church dedicated to the Immaculate Conception of the Blessed Virgin Mary, the episcopal chair of the magisterium will be placed, which will therefore possess the honors and rights of a cathedral. We make this new church a suffragan of the metropolitan See of Santa Fe in Argentina, and we subject the Bishop and pastor to the jurisdiction of the

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Metropolitan of that archdiocese. The Diocese of Posadas will be located within the civil territory of the province of Misiones, a region that we separate from the Diocese of Corrientes, and it will include eleven "departments," which are known by these common names: Posadas, Apóstoles, Caingnas, Candelaria, Concepción, Frontera, Guaraní, Iguazú, San Ignacio, San Javier, and San Pedro, along with eleven parishes, which are located in towns or cities such as: Apóstoles, Bonpland, Concepción de la Sierra, Corpus, Eldorado, Oberá, Libertador General San Martín, San Ignacio, San Javier, San José, Villa Urquiza, and the personal parish of Apóstoles, as they say. The seat of this diocese will be the city of Posadas, and the episcopal chair will be located in the church of Saint Joseph, Spouse of the Blessed Virgin, in that same city, to which we grant fitting honors. We wish that this suffragan diocese be subject to the metropolitan See of ParanÃ¡, and that the Bishop of Posadas be subject to the Archbishop of that Church.

[*Latin ed. p. 658*]

Acts of the Apostolic See - Official Commentary 658. The Diocese of Villa María will be constituted in such a way that its territory, in the vernacular language, includes: Tercero Arriba, and General San Martín; also, certain parts of territories, or "departments": Unión, Marcos Juárez, and Rio Segundo, to be separated from the Archdiocese of Cordoba in Argentina. There are twenty-two parishes, which are found in towns or villages, as follows: Villa María, Ballesteros, Bell Ville, Camilo Aldao, Cruz Alta, Dalmacio Vélez, Etruria, General Roca, Justiniano Posse, La Playosa, Leones, Los Surgentes, Marcos Juárez, Monte Buey, Noetinger, Oliva, Pozo del Molle, Rio Tercero, San Antonio de Latín, San Marcos Sud, Villa Ascasubi, and Villa Nueva. Thus constituted, the Diocese of Villa María will have the following boundaries: to the north, the Archdiocese of Cordoba in Argentina; to the south, the Diocese of the Fourth River; to the east, the Diocese of Rosario; and to the west, finally, Cordoba in Argentina and the Fourth River. With regard to the seat of this new Church, we believe that it should be located in the city of Villa María; and the cathedral should be placed in the temple dedicated to the Immaculate Conception of the Blessed Virgin Mary, which is located there, and which we will elevate to the dignity of a cathedral. We make this Church a suffragan of the Archdiocese of Cordoba in Argentina; and we wish its Ordinary to be subject to the Metropolitan, as is fitting. The Diocese of Gualeguaychú will include those territories, or "departments," which the common people call: Gualeguaychú, Gualeguay, Victoria, Uruguay, and Rosario Tala, which are separated from the Archdiocese of Paraná; therefore, seventeen parishes will belong to this diocese, two of which are in the city of Gualeguaychú, two in the city of Concepción del Uruguay, and the others are in towns or villages with the following names: Larroque, Urdinarrain, Caseros, Santa Anita, Villa Maniero, Basavilbaso, Gilbert, San Justo, Rosario Tala, Mansilla, Macia, Gualeguay, Vic-

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toria. Therefore, with regard to its boundaries, the new diocese will be bordered to the north by the Archdiocese of Paraná, to the east by the Republic of Uruguay, to the south by the river Rio de la Plata, and finally to the west by the Dioceses of Rosario and San Nicholas of the Streams. We place the episcopal seat in the city of Gualeguaychú, and the cathedral in the temple, which is located there, dedicated to the Most Holy Virgin Mary, Spouse of Saint Joseph, which we will bring to the splendor of cathedral buildings. Furthermore, we subordinate this diocese as a suffragan to the Metropolitan of Paraná, and we wish the Ordinary of this diocese, and his successors, to be subject to the same Metropolitan. The Diocese of Rosa in Argentina will include the same territory as the civil province commonly called La Pampa, namely:

[*Latin ed. p. 659*]

Acta Pii PP. XII 659: The following places, namely Catriló, Ohalileo, Chapaleufú, Chical Co, Conhelo, Leventué, Maraco, Quemu-Quemú, Rancul, Realicó, Toay, and Trenel, are to be separated from the Mercedensi diocese, and furthermore: Atreucó, Caleu Caleu, Curacó, Guatraché, Limay Mahuida, Linhuel Calel, Puelen, Hucal, and Utracan, are to be separated from the Church of Sinus Albi. Therefore, this new diocese will consist of thirteen parishes, which in the common tongue are called by the following names: Castex, General Acha, General Pico, Ingeniero Luiggi, Intendente Alvear, Guatraché, Macachín, Quetrequén, Realicó, Santa Rosa, San José de Barón, Trenel, and Victorica. This diocese will be bordered to the north by the dioceses of Rivi Quarti, S. Ludovici in Argentina, and Mendozensi, the latter of which also borders it to the west; to the east, it will border the dioceses of Sinus Albi and S. Dominici; and finally, to the south, it will border the Viedmensi diocese. The episcopal see will be in the town commonly called Santa Rosa de Toay, and a pontifical chair of authority will be established in the curial building dedicated to S. Rosa, the Virgin Mary, which will be adorned with the decorations appropriate for a cathedral. This diocese will be subject to the archdiocese of Sinus Albi, established by these letters today; and the Archbishop of that Church will have jurisdiction over the Bishop of Santa Rosa in Argentina. The diocese of Rivadavia will consist of territories separated from the Viedmensi diocese, which are commonly known as: Chubut, Santa Cruz, and Tierra del Fuego, and will therefore include the following twelve parishes, two of which are in the city of Comodoro Rivadavia, and the others in towns or villages, called by the people: Rawson, Trelew, Esquel, Puerto Madryn, Puerto Deseado, Rio Gallegos, Puerto San Julián, Puerto Santa Cruz, Ushuaia, and Rio Grande. Therefore, this new diocese will have the following borders: to the north, the Viedmensi diocese; to the east, the Atlantic Ocean; to the south, regions close to the South Pole; and finally, to the west, the Republic of Chile. We therefore decree that the Bishop of Rivadavia shall have his seat in the

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town commonly called Comodoro Rivadavia, and that he shall place the chair of his authority in the curial buildings dedicated to S. Petro Damiani, Bishop and Doctor of the Church, which we honor with the title of cathedral. Furthermore, this diocese will be a suffragan of the archdiocese of Sinus Albi, and its Archbishop will have jurisdiction over this Bishop. With these things said, we grant to all of these now-established churches, and to their cathedral buildings, and to their prelates, all rights, honors, insignia, and privileges that pertain to them by law and custom; but we also bind the Bishops with the duties and obligations that are held by other sacred ministers throughout the world.

[*Latin ed. p. 660*]

660 Acta Apostolicae Sedis - Official Commentary. The episcopal revenues of individual dioceses are constituted either by the fruits of their respective curias, or by donations and sums freely offered by the faithful, or by a portion of the goods which, through the division of those Churches from which each diocese originates, are assigned to each. This shall be done according to canon 1500 of the Code of Canon Law. We also decree that, as soon as it is possible, canonical colleges should be established in the new dioceses, according to the norms which will be set forth in other documents. If, however, the canons themselves are unable to comply with this law immediately, then diocesan consultors shall be appointed in their place, according to the laws governing them. Since the clergy are the principal hope of all the Churches, it is Our will that, as soon as possible, the bishops should take care to establish at least an elementary seminary in each of their respective dioceses, according to the canonical laws and the norms of the Sacred Congregation for Seminaries and Universities. From these seminaries, young men who show the best promise should be sent to this venerable city, to be educated in the pontifical minor seminary for Latin America, and to be properly instructed in philosophy and theology. Furthermore, We decree that the territory commonly known as Neuquén, which belongs to the diocese of Mendoza, shall be separated therefrom, and shall be permanently added to the diocese of Viedma; thus, the same diocese will consist of the regions of Rio Negro and Neuquén. Therefore, after the constitution of the dioceses and the alteration of the boundaries of the dioceses of Mendoza and Viedma have been carried out, priests shall be assigned to those dioceses, either because they hold an ecclesiastical benefice or office within their territory, or because they legitimately reside there. Furthermore, all the laws of the Code of Canon Law concerning the governance and administration of dioceses, vicars capitular, vacant sees, elections, the rights and obligations of the faithful, and other matters of this kind, shall be observed in the new dioceses. Finally, We decree that all documents and records pertaining to the dioceses, which have been separated from the territories of the existing curias, shall be sent to those same dioceses, so that they may

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be diligently preserved in the archives of the new curias. In addition to these dioceses, We also establish two metropolitan archdioceses with these documents: namely, the Archdiocese of Tucumán and the Archdiocese of Bahía Blanca, which were previously simple dioceses, and We grant them all the rights, privileges, and prerogatives that are properly due to other metropolitan sees. We also honor the prelates of Tucumán and Bahía Blanca with the dignity of Metropolitan Archbishops, along with the rights, privileges, and obligations proper to this honor, along with the burdens and obligations. Therefore, with these metropolitan sees established, it follows that there will henceforth be nine ecclesiastical provinces in the Republic of Argentina, of which...

[*Latin ed. p. 661*]

The acts, order, and reasons for what follows are described in the following manner: The province of Buenos Aires shall consist of the metropolitan see of that name, along with the suffragan sees of St. Nicholas of the Arroyos, St. Isidore in Argentina, St. Dominic of July Ninth, Merced, and Morón. The province of La Plata shall be established as a metropolitan see, bearing the same name, and shall be separated from the province of Buenos Aires, including the sees of Oliva, Zamarra, Mar del Plata, and Azul. The province of the Holy Faith in Argentina shall be established with the same metropolitan see, and the suffragan sees of Rosario, Reconquista, Resistencia, and Formosa. The province of Paraná shall likewise be established with the metropolitan see of the same name, together with the dioceses of Corrientes, Posadas, and Gualeguaychú. The province of Córdoba in Argentina shall encompass the same metropolitan see, and the suffragan sees of La Rioja, Río Cuarto, and Villa María. The province of St. John of Cuyo shall be formed with the metropolitan see of the same name, and the dioceses of Mendoza and St. Louis in Argentina. The province of Salta shall have the archdiocese of the same name as its metropolitan see, with the suffragan sees of Jujuy and Catamarca. The new province of Tucumán shall consist of the archdiocese of Tucumán, and the cathedral church of St. James of the Estuary, separated from the province of Paraná. Finally, the new province of Bahía Blanca shall be established with the metropolitan see of the same name, and the suffragan sees of Comodoro Rivadavia, St. Rose in Argentina, and Viedma, which shall be separated from the province of La Plata. The Most Reverend Brother Marius Zanin, whom we mentioned above, or he who, at the time when these matters are brought to fruition, presides over the Apostolic Nunciature in Argentina, shall take care to ensure that these things are carried out. To whomever this task is entrusted, we grant all the necessary powers, and the authority to delegate to any person of ecclesiastical dignity, and we impose the duty of recording the acts of this division, and of sending a faithful copy to the Sacred Consistory Council as soon as possible. We declare these documents to be effective

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now and in the future, so that those to whom these matters pertain may observe what has been decreed therein with religious devotion, and thus give them full effect. No prescriptions of any kind shall be able to contravene the effectiveness of these documents, since by these documents we repeal all others. Therefore, if anyone, whether with authority or without, knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be declared utterly void and of no effect. Furthermore, it is not permitted to anyone to divide or corrupt these documents of Our will; rather, copies of these documents, whether printed or handwritten, bearing the seal of an ecclesiastical authority, shall be kept in the archives of the church.

[*Latin ed. p. 662*]

Acts of the Apostolic See 662. Documents established with statistical dignity and signed by a public notary shall have the same validity as if they were presented. Whoever, in any way, disregards or disparages Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the eleventh day of the month of February, in the year of Our Lord one thousand nine hundred and fifty-seven, in the twenty-ninth year of Our Pontificate.

OELSUS Cardinal

COSTANTINI ©

Fr. ADEODATUS I.

Cardinal PIAZZA

S. R. E.

Chancellor of the Sacred Congregation Consistorialis

a Secretis

Hamletus Tondini, Apostolic Chancellor

Alfonsus Carinci, Archbishop titular of Seleuc, Dean of the Protonotaries Apostolic

Franciscus Hannibal Ferretti, Protonotary Apostolic

Loco £ß Plumbi

In Ap. Cane, tab., vol. LXXXV, n. U.

[*Latin ed. p. 663*]

Sacred Roman Rota, 663. ACTS OF THE TRIBUNALS. SACRED ROMAN ROTA. I. Causes which were heard in the Tribunal of the Sacred Roman Rota in the year 1956, of which the definitive judgment is published only in the dispositive part. I. N. N. – Nullity of Marriage due to coercion or

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fear, and of a dispensation *super rato*. Rotal Tribunal: D. Staffa, presiding; J. Pasquazi; P. Felici. Judgment of January 3rd: "It does not appear that there is a nullity, but counsel must be given to the Most Holy [Father] concerning a dispensation." II. Heliopolis, in Egypt – Nullity of Marriage due to the excluded good of procreation. Rotal Tribunal: A. Wynen; G. Heard, presiding; A. Canestri. With gratuitous assistance of counsel. Judgment of January 5th: "It appears that there is a nullity, therefore the Rotal judgment of June 22, 1954, which forbade marriage to the man unless he swore before the Ordinary of the place to give consent according to the sacred canons, must be set aside." III. Romana – Nullity of Marriage due to the excluded good of procreation. Rotal Tribunal: G. Doheny, presiding; P. Mattioli; E. Bonet. Judgment of January 9th: "It does not appear that there is a nullity." IV. Beneventana – Nullity of Marriage due to coercion or fear. Rotal Tribunal: J. Pasquazi, presiding; P. Felici; B. Filipiak. With gratuitous assistance of counsel. Judgment of January 10th: "It appears that there is a nullity." V. Tarbien and Lapurden – Nullity of Marriage due to coercion or fear. Rotal Tribunal: P. Felici, presiding; B. Filipiak; G. Doheny. With gratuitous assistance of counsel. Judgment of January 10th: "It appears that there is a nullity, therefore the Rotal judgment of February 19, 1955, must be confirmed." VI. N. N. – Nullity of Marriage due to the woman's impotence, and of a dispensation *super rato*. Rotal Tribunal: A. Jullien, Dean; R. Lamas, presiding; A. Sabattani. Judgment of January 11th: "It does not appear that there is a nullity, but counsel must be given to the Most Holy [Father] concerning a dispensation, forbidding the woman from marriage without the consent of the Most Holy Tribunal." VII. N. N. – Nullity of Marriage due to the man's impotence, and of a dispensation *super rato*. Rotal Tribunal: A. Canestri, presiding; F. Brennan; R. Lamas. Judgment of January 12th: "It does not appear that there is a nullity, therefore..."

[*Latin ed. p. 664*]

Acta Apostolicae Sedis - Official Commentary 664, indicates that a Royal Decree was issued on July 6, 1951, but that advice should be given to the Most Holy [Father] regarding a dispensation, concerning a marriage prohibited to a man without the consent of the H. S. Tribunal.

VIII. PARIS. - NULLITY OF MARRIAGE due to force or fear. Royal Tribunal: B. Filipiak, presiding; G. Doheny; P. Mattioli. Sentence of January 13: "It is established that there is a nullity."

IX. N. N. - NULLITY OF MARRIAGE due to the impotence of the man, and concerning a dispensation. Royal Tribunal: F. Brennan, presiding; D. Staffa; A. Sabattani. With gratuitous assistance of counsel. Sentence of January 13: "It is not established that there is a nullity, but advice should be given to the Most Holy [Father] regarding a dispensation, concerning a marriage prohibited to a man without the consent of the H. S. Tribunal."

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X. N. N. - NULLITY OF MARRIAGE due to the impotence of the man, and concerning a dispensation. Royal Tribunal: A. Jullien, Dean; A. Wynen; J. M. Pinna, presiding. Sentence of January 14: "It is not established that there is a nullity, but advice should be given to the Most Holy [Father] regarding a dispensation."

XI. PALERMO - NULLITY OF MARRIAGE due to error concerning the person; due to a condition imposed. Royal Tribunal: G. Heard, presiding; A. Canestri; P. Felici. Sentence of January 14: "It is not established that there is a nullity."

XII. NEW YORK. - NULLITY OF MARRIAGE due to a defect in the form. Royal Tribunal: A. Jullien, Dean; E. Bonet, presiding; J. M. Pinna. Sentence of January 10: "It is not established that there is a nullity."

XIII. FORLÌ. - NULLITY OF MARRIAGE due to a condition imposed; due to force or fear. Royal Tribunal: P. Felici, presiding; R. Lamas; C. Lefebvre. With gratuitous assistance of counsel. Sentence of January 17: "It is established that there is a nullity."

XIV. VICARIATE APOSTOLIC OF EGYPT - NULLITY OF MARRIAGE due to the exclusion of the good of posterity. Royal Tribunal: F. Brennan, presiding; D. Staffa; J. Pasquazi. Sentence of January 19: "It is not established that there is a nullity."

XV. ROME - NULLITY OF MARRIAGE due to force or fear. Royal Tribunal: A. Wynen, presiding; G. Heard; A. Canestri. Sentence of January 21: "It is established that there is a nullity, therefore the Royal Decree of July 2, 1955, should be confirmed."

XVI. LOS ANGELES - NULLITY OF MARRIAGE due to the infidelity of the woman. Royal Tribunal: G. Doheny, presiding; P. Mattioli; E. Bonet. With gratuitous assistance of counsel. Sentence of January 23: "It is established that there is a nullity, the marriage is prohibited to the woman."

XVII. ROME - NULLITY OF MARRIAGE due to force or fear. Royal Tribunal: A. Jullien, Dean; A. Wynen; J. M. Pinna, presiding.

[*Latin ed. p. 665*]

665 The Sacred Roman Rota, with gratuitous assistance. Judgment of January 26th: "It is established that there is nullity." XVIII. PISTORIEN. - NULLITY OF MARRIAGE due to force or fear. Rotal Tribunal: A. Canestri, presiding; F. Brennan; C. Lefebvre. Judgment of January 26th: "It is established that there is nullity." XIX. PANORMITANA - NULLITY OF MARRIAGE due to simulation. Rotal Tribunal: F. Brennan; D. Staffa; presiding; P. Felici. Judgment of January 27th: "It is established that there is total nullity." XX. N. N. - NULLITY OF MARRIAGE due to the impotence of the man. Rotal Tribunal: G. Heard; presiding; A. Canestri; C. Lefebvre. Judgment of January 28th: "It is not established that there is nullity, therefore the Rotal judgment of November 19, 1953, must be confirmed." XXI. MEDI-

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OLANEN. - NULLITY OF MARRIAGE due to force or fear. Rotal Tribunal: G. Doheny; presiding; P. Mattioli; E. Bonet. Judgment of January 30th: "It is established that there is nullity, therefore the Rotal judgment of January 11, 1955, must be overturned." XXII. ROMANA - NULLITY OF MARRIAGE due to the simulation of consent; due to the exclusion of the goods of the sacrament and of the offspring. Rotal Tribunal: F. Brennan; presiding; D. Staffa; J. Pasquazi. Judgment of January 31st: "It is not established that there is nullity." XXIII. TAURINEN. - NULLITY OF MARRIAGE due to the exclusion of the goods of the sacrament and of the offspring. Rotal Tribunal: F. Brennan; D. Staffa; R. Lamas; presiding. Judgment of February 1st: "It is not established that there is nullity." XXIV. MEDIOLANEN. - NULLITY OF MARRIAGE due to the exclusion of the good of the offspring. Rotal Tribunal: G. Doheny; presiding; P. Mattioli; E. Bonet. Judgment of February 6th: "It is established that there is nullity, and the marriage is prohibited to the man unless he swears before the Ordinary of the place that he will give his consent, according to the sacred canons." XXV. ROMANA - NULLITY OF MARRIAGE due to force or fear. Rotal Tribunal: J. Pasquazi; presiding; P. Felici; B. Filipiak. Judgment of February 7th: "It is not established that there is nullity." XXVI. LIBURNEN. - NULLITY OF MARRIAGE due to force or fear. Rotal Tribunal: G. Heard; presiding; A. Canestri; C. Lefebvre. With gratuitous assistance. Judgment of February 9th: "It is not established that there is nullity, therefore the Rotal judgment of July 16, 1954, must be overturned." XXVII. ALBINGANEN. - NULLITY OF MARRIAGE due to force or fear. Rotal Tribunal: A. Canestri; presiding; R. Lamas; A. Sabattani. Judgment of February 9th: "It is not established that there is nullity." XXVIII. N. N. - DISPENSATION REGARDING THE NULLITY OF MARRIAGE due to the simulation of consent and RATO. Rotal Tribunal: F. Brennan; presiding; D. Staffa; J. Pasquazi. Judgment of February 16th: "It is established that there is nullity, therefore the Rotal judgment of June 23, 1953, must be confirmed."

[*Latin ed. p. 666*]

Acts of the Apostolic See, Official Commentary, XXIX. FLORENCE: Declaration of the Nullity of a Marriage due to coercion or fear. Rotational Panel: F. Brennan, D. Staffa, A. Sabattani, presiding. Sentence of February 17th: "It is established that the marriage is null, the marriage being forbidden to the husband without his consultation by this Tribunal."

XXX. BROOKLYN: Declaration of the Nullity of a Marriage due to the excluded good of the offspring. Rotational Panel: G. Doheny, presiding, P. Mattioli, E. Bonet. With gratuitous defense. Sentence of February 20th: "It is not established that the marriage is null."

XXXI. ROME: Declaration of the Nullity of a Marriage due to the excluded good of the sacrament. Rotational Panel: F. Brennan, P. Felici, presiding, A. Sabattani. Sentence of February 21st: "It is not established that

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the marriage is null."

XXXII. VOLTERRA: Declaration of the Nullity of a Marriage due to coercion or fear; due to the excluded good of the offspring. Rotational Panel: A. Jullien, Dean, J. M. Pinna, presiding, R. Lamas. With gratuitous defense. Sentence of February 21st: "It is established that the marriage is null, therefore the sentence of the Rotational Panel of October 16, 1954, is to be confirmed."

XXXIII. ROME: Declaration of the Nullity of a Marriage due to the excluded good of the offspring. Rotational Panel: A. Jullien, Dean, R. Lamas, presiding, A. Sabattani. Sentence of February 22nd: "It is established that the marriage is null, therefore the sentence of the Rotational Panel of March 23, 1955, is to be confirmed, forbidding the marriage to the woman unless she has sworn before the Ordinary of the place to provide for the offspring, according to the sacred canons."

XXXIV. – Declaration of the Nullity of a Marriage due to a defect in form. Rotational Panel: F. Brennan, D. Staffa, P. Mattioli, presiding. With gratuitous defense on behalf of the petitioner. Sentence of February 22nd: "It is established that the marriage is null."

XXXV. PERUGIA: Declaration of the Nullity of a Marriage due to coercion or fear. Rotational Panel: F. Brennan, D. Staffa, presiding, E. Bonet. With gratuitous defense. Sentence of February 24th: "It is established that the marriage is null."

XXXVI. PARIS: Declaration of the Nullity of a Marriage due to the excluded good of the offspring. Rotational Panel: D. Staffa, presiding, J. Pasquazi, P. Felici. Sentence of February 24th: "It is established that the marriage is null."

XXXVII. CALATANISSETTA: Declaration of the Nullity of a Marriage due to coercion or fear. Rotational Panel: G. Heard, presiding, A. Canestri, C. Lefebvre. Sentence of February 25th: "It is not established that the marriage is null."

XXXVIII. INTERAMNA: Declaration of the Nullity of a Marriage due to coercion or fear. Rotational Panel: A. Jullien, Dean, E. Bonet, presiding, J. M. Pinna. With gratuitous defense. Sentence of February 27th: "It is established that the marriage is null."

XXXIX. MEXICO CITY: Declaration of the Nullity of a Marriage due to coercion or fear. Rotational Panel: A. Jullien, Dean, E. Bonet, presiding, J. M. Pinna. Sentence of February 27th: "It is established that the marriage is null."

[*Latin ed. p. 667*]

667 The Sacred Roman Rota.

XL. SOBRALEN - NULLITY OF MARRIAGE due to coercion or fear. The Rotal Court: A. Jullien, Dean; E. Bonet, Assessor; J. M. Pinna, Assessor.

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Sentence of February 27th: "It is established that there is nullity."

XLI. ROMA - NULLITY OF MARRIAGE due to coercion or fear; due to simulated consent. The Rotal Court: P. Mattioli, Assessor; E. Bonet, Assessor; J. M. Pinna, Assessor. With gratuitous legal assistance. Sentence of February 27th: "A new proposition regarding the simulated consent is to be admitted. It is established that there is nullity, therefore the Rotal sentence of June 14, 1955, is to be overturned."

XLII. CYPRIEN - JURISDICTION. The Rotal Court: J. Pasquazi, Assessor; P. Felici, Assessor; B. Filipiak, Assessor. With gratuitous legal assistance on behalf of the plaintiff. Questions: I. "Does it appear that there is a right of patronage in the family of John Hasch with regard to the pious endowment in the church of 'Madonna della Foresta' located in Beit Shabab?"; and to the extent that it is affirmative: II. "Does it appear that the property of Joseph Watchi does not belong to the family that holds the right of patronage?"; and to the extent that it is negative with respect to the first question: III. "Is the Ordinary of the place bound, and if so, in what sense, by the clause established by the Tribunal of first instance, namely, 'always having regard for the descendants of the legatees'?" Sentence of February 28th: Regarding I: "Negative"; Regarding II: "Not proposed"; Regarding III: "Negative."

XLIII. VENTIMILIEN - NULLITY OF MARRIAGE due to the excluded good of procreation. The Rotal Court: J. Pasquazi, Assessor; P. Felici, Assessor; B. Filipiak, Assessor. Sentence of February 28th: "It is established that there is nullity, therefore the Rotal sentence of June 23, 1954, is to be confirmed, forbidding the marriage to the woman unless she has sworn before the Ordinary of the place to fulfill the conditions according to the sacred canons."

XLIV. N. N. - NULLITY OF MARRIAGE due to the impotence of the man, and a dispensation *super rato*. The Rotal Court: G. Heard, Assessor; F. Brennan, Assessor; D. Staffa, Assessor. With gratuitous legal assistance. Sentence of February 29th: "It is not established that there is nullity, therefore the Rotal sentence of October 16, 1951, is to be overturned, but counsel is to be given to the Most Holy [Father] regarding a dispensation, forbidding the marriage to the man without the consent of H.S. [His Sanctity], the Tribunal."

XLV. APUANA - NULLITY OF MARRIAGE due to coercion or fear. The Rotal Court: A. Wynen, Assessor; G. Heard, Assessor; A. Canestri, Assessor. With gratuitous legal assistance. Sentence of March 1st: "A new proposition regarding the cause is to be granted. It is established that there is nullity, therefore the Rotal sentence of December 21, 1951, is to be overturned."

XLVI. BOSTONIEN - NULLITY OF MARRIAGE due to simulated consent; due to the excluded good of the sacrament, and a dispensation *super rato*. The Rotal Court: G. Doheny, Assessor; P. Mattioli, Assessor; E. Bonet, Assessor. With gratuitous legal assistance. Sentence of March 5th: "It is

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established that there is nullity, forbidding the marriage to the man unless he has sworn before the Ordinary to fulfill the conditions according to the sacred canons."

[*Latin ed. p. 668*]

Acts of the Apostolic See 668. Commentary, Official, XLVII. BONONIEN. – NULLITY OF MARRIAGE due to coercion or fear. Rotational Tribunal: A. Jullien, Dean; E. Bonet, Assessor; J. M. Pinna, Assessor. Sentence of March 5th: "It is established that there is nullity." XLVIII. DETROITEN. – NULLITY OF MARRIAGE due to the excluded good of procreation. Rotational Tribunal: P. Felici, Assessor; B. Filipiak, Assessor; G. Doheny, Assessor. With gratuitous advocacy. Sentence of March 6th: "It is established that there is nullity." XLIX. TAURINEN. – NULLITY OF MARRIAGE due to coercion or fear; due to the excluded good of procreation. Rotational Tribunal: A. Canestri, Assessor; A. Sabattani, Assessor; C. Lefebvre, Assessor. With gratuitous advocacy. Sentence of March 8th: "It is not established that there is nullity." L. AQUISGRANEN. – NULLITY OF MARRIAGE due to the excluded good of procreation. Rotational Tribunal: A. Canestri, Assessor; B. Lamas, Assessor; A. Sabattani, Assessor. With gratuitous advocacy. Sentence of March 8th: "It is established that there is nullity." LI. NEAPOLITANA – NULLITY OF MARRIAGE due to coercion or fear. Rotational Tribunal: A. Jullien, Dean; P. Mattioli, Assessor; E. Bonet, Assessor. Sentence of March 9th: "It is not established that there is nullity." LII. PARISIEN. – NULLITY OF MARRIAGE due to a condition imposed. Rotational Tribunal: G. Heard, Assessor; R. Lamas, Assessor; C. Lefebvre, Assessor. With gratuitous advocacy. Sentence of March 10th: "It is not established that there is nullity, therefore the sentence of the Rotational Tribunal of June 11, 1953, is to be confirmed." LIII. JACEN, or PANORMITANA – NULLITY OF MARRIAGE due to coercion or fear. Rotational Tribunal: J. Pasquazi, Assessor; P. Felici, Assessor; B. Filipiak, Assessor. With gratuitous advocacy. Sentence of March 13th: "It is not established that there is nullity, therefore the sentence of the Rotational Tribunal of December 1, 1954, is to be annulled." LIV. FULGINATEN, or PERUSINA – NULLITY OF MARRIAGE due to coercion or fear. Rotational Tribunal: A. Jullien, Dean; A. Wynen, Assessor; J. M. Pinna, Assessor. With gratuitous advocacy. Sentence of March 15th: "It is established that there is nullity." LV. Vicariate Apostolic of ERYTHREA – NULLITY OF MARRIAGE due to coercion or fear. Rotational Tribunal: A. Jullien, Dean; A. Wynen, Assessor; J. M. Pinna, Assessor. Sentence of March 15th: "It is not established that there is nullity." LVI. ROMANA – NULLITY OF MARRIAGE due to coercion or fear; due to simulated consent. Rotational Tribunal: F. Brennan, Assessor; D. Staffa, Assessor; J. Pasquazi, Assessor. With gratuitous advocacy. Sentence of March 15th: "It is established that there is nullity, therefore the sentence of the Rotational Tribunal of November 9, 1954, is to be confirmed." LVII.

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N. N. – NULLITY OF MARRIAGE due to the excluded good of faith and procreation; due to lack of consent; due to the impotence of the man.

[*Latin ed. p. 669*]

Sacra Romana Rota, Turnus: F. Brennan, R. Lamas, Ponens, A. Sabattani. With gratuitous advocacy. Sentence of March 15th: "It does not appear that there is nullity."

LVII. PARIS. Nullity of marriage, due to the exclusion of the good of the sacrament. Turnus: F. Brennan, D. Staffa, O. Lefebvre, Ponens. With gratuitous advocacy. Sentence of March 15th: "It does not appear that there is nullity."

LIX. (Vicariate Apostolic of ALEXANDRIAE, Egypt) Nullity of marriage, due to the exclusion of the good of the sacrament. Turnus: B. Filipiak, Ponens, G. Doheny, P. Mattioli. With gratuitous advocacy. Sentence of March 23rd: "It appears that there is nullity, the marriage being forbidden to the woman unless she swears before the Ordinary that she will fulfill the obligations according to the sacred canons."

LX. CYPRIAN. Maronite. Nullity of marriage, due to an invalid dispensation from the impediment of consanguinity. Turnus: D. Staffa, Ponens, J. Pasquazi, P. Felici. Sentence of March 23rd: "It does not appear that there is nullity."

LXI. BRIXIA. Nullity of marriage, due to coercion or fear; due to the exclusion of the good of procreation. Turnus: F. Brennan, D. Staffa, A. Sabattani, Ponens. Sentence of March 23rd: "It does not appear that there is nullity."

LXII. WIGORNIA. Nullity of marriage, due to coercion or fear. Turnus: G. Doheny, Ponens, P. Mattioli, E. Bonet. Sentence of March 24th: "It appears that there is nullity."

LXIII. S. ANDREAE et EDIMBURGH. Nullity of marriage, due to coercion or fear. Turnus: G. Heard, Ponens, A. Canestri, R. Lamas. Sentence of March 26th: "It does not appear that there is nullity."

LXIV. ROMA. Nullity of marriage, due to the exclusion of the good of the sacrament. Turnus: G. Heard, Ponens, A. Canestri, C. Lefebvre. Sentence of March 27th: "It does not appear that there is nullity."

LXV. TAURINIA. Nullity of marriage, due to coercion or fear. Turnus: F. Brennan, Ponens, D. Staffa, J. Pasquazi. With gratuitous advocacy. Sentence of March 28th: "It appears that there is nullity."

LXVI. ÄSTEN, or TAURINIA. Nullity of marriage, due to coercion or fear. Turnus: A. Jullien, Dean, A. Wynen, Ponens, G. Heard. Sentence of April 7th: "The cause can be reopened, and it appears that there is nullity."

LXVII. N. N. Nullity of the marriage, due to the impotence of the man and the ratifying of the marriage. Turnus: G. Doheny, Ponens, P. Mattioli,

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E. Bonet. 43 - ACTA, vol. XXIV, n. 11. — 27-8-1957. DISPEN-

[*Latin ed. p. 670*]

670 Acta Apostolicae Sedis - Official Commentary: On April 9th, the judgment was: "No nullity is established, but counsel must be given to the Most Holy [Father] regarding a dispensation, concerning a marriage illicitly contracted with a woman."

LXVIII. MONTISALBANI - Nullity of marriage due to the excluded good of posterity. Rotal Tribunal: A. Canestri, presiding; A. Sabattani; R. Lamas. With gratuitous defense. On April 12th, the judgment was: "No nullity is established."

LXIX. ROMA - Nullity of marriage due to the aversion of the woman; due to coercion or fear. Rotal Tribunal: F. Brennan; J. Pasquazi; R. Lamas, presiding. On April 12th, the judgment was: "No nullity is established."

LXX. TRIDENTINA - Nullity of marriage due to the excluded good of posterity; due to total simulation. Rotal Tribunal: A. Canestri; presiding; F. Brennan; A. Sabattani. On April 12th, the judgment was: "Nullity is established, and the marriage is forbidden, with the consent of the Sacred Roman Rota."

LXXI. BASILEEN - Nullity of marriage due to simulated consent; due to a condition imposed. Rotal Tribunal: B. Filipiak; presiding; G. Doheny; P. Mattioli. On April 13th, the judgment was: "No nullity is established."

LXXII. ROMA - Nullity of marriage due to coercion or fear; due to an impediment of age; due to lack of discretion; due to an impediment of public decency. Rotal Tribunal: G. Heard; presiding; A. Canestri; J. Pasquazi. With gratuitous defense. On April 14th, the judgment was: "No nullity is established."

LXXIII. N. N. - Nullity of marriage due to the excluded good of posterity; due to the impotence of the man, and a dispensation was granted. Rotal Tribunal: F. Brennan; J. M. Pinna; presiding; C. Lefebvre. On April 14th, the judgment was: "No nullity is established, nor is counsel to be given to the Most Holy [Father] regarding a dispensation."

LXXIV. MEDIOLANEN - Nullity of marriage due to lack of consent; due to the excluded good of posterity. Rotal Tribunal: P. Mattioli; presiding; E. Bonet; J. M. Pinna. On April 14th, the judgment was: "Nullity is established, and the marriage is forbidden to the man, unless he swears before the Ordinary that he has given his consent according to the sacred canons."

LXXV. ROMA - Nullity of marriage due to the excluded good of posterity. Rotal Tribunal: J. Pasquazi; presiding; P. Felici; B. Filipiak. With gratuitous defense. On April 17th, the judgment was: "No nullity is established."

LXXVI. ROMA - Nullity of marriage due to coercion or fear. Rotal Tribunal: P. Felici; presiding; B. Filipiak; G. Doheny. With gratuitous defense.

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On April 17th, the judgment was: "No nullity is established."

[*Latin ed. p. 671*]

Sacra Romana Rota, 671, LXXVII, Taurinen. – Concerning the nullity of marriage due to coercion or fear. Turnus Rotalis: P. Mattioli, Ponens; E. Bonet; J. M. Pinna. Sentence of April 18th: "It does not appear to be the case that there is a nullity." LXXVIII. N. N. – Concerning the nullity of marriage due to the impotence of the man. Turnus Rotalis: A. Jullien, Decanus; G. Heard; R. Lamas, Ponens. Sentence of April 19th: "It appears to be the case that there is a nullity." LXXIX. Florentina – Concerning the nullity of marriage due to coercion or fear. Turnus Rotalis: A. Canestri, Ponens; P. Mattioli; C. Lefebvre. Sentence of April 19th: "It does not appear to be the case that there is a nullity." LXXX. Bostonien. – Concerning the nullity of marriage due to the infidelity of the woman. Turnus Rotalis: A. Jullien, Decanus; A. Sabattani, Ponens; C. Lefebvre. With gratuitous advocacy. Sentence of April 20th: "It appears to be the case that there is a nullity, therefore the sentence of the Turnus Rotalis of February 28th, 1955, which forbade marriage to the woman without her consent, must be confirmed by the S. R. Rota." LXXXI. Brixien. – Concerning the nullity due to coercion or fear. Turnus Rotalis: D. Staffa, Ponens; J. Pasquazi; P. Felici. Sentence of April 20th: "It appears to be the case that there is a nullity." LXXXII. N. N. – Concerning the nullity of marriage due to the impotence of the man. Turnus Rotalis: G. Heard, Ponens; A. Canestri; C. Lefebvre. Sentence of April 21st: "It does not appear to be the case that there is a nullity." LXXXIII. Neapolitana – Concerning the nullity of marriage due to coercion or fear; due to the simulation of consent. Turnus Rotalis: A. Wynen, Ponens; G. Heard; A. Canestri. LXXXIV. N. N. – Concerning the nullity of marriage due to the impotence of the man, and concerning a dispensation granted by the Rota. Turnus Rotalis: E. Bonet, Ponens; J. M. Pinna; R. Lamas. Sentence of April 23rd: "It does not appear to be the case that there is a nullity, but counsel must be given to the Most Holy [Father] concerning a dispensation, forbidding marriage to the man without his consent, by the S. R. Rota." LXXXV. Romana – Concerning the nullity of marriage due to coercion or fear. Turnus Rotalis: F. Brennan; E. Bonet, Ponens; C. Lefebvre. With gratuitous advocacy. Sentence of April 23rd: "It does not appear to be the case that there is a nullity." LXXXVI. Romana – Concerning the nullity of marriage due to a lack of good faith. Turnus Rotalis: J. Pasquazi, Ponens; P. Felici; B. Filipiak. Sentence of April 23rd: "It does not appear to be the case that there is a nullity." LXXXVII. Matriten. – Concerning the nullity of marriage due to coercion or fear; due to the simulation of consent. Turnus Rotalis: P. Felici, Ponens; B. Filipiak; G. Doheny. Sentence of April 24th: "It appears to be the case that there is a nullity, therefore the sentence of the Turnus Rotalis of June 30th, 1954, which forbade marriage to the man unless he swore before the Ordinary that he had given his consent

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according to the sacred canons, must be annulled."

[*Latin ed. p. 672*]

Acta Apostolicae Sedis - Official Commentary 672 LXXXVIII. FLORENCE - NULLITY OF MARRIAGE due to the exclusion of the goods of the sacrament and of the offspring. Roman Rota: G. Doheny, Relator, P. Mattioli, Assessor, E. Bonet, Assessor. Sentence of April 25th: "It is established that there is nullity, the marriage being forbidden to the man unless he has sworn before the Ordinary that he will fulfill the consent according to the sacred canons." LXXXIX. ROME - NULLITY OF MARRIAGE due to the exclusion of the good of the offspring. Roman Rota: D. Staffa, Relator, J. Pasquazi, Assessor, P. Felici, Assessor. With gratuitous assistance. Sentence of April 27th: "It is established that there is nullity." XC. BASEL - NULLITY OF MARRIAGE due to coercion or fear. Roman Rota: G. Heard, Relator, F. Brennan, Assessor, C. Lefebvre, Assessor. Sentence of April 28th: "It is not established that there is nullity." XCI. URBINO or FERMO - NULLITY OF MARRIAGE due to the exclusion of the good of the offspring; due to total simulation. Roman Rota: A. Jullien, Dean, A. Wynen, Relator, G. Heard, Assessor. With gratuitous assistance. Sentence of April 28th: "It is established that there is nullity, therefore the sentence of the Roman Rota of February 23, 1954, must be overturned." XCII. FLORENCE - NULLITY OF MARRIAGE due to the exclusion of the goods of the sacrament and of the offspring. Roman Rota: A. Jullien, Dean, J. M. Pinna, Relator, R. Lamas, Assessor. With gratuitous assistance. Sentence of April 28th: "It is not established that there is nullity." XCIII. ROME - NULLITY OF MARRIAGE due to total simulation; due to coercion or fear; due to the exclusion of the good of the offspring. Roman Rota: F. Brennan, Relator, D. Staffa, Assessor, J. Pasquazi, Assessor. Sentence of April 30th: "It is established that there is nullity." XCIV. ROME - NULLITY OF MARRIAGE due to coercion or fear. Roman Rota: F. Brennan, Relator, D. Staffa, Assessor, J. Pasquazi, Assessor. With gratuitous assistance. Sentence of April 30th: "It is established that there is nullity, therefore the sentence of the Roman Rota of December 1, 1954, must be confirmed." XOV. WAYNECASTLE - NULLITY OF MARRIAGE due to coercion or fear; due to the exclusion of the goods of the sacrament. Roman Rota: G. Doheny, Relator, P. Mattioli, Assessor, E. Bonet, Assessor. With gratuitous assistance. Sentence of May 2nd: "It is established that there is nullity, the marriage being forbidden to the man unless he has sworn before the Ordinary that he will fulfill the consent according to the sacred canons." XCVI. MILAN - NULLITY OF MARRIAGE due to the exclusion of the goods of the sacrament; due to a condition imposed. Roman Rota: F. Brennan, D. Staffa, R. Lamas, Relator. With gratuitous assistance. Sentence of May 3rd: "It is not established that there is nullity." XCVII. Regarding the man. CONCORDIA or VENICE - NULLITY OF

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MARRIAGE due to amen-

[*Latin ed. p. 673*]

673. Sacred Roman Congregation of Tournus Botalis: A. Canestri, Assessor, F. Brennan, Assessor, R. Lamas. With gratuitous assistance. Sentence of May 3rd: "It is established that there is nullity." LXXXVIII. ROMA - NULLITY OF MARRIAGE due to coercion or fear; due to the excluded good of procreation; due to a condition imposed. Tournus Botalis: A. Jullien, Dean, A. Wynen, Assessor, G. Heard. Sentence of May 5th: "It is not established that there is nullity." LXXXIX. JANUA - NULLITY OF MARRIAGE due to the excluded good of procreation. Tournus Botalis: P. Felici, Assessor, B. Filipiak, G. Doheny. Sentence of May 8th: "It is not established that there is nullity." XC. TURIN - NULLITY OF MARRIAGE due to coercion or fear. Tournus Rotalis: F. Brennan, D. Staffa, J. Pasquazi, Assessors. With gratuitous assistance. Sentence of May 8th: "It is established that there is nullity." XCI. ROMA - NULLITY OF MARRIAGE due to coercion or fear. Tournus Rotalis: P. Mattioli, Assessor, E. Bonet, J. M. Pinna. Sentence of May 9th: "It is not established that there is nullity." XCII. MECHLIN - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Tournus Rotalis: B. Filipiak, Assessor, G. Doheny, P. Mattioli. With gratuitous assistance. Sentence of May 11th: "It is not established that there is nullity." XCIII. ROMA - NULLITY OF MARRIAGE due to coercion or fear. Tournus Rotalis: G. Heard, Assessor, A. Canestri, D. Staffa. With gratuitous assistance. Sentence of May 12th: "It is established that there is nullity, therefore the sentence of the Rotal Court of May 18, 1954, is to be confirmed." XCIV. BOSTON - NULLITY OF MARRIAGE due to coercion or fear; due to total simulation, and with a dispensation granted. Tournus Rotalis: A. Jullien, Dean, G. Doheny, Assessor, P. Mattioli. Sentence of May 14th: "It is established that there is nullity, forbidding the marriage unless the man has sworn before the Ordinary to fulfill his obligations according to the sacred canons." XCV. OTTAVIA - NULLITY OF MARRIAGE due to coercion or fear. Tournus Rotalis: A. Jullien, Dean, E. Bonet, Assessor, J. M. Pinna. With gratuitous assistance. Sentence of May 14th: "It is not established that there is nullity." XCVI. SYRACUSA or PALERMO - NULLITY OF MARRIAGE due to coercion or fear. Tournus Rotalis: A. Canestri, Assessor, E. Bonet, A. Sabattani. With gratuitous assistance. Sentence of May 17th: "It is established that there is nullity, therefore the sentence of the Rotal Court of May 31, 1951, is to be overturned." XCVII. ROMA - NULLITY OF MARRIAGE due to the excluded good of procreation. Tournus Rotalis: F. Brennan, Assessor, D. Staffa, J. Pasquazi. With gratuitous assistance.

[*Latin ed. p. 674*]

674 Acta Apostolicae Sedis - Official Commentary: Sentence of May 17th: "It is not established that there is nullity, therefore the Royal sentence of

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January 12, 1954, must be set aside." C VIII. RHEGINEN. - NULLITY OF MARRIAGE due to the woman's lack of reason. Royal Tribunal: A. Jullien, Dean; A. Wynen; A. Sabattani, presiding. With gratuitous assistance of counsel. Sentence of May 18th: "It is not established that there is nullity, nor is a new presentation of the case to be granted." CIX. TERAMEN, or HATRIEN. - NULLITY OF MARRIAGE due to coercion or fear; due to simulated consent. Royal Tribunal: G. Doheny, presiding; P. Mattioli; E. Bonet. Sentence of May 18th: "It is not established that there is nullity." CX. WAYNECASTREN. - NULLITY OF MARRIAGE due to the excluded good of the offspring. Royal Tribunal: G. Heard, presiding; F. Brennan; C. Lefebvre. Sentence of May 19th: "It is not established that there is nullity." CXI. ROMANA. - NULLITY OF MARRIAGE due to the excluded good of the offspring. Royal Tribunal: A. Wynen, presiding; G. Heard; A. Canestri. Sentence of May 19th: "It is established that there is nullity, therefore the Royal sentence of June 21, 1955, must be confirmed, forbidding the marriage to the man unless he has sworn before the Ordinary of the place to fulfill the consent according to the sacred canons." CXII. TARENTINA. - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Royal Tribunal: F. Brennan; P. Mattioli; E. Bonet, presiding. With gratuitous assistance of counsel. Sentence of May 21st: "It is not established that there is nullity." CXIII. MUTINEN. - NULLITY OF MARRIAGE due to coercion or fear. Royal Tribunal: A. Jullien, Dean; A. Wynen; J. M. Pinna, presiding. Sentence of May 21st: "It is not established that there is nullity." CXIV. FLORENTINA. - NULLITY OF MARRIAGE due to the woman's lack of reason; due to coercion or fear. Royal Tribunal: P. Felici, presiding; B. Filipiak; G. Doheny. Sentence of May 22nd: "It is not established that there is nullity." CXV. ASSISIEN, or PERUSINA. - NULLITY OF MARRIAGE due to a condition imposed; due to the excluded good of the offspring. Royal Tribunal: P. Felici, presiding; B. Filipiak; G. Doheny. Sentence of May 22nd: "It is established that there is nullity, forbidding the marriage to the woman unless she has sworn before the Ordinary of the place to fulfill the consent according to the sacred canons." CXVI. CATANEN. - NULLITY OF MARRIAGE due to coercion or fear. Royal Tribunal: A. Wynen; G. Heard, presiding; A. Canestri. Sentence of May 26th: "It is not established that there is nullity, therefore the Royal sentence of April 14, 1953, must be confirmed." CXVII. CLEVELANDEN. - NULLITY OF MARRIAGE due to coercion or fear; due to the excluded good of the offspring. Royal Tribunal: A. Canestri, presiding; A. Sabattani; C. Lefebvre. Sentence of May 26th: "It is not established that there is nullity."

[*Latin ed. p. 675*]

Sacra Romana Rota 675, Anno MDCCLXXVIII. BITURICEN. – Nullity of marriage due to coercion or fear; due to the exclusion of the good of procreation. Rotal Tribunal: P. Felici, presiding; B. Filipiak; G. Doheny. Sentence

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of May 29th: "It is established that there is nullity."

CXIX. PARISIEN. – Nullity of marriage due to the exclusion of the good of procreation. Rotal Tribunal: J. Pasquazi, presiding; P. Felici; B. Filipiak. Sentence of May 29th: "It is not established that there is nullity."

CXX. ROMANA. – Nullity of marriage due to coercion or fear. Rotal Tribunal: F. Brennan, presiding; D. Staffa; J. Pasquazi. With gratuitous assistance of counsel. Sentence of May 30th: "It is not established that there is nullity."

CXXI. N. N. – Nullity of marriage due to the impotence of the man. Rotal Tribunal: F. Brennan, presiding; D. Staffa; J. Pasquazi. Sentence of May 30th: "It is established that there is nullity, and therefore the sentence of the Rotal Tribunal of November 23, 1954, which forbade marriage to the man, is to be confirmed."

CXXII. VENETEN. – Nullity of marriage due to the exclusion of the good of procreation. Rotal Tribunal: A. Jullien, Dean; A. Wynen; J. M. Pinna, presiding. With gratuitous assistance of counsel. Sentence of May 30th: "It is not established that there is nullity."

CXXIII. MATRITEN. – Nullity of marriage due to the exclusion of the sacramental and procreative goods. Rotal Tribunal: B. Filipiak; P. Mattioli, presiding; E. Bonet. Sentence of June 1st: "It is established that there is nullity, and marriage is forbidden to the woman unless she swears before the Ordinary of the place that she will fulfill her consent according to the sacred canons."

CXXIV. NEO-EBORACEN. – Nullity of marriage due to coercion or fear; due to simulation of consent. Rotal Tribunal: D. Staffa, presiding; J. Pasquazi; P. Felici. Sentence of June 1st: "It is not established that there is nullity."

CXXV. N. N. – Nullity of marriage due to the impotence of the man and a dispensation granted previously. Rotal Tribunal: G. Doheny, presiding; P. Mattioli; E. Bonet. Sentence of June 4th: "It is not established that there is nullity, but counsel is to be given to the Most Holy [Father] concerning a dispensation."

CXXVI. MATRITEN. – Nullity of marriage due to a defect in form. Rotal Tribunal: G. Doheny, presiding; P. Mattioli; E. Bonet. Sentence of June 4th: "It is not established that there is nullity."

CXXVII. VACIEN. – Nullity of marriage due to the exclusion of the sacramental and procreative goods. Rotal Tribunal: P. Felici, presiding; B. Filipiak; G. Doheny. With gratuitous assistance of counsel. Sentence of June 5th: "It is established that there is nullity, and marriage is forbidden to the woman unless she swears before the Ordinary of the place that she will fulfill her consent according to the sacred canons."

CXXVIII. ARRETINA. – Nullity of marriage due to coercion or fear. Rotal

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Tribunal: J. Pasquazi, presiding; V. Felici; B. Filipiak.

[*Latin ed. p. 676*]

Acta Apostolicae Sedis - Official Commentary 676. With gratuitous advocacy. Judgment of June 5th: "It is established that there is nullity." 129. NOVAEAURELIAE - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotal Court: A. Canestri, Presiding; R. Lamas; A. Sabattani. With gratuitous advocacy. Judgment of June 7th: "It is not established that there is nullity." 130. N. N. - NULLITY OF MARRIAGE due to the impotence of the man, and a dispensation granted. Rotal Court: B. Filipiak, Presiding; G. Doheny; P. Mattioli. With gratuitous advocacy. Judgment of June 8th: "It is not established that there is nullity in the judgment issued by the Vicariate Tribunal of the City on September 29, 1952, nor is it established that there is nullity in the marriage, nor is advice to be given to the Most Holy [Father] concerning a dispensation." 131. JANUA. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotal Court: A. Jullien, Dean; A. Wynen; A. Sabattani, Presiding. Judgment of June 8th: "It is established that there is nullity, therefore the Rotal judgment of July 14, 1955, is to be confirmed." 132. PATAVINA - NULLITY OF MARRIAGE due to the excluded good of procreation. Incident. Rotal Court: B. Filipiak, Presiding; G. Doheny; P. Mattioli. Judgment of June 8th: "It is not established that there is incurable nullity in the judgment of the Tribunal of Venice of August 2, 1952, nor is it established that there is incurable nullity in the judgment of the Tribunal of Milan of September 27, 1954, but a new presentation of the case is to be granted." 133. HALIFAXIEN. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotal Court: G. Heard, Presiding; A. Canestri; F. Brennan. Judgment of June 9th: "It is established that there is nullity." 134. HELIOPOLIS IN EGYPT - NULLITY OF MARRIAGE due to coercion or fear. Rotal Court: F. Brennan; E. Bonet, Presiding; C. Lefebvre. With gratuitous advocacy. Judgment of June 11th: "It is established that there is nullity." 135. FLORENTINA - NULLITY OF MARRIAGE due to coercion or fear. Rotal Court: G. Doheny, Presiding; P. Mattioli; E. Bonet. With gratuitous advocacy. Judgment of June 11th: "It is established that there is nullity." 136. N. N. - NULLITY OF MARRIAGE due to the impotence of the man, and a dispensation granted. Rotal Court: P. Felici, Presiding; B. Filipiak; G. Doheny. With gratuitous advocacy. Judgment of June 12th: "It is not established that there is nullity, but advice is to be given to the Most Holy [Father] concerning a dispensation, the marriage having been prohibited to the man by the Holy Roman Rota."

[*Latin ed. p. 677*]

Sacra Romana Rota 677 OXXXVII. N. N. - Concerning the NULLITY of marriage due to the impotence of the man, and a DISPENSATION granted by the Sacred Roman Rota. Turnus Rotalis: J. Pasquazi, presiding; P. Felici; B.

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Filipiak. Sentence of June 12th: "It does not appear that there is a nullity, but counsel must be given to the Most Holy [Father] concerning a dispensation, the marriage being forbidden to the man without the knowledge of the Sacred Roman Rota."

OXXXVIII. CARTHAGINE N. - Concerning the NULLITY of marriage due to coercion or fear. Turnus Rotalis: P. Mattioli, presiding; E. Bonet; J. M. Pinna. With gratuitous assistance of counsel. Sentence of June 13th: "It appears that there is a nullity."

CXXXIX. DIVIONEN N. - Concerning the NULLITY of marriage due to the aversion of the woman. Turnus Rotalis: B. Filipiak, presiding; G. Doheny; P. Mattioli. With gratuitous assistance of counsel. Sentence of June 15th: "It appears that there is a nullity, the marriage being forbidden to the woman without the knowledge of the Sacred Roman Rota."

CXL. ROMANA - Concerning the NULLITY of marriage due to coercion or fear; due to the excluded good of offspring. Turnus Rotalis: A. Canestri, presiding; F. Brennan; C. Lefebvre; With gratuitous assistance of counsel. Sentence of June 16th: "It does not appear that there is a nullity."

CXLI. ALGERIEN - Concerning the NULLITY of marriage due to the simulation of consent; due to the excluded benefits of the sacrament and of offspring. Turnus Rotalis: G. Heard, presiding; A. Canestri; C. Lefebvre. With gratuitous assistance of counsel. Sentence of June 16th: "A new presentation of the cause should be granted, but it does not appear that there is a nullity."

CXLII. N. N. - Concerning the NULLITY of marriage due to the impotence of the man, and a DISPENSATION granted by the Sacred Roman Rota. Turnus Rotalis: J. M. Pinna, presiding; R. Lamas; C. Lefebvre. Sentence of June 16th: "It does not appear that there is a nullity, but counsel must be given to the Most Holy [Father] concerning a dispensation, the marriage being forbidden to the man without the knowledge of the Sacred Roman Rota."

CXLIII. BONONIEN - Concerning the NULLITY of marriage due to coercion or fear. Turnus Rotalis: A. Wynen, presiding; G. Heard; A. Canestri. With gratuitous assistance of counsel. Sentence of June 16th: "It appears that there is a nullity, therefore the sentence of the Rota of May 10, 1955, should be confirmed."

CXLIV. CREMONEN - Concerning the NULLITY of marriage due to coercion or fear. Turnus Rotalis: G. Doheny, presiding; P. Mattioli; E. Bonet. With gratuitous assistance of counsel. Sentence of June 18th: "It does not appear that there is a nullity."

CXLV. ROMANA - Concerning the NULLITY of marriage due to coercion or fear. Turnus Rotalis: R. Lamas, presiding; A. Sabattani; C. Lefebvre.

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Sentence of June 20th: "It appears that there is a nullity."

[*Latin ed. p. 678*]

Acta Apostolicae Sedis - Official Commentary 678 OXLVI. N. N. - NULLITY OF MARRIAGE due to the impotence of the man. Roman Tribunal: A. Canestri, Presiding; R. Brennan; A. Sabattani. Sentence of June 21st: "It is established that there is nullity, therefore the sentence of the Roman Tribunal of December 17th, 1954, which forbade the marriage of the man without the consent of the Holy Roman See, is to be overturned." CXLVII. TURIN. - NULLITY OF MARRIAGE due to coercion or fear. Roman Tribunal: A. Canestri, Presiding; F. Brennan; A. Sabattani. With gratuitous assistance of counsel. Sentence of June 21st: "It is not established that there is nullity." CXLVIII. MASSANO or FLORENCE - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Roman Tribunal: A. Canestri, Presiding; R. Lamas; C. Lefebvre. Sentence of June 21st: "It is not established that there is nullity." CXLIX. CHICAGO - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Roman Tribunal: A. Jullien, Dean; A. Wynen, Presiding; C. Lefebvre. Sentence of June 23rd: "It is established that there is nullity, therefore the sentence of the Roman Tribunal of June 11th, 1955, is to be confirmed." CL. NAPLES - NULLITY OF MARRIAGE due to coercion or fear. Roman Tribunal: G. Heard, Presiding; A. Canestri; F. Brennan. Sentence of June 25th: "It is not established that there is nullity, therefore the sentence of the Roman Tribunal of June 25th, 1954, is to be confirmed." CLI. JANUA - NULLITY OF MARRIAGE due to coercion or fear. Roman Tribunal: G. Doheny, Presiding; P. Mattioli; A. Sabattani. Sentence of June 25th: "It is not established that there is nullity." CLII. ROME - NULLITY OF MARRIAGE due to coercion or fear; due to the excluded good of faith and the sacrament. Roman Tribunal: A. Jullien, Dean; E. Bonet, Presiding; J. M. Pinna. With gratuitous assistance of counsel. Sentence of June 25th: "It is established that there is nullity." CLIII. BRUGNATUM - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Roman Tribunal: P. Felici, Presiding; B. Filipiak; G. Doheny. Sentence of June 26th: "It is not established that there is nullity." CLIV. CHAMBERY - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Roman Tribunal: J. Pasquazi, Presiding; P. Felici; B. Filipiak. With gratuitous assistance of counsel. Sentence of June 26th: "It is not established that there is nullity." CLV. ASCOLI PICENO or FERMO - NULLITY OF MARRIAGE due to coercion or fear. Roman Tribunal: R. Lamas; A. Sabattani, Presiding; C. Lefebvre. With gratuitous assistance of counsel. Sentence of June 26th: "It is established that there is nullity, therefore the sentence of the Roman Tribunal of December 17th, 1955, is to be confirmed."

[*Latin ed. p. 679*]

679. Sacred Roman Rota, Case CLVI. N. N. – Annulment of marriage due

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to the husband's impotence. Turnus Rotalis: F. Brennan, D. Staffa, R. Lamas, presiding. With gratuitous legal assistance. Judgment of June 28: "It is to be granted a new presentation of the case, and since there is proof of nullity, the judgment of the Turnus Rotalis of June 8, 1954, is to be overturned."

680. BONONIEN. – Annulment of marriage due to coercion or fear; due to a defect in form. Turnus Rotalis: F. Brennan, presiding, D. Staffa, J. Pasquazi. Judgment of June 30: "There is no proof of nullity."

681. SEDUNEN. – Annulment of marriage due to the exclusion of the sacramental good. Turnus Rotalis: F. Brennan, presiding, D. Staffa, J. Pasquazi. Judgment of June 30: "There is no proof of nullity, therefore the judgment of the Turnus Rotalis of February 17, 1953, is to be confirmed."

682. NOVARCEN. – Annulment of marriage due to the exclusion of the good of procreation. Turnus Rotalis: G. Doheny, presiding, P. Mattioli, E. Bonet. With gratuitous legal assistance. Judgment of July 2: "There is proof of nullity."

683. FOGARASIEN, or ALBAE IULIAS ROMENORUM. – Annulment of marriage due to coercion or fear; due to the exclusion of the sacramental good. Turnus Rotalis: J. Pasquazi, presiding, P. Felici, B. Filipiak. With gratuitous legal assistance. Judgment of July 3: "There is no proof of nullity, therefore the judgment of the Turnus Rotalis of February 19, 1954, is to be confirmed."

684. N. N. – Annulment of marriage due to the wife's impotence. Turnus Rotalis: F. Brennan, R. Lamas, presiding, A. Sabattani. Judgment of July 5: "There is no proof of nullity."

685. N. N. – Annulment of marriage due to the husband's impotence. Turnus Rotalis: G. Heard, presiding, A. Canestri, F. Brennan. With gratuitous legal assistance. Judgment of July 5: "There is no proof of nullity."

686. ALBIEN. – Annulment of marriage due to coercion or fear. Turnus Rotalis: D. Staffa, presiding, J. Pasquazi, P. Felici. With gratuitous legal assistance. Judgment of July 6: "There is no proof of nullity."

687. FODIANA. – Annulment of marriage due to coercion or fear. Turnus Rotalis: D. Staffa, presiding, J. Pasquazi, P. Felici. Judgment of July 6: "There is no proof of nullity."

688. ELNEN. – Annulment of marriage due to the exclusion of the good of procreation, and concerning a dispensation granted by the Rota. Turnus Rotalis: A. Jullien, Dean, J. M. Pinna, presiding, R. Lamas. Judgment of July 7: "There is proof of nullity."

[*Latin ed. p. 680*]

Acta Apostolicae Sedis - Commentarium 680 Officiale OLXVI. BOSTONIEN. - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Roman Tribunal: G. Doheny, Relator, P. Mattioli, Assessor, J. M. Pinna, Assessor. Sentence of July 7th: "It is established that there is nullity."

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CLXVII. NEAPOLITANA - NULLITY OF MARRIAGE due to the excluded good of procreation. Roman Tribunal: G. Doheny, Relator, P. Mattioli, Assessor, E. Bonet, Assessor. Sentence of July 9th: "It is established that there is nullity, and the marriage is prohibited to the man unless he swears before the Ordinary of the place that he will fulfill the obligations according to the sacred canons." CLXVIII. ROMANA - NULLITY OF MARRIAGE due to the excluded good of procreation. Roman Tribunal: F. Brennan, Relator, D. Staffa, Assessor, J. Pasquazi, Assessor. Sentence of July 10th: "It is not established that there is nullity, therefore the sentence of the Roman Tribunal of July 22nd, 1950, is to be confirmed." CLXIX. MEDIOLANEN. - NULLITY OF MARRIAGE due to coercion or fear. Roman Tribunal: J. Pasquazi, Relator, P. Felici, Assessor, B. Filipiak, Assessor. Sentence of July 10th: "It is established that there is nullity, therefore the sentence of the Roman Tribunal of January 30th, 1956, is to be confirmed." CLXX. ROMANA - NULLITY OF MARRIAGE due to simulated consent; due to the excluded good of the sacrament; due to disparity of cult; due to error regarding the essence. Roman Tribunal: A. Jullien, Dean, A. Wynen, Assessor, E. Bonet, Relator. Sentence of July 12th: "It is not established that there is nullity." CLXXI. ROMANA - NULLITY OF MARRIAGE due to coercion or fear; due to total simulated consent; due to the excluded good of procreation. Roman Tribunal: G. Heard, Relator, A. Canestri, Assessor, C. Lefebvre, Assessor. With gratuitous advocacy. Sentence of July 12th: "It is not established that there is nullity." CLXXII. BASILEEN. - NULLITY OF MARRIAGE due to the excluded goods of procreation and the sacrament. Roman Tribunal: A. Jullien, Dean, A. Wynen, Assessor, Relator, G. Heard, Assessor. Sentence of July 12th: "It is established that there is nullity, and the marriage is prohibited to the woman." CLXXIII. MARIANOPOLITANA - NULLITY OF MARRIAGE due to a condition imposed. Roman Tribunal: F. Brennan, Assessor, D. Staffa, Assessor, C. Lefebvre, Relator. Sentence of July 13th: "It is not established that there is nullity." CLXXIV. SALUTIARUM - NULLITY OF MARRIAGE due to coercion or fear; due to the excluded good of procreation. Roman Tribunal: G. Doheny, Assessor, P. Mattioli, Assessor, Relator, E. Bonet, Assessor. Sentence of July 18th: "It is not established that there is nullity." And CLXXV. VENETIARUM - NULLITY OF MARRIAGE due to the excluded goods of the sacrament and procreation. Roman Tribunal: A. Canestri, Assessor, Relator, R. Lamas, Assessor, C. Lefebvre, Assessor. With gratuitous advocacy. Sentence of July 19th: "It is not established that there is nullity."

[*Latin ed. p. 681*]

Sacra Romana Rota 681 OLXXVI. Naples: Nullity of marriage due to abduction. Rotal Court: A. Jullien, Dean; J. M. Pinna, Assessor; A. Sabattani. Sentence of July 19th: "It is established that there is nullity." CLXXVII. N.

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N. - Nullity of marriage due to the husband's impotence and a dispensation granted. Rotal Court: A. Jullien, Dean; A. Wynen, Assessor; G. Heard. Sentence of July 19th: "It is established that there is nullity." CLXXVIII. Rome: Nullity of marriage due to coercion or fear. Rotal Court: R. Lamas, Assessor; A. Sabattani; C. Lefebvre. Sentence of July 23rd: "It is established that there is nullity, therefore the Rotal sentence of November 28, 1955, is to be confirmed." CLXXIX. Oran: Nullity of marriage due to lack of consent. Rotal Court: F. Brennan, Assessor; J. M. Pinna; A. Sabattani. Sentence of July 25th: "It is not established that there is nullity." CLXXX. Rome: Nullity of marriage due to coercion or fear; due to simulated consent. Rotal Court: A. Jullien, Dean; A. Wynen; A. Sabattani, Assessor. Sentence of July 25th: "It is not established that there is nullity on the grounds of coercion or fear, nor is a new presentation of the case to be granted regarding the matter of simulated consent." CLXXXI. N. N. - Nullity of marriage due to the husband's impotence and a dispensation granted. Rotal Court: P. Mattioli, Assessor; E. Bonet; J. M. Pinna. Sentence of July 25th: "It is not established that there is nullity, but counsel is to be given to the Most Holy [Father] regarding a dispensation, forbidding marriage to the man in accordance with canon 1068 of the Code of Canon Law." CLXXXII. Forlì: Nullity of marriage due to a condition imposed; due to coercion or fear. Rotal Court: P. Mattioli, Assessor; E. Bonet; J. M. Pinna. Free legal assistance provided. Sentence of July 25th: "It is established that there is nullity, therefore the Rotal sentence of January 17, 1956, is to be confirmed." CLXXXIII. Palermo: Nullity of marriage due to a condition imposed; due to simulated consent. Rotal Court: A. Jullien, Dean; A. Wynen; P. Felici, Assessor. Sentence of July 25th: "It is established that there is nullity, therefore the Rotal sentence of May 17, 1946, is to be overturned." CLXXXIV. Turin: Nullity of marriage due to the exclusion of the good of posterity; due to the husband's impotence and a dispensation granted. Rotal Court: D. Staffa, Assessor; J. Pasquazi; P. Felici. Free legal assistance provided. Sentence of July 25th: "It is established that there is nullity, therefore the Rotal sentence of November 27, 1953, forbidding marriage to the man, is to be overturned." CLXXXV. Bruges: Nullity of marriage due to coercion or fear. Rotal Court: J. Pasquazi, Assessor; P. Felici; B. Filipiak. Sentence of July 25th: "It is established that there is nullity."

[*Latin ed. p. 682*]

Acts of the Apostolic See – Official Commentary 682 CLXXXVI. OVETEN. – NULLITY OF MARRIAGE due to a condition imposed. Rotalese Tribunal: A. Canestri, Presiding, A. Sabattani, C. Lefebvre. Sentence of July 26th: "It not being established that there is a nullity, therefore the Rotalese sentence of October 29th, 1948, is to be confirmed." CLXXXVII. FLORENTINA – NULLITY OF MARRIAGE due to the excluded good of procreation. Rotalese Tribunal: A. Wynen, G. Heard,

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Presiding, A. Canestri. Sentence of July 26th: "It not being established that there is a nullity, therefore the Rotalese sentence of July 16th, 1955, is to be confirmed." CLXXXVIII. VERSALIEN – NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotalese Tribunal: D. Staffa, Presiding, J. Pasquazi, P. Felici. With gratuitous assistance. Sentence of July 30th: "It not being established that there is a nullity." CLXXXIX. RUPELLEN – NULLITY OF MARRIAGE due to coercion or fear. Rotalese Tribunal: F. Brennan, D. Staffa, J. M. Pinna, Presiding. With gratuitous assistance. Sentence of October 6th: "It not being established that there is a nullity." CXC. SIPONTINA – NULLITY OF MARRIAGE due to coercion or fear. Rotalese Tribunal: P. Mattioli, Presiding, E. Bonet, J. M. Pinna. With gratuitous assistance. Sentence of October 10th: "It not being established that there is a nullity." CXCI. N. N. – NULLITY OF MARRIAGE due to the husband's impotence, and regarding a dispensation. Rotalese Tribunal: B. Filipiak, G. Doheny, P. Mattioli, Presiding. Sentence of October 10th: "It not being established that there is a nullity, nor is advice to be given to the Most Holy [Father] regarding a dispensation." CXCII. LIBURNEN – NULLITY OF MARRIAGE due to coercion or fear. Rotalese Tribunal: A. Jullien, Dean, A. Wynen, G. Heard, Presiding. Sentence of October 13th: "It being established that there is a nullity, therefore the Rotalese sentence of April 21st, 1955, is to be annulled." CXCIII. ROMANA – NULLITY OF MARRIAGE due to the excluded good of procreation. Rotalese Tribunal: F. Brennan, D. Staffa, J. M. Pinna, Presiding. With gratuitous assistance. Sentence of October 13th: "It being established that there is a nullity." CXCIV. ROMANA – NULLITY OF MARRIAGE due to the excluded goods of procreation and the sacrament. Rotalese Tribunal: R. Lamas, A. Sabattani, Presiding, O. Lefebvre. Sentence of October 13th: "It being established that there is a nullity, the marriage being forbidden to the man unless he has sworn before the Ordinary of the place that he has given his consent, according to the sacred canons." CXCV. NEAPOLITANA – NULLITY OF MARRIAGE due to coercion or fear. Rotalese Tribunal: A. Jullien, Dean, E. Bonet, Presiding, J. M. Pinna. With gratuitous assistance. Sentence of October 15th: "It being established that there is a nullity."

[*Latin ed. p. 683*]

Sacra Romana Rota 683. OXOVI. TAURINEN. – Nullity of marriage due to the excluded good of the offspring; due to simulated consent; due to coercion or fear. Rotal Tribunal: A. Jullien, Dean; E. Bonet, Assessor; J. M. Pinna. With gratuitous assistance. Sentence of October 15th: "It does not appear to be the case that there is a nullity." 97. MAZARIEN, or DREPANEN, or PANORMITANA – Nullity of marriage due to coercion or fear; due to lack of discretion. Rotal Tribunal: P. Felici, Assessor; B. Filipiak; G. Doheny. Sentence of October 16th: "It appears to be the case that there is a nullity, the marriage being forbidden to the woman." 98. N. N. – Nullity of

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marriage due to coercion or fear; due to the excluded good of the offspring; due to the impotence of the man, and with a supererogatory dispensation. Rotal Tribunal: A. Canestri, Assessor; F. Brennan; C. Lefebvre. Sentence of October 18th: "It does not appear to be the case that there is a nullity, nor is it necessary to offer counsel to the Most Holy [Father] concerning a dispensation." 99. ROMANA – Nullity of marriage due to coercion or fear. Rotal Tribunal: F. Brennan, Assessor; D. Staffa; J. Pasquazi. With gratuitous assistance. Sentence of October 18th: "It does not appear to be the case that there is a nullity." 100. LAUSANNEN, GENEVA, and FRIBOURG – Nullity of marriage due to the excluded good of the sacrament. Rotal Tribunal: D. Staffa, Assessor; J. Pasquazi; P. Felici. With gratuitous assistance. Sentence of October 19th: "It does not appear to be the case that there is a nullity." 101. ROMANA – Nullity of marriage due to simulated consent; due to the excluded goods of faith and of the sacrament. Rotal Tribunal: A. Wynen, Assessor; G. Heard; C. Lefebvre. With gratuitous assistance. Sentence of October 20th: "It does not appear to be the case that there is a nullity." 102. TRIDENTINA – Nullity of marriage due to coercion or fear; due to the excluded good of the offspring. Rotal Tribunal: E. Bonet, Assessor; R. Lamas; A. Sabattani. Sentence of October 22nd: "It appears to be the case that there is a nullity." 103. ROMANA – Nullity of marriage due to coercion or fear. Rotal Tribunal: B. Filipiak, Assessor; G. Doheny; P. Mattioli. With gratuitous assistance. Sentence of October 26th: "It appears to be the case that there is a nullity." 104. ROMANA – Nullity of marriage due to the excluded good of the offspring. Rotal Tribunal: F. Brennan; D. Staffa; A. Sabattani, Assessor. Sentence of October 26th: "It does not appear to be the case that there is a nullity, therefore the Rotal sentence of December 22nd, 1951, is to be confirmed." 105. PARISIEN – Nullity of marriage due to the excluded goods of faith and of the sacrament. Rotal Tribunal: A. Jullien, Dean; G. Heard; A. Canestri, Assessor. Sentence of October 27th: "It appears to be the case that there is a nullity, therefore the Rotal sentence of March 9th, 1954, is to be annulled."

[*Latin ed. p. 684*]

Acta Apostolicae Sedis - Official Commentary 684 ROME - NULLITY OF MARRIAGE due to lack of consent; due to coercion or fear. Rotational Panel: G. Doheny, Presiding; P. Mattioli; E. Bonet. With gratuitous assistance. Judgment of October 29th: "It does not appear that there is a nullity."

CCVII. ALBINGANEN - NULLITY OF MARRIAGE due to coercion or fear. Rotational Panel: E. Bonet, Presiding; J. M. Pinna; R. Lamas. With gratuitous assistance. Judgment of October 29th: "It appears that there is a nullity, therefore the judgment of July 11, 1953, must be set aside."

CCVIII. NOVARIEN - NULLITY OF MARRIAGE due to coercion or fear. Rotational Panel: P. Felici, Presiding; B. Filipiak; G. Doheny. Judgment of October 30th: "It appears that there is a nullity."

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CCIX. MELITEN - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotational Panel: A. Wynen; J. M. Pinna; Presiding; C. Lefebvre. Judgment of October 31st: "It appears that there is a nullity, therefore the judgment of January 29, 1949, must be set aside."

CCX. WASHINGTON - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotational Panel: F. Brennan, Presiding; D. Staffa; J. Pasquazi. Judgment of October 31st: "It appears that there is a nullity."

CCXI. N. N. - NULLITY OF MARRIAGE due to the husband's impotence; due to a condition imposed. Rotational Panel: R. Lamas, Presiding; A. Sabattani; C. Lefebvre. Judgment of October 31st: "A new presentation of the case must be granted; it does not appear that there is a nullity of the marriage, therefore the judgment of July 24, 1954, must be confirmed."

CCXII. QUEBEC - NULLITY OF MARRIAGE due to lack of consent. Rotational Panel: P. Mattioli, Presiding; E. Bonet; J. M. Pinna. Judgment of November 6th: "It appears that there is a nullity, the marriage is forbidden to the man."

CCXIII. ROME - NULLITY OF MARRIAGE due to total simulation; due to the excluded good of procreation. Rotational Panel: J. Pasquazi, Presiding; P. Felici; B. Filipiak. Judgment of November 6th: "A new presentation of the case must be granted; it does not appear that there is a nullity of the marriage, therefore the judgment of January 30, 1953, must be confirmed."

CCXIV. PERUSINA - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotational Panel: R. Lamas, Presiding; A. Sabattani; C. Lefebvre. Judgment of November 7th: "It does not appear that there is a nullity."

CCXV. SAINT ANDREAS and EDINBURGH - NULLITY OF MARRIAGE due to fear. Rotational Panel: A. Canestri, Presiding; F. Brennan; D. Staffa. Judgment of November 8th: "It appears that there is a nullity." due to coercion or fear.

[*Latin ed. p. 685*]

Sacra Romana Rota 685 OGXVI. DETROITEN. - Nullity of marriage due to total simulation: due to an impediment to the essential good of the sacrament. Royal Tribunal: D. Staffa, Relator; J. Pasquazi, Advocate; P. Felici, Advocate. With gratuitous legal assistance. Sentence of November 9: "It does not appear that there is a nullity."

CXVII. N. N. - Nullity of marriage due to the impotence of the man. Royal Tribunal: G. Heard, Relator; A. Canestri, Advocate; F. Brennan, Advocate. Sentence of November 10: "It appears that there is a nullity, forbidding marriage to the man."

CXVIII. N. N. - Nullity of marriage due to the impotence of the man and a dispensation granted. Royal Tribunal: A. Wynen, Relator; G. Heard, Advocate; A. Canestri, Advocate. With gratuitous legal assistance. Sentence

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of November 10: "It does not appear that there is a nullity, but counsel must be given to the Most Holy [Father] regarding the dispensation."

CXIX. BURDIGALEN. - Nullity of marriage due to coercion or fear. Royal Tribunal: A. Jullien, Dean; E. Bonet, Relator; J. M. Pinna, Advocate. With gratuitous legal assistance. Sentence of November 12: "It does not appear that there is a nullity."

CXX. TAURINEN. - Nullity of marriage due to an impediment to the essential good of procreation. Royal Tribunal: E. Bonet, Relator; J. M. Pinna, Advocate; R. Lamas, Advocate. With gratuitous legal assistance. Sentence of November 12: "It does not appear that there is a nullity."

CXXI. FULGINATEN. - Nullity of marriage due to coercion or fear; due to ignorance in the woman concerning the nature of marriage. Royal Tribunal: P. Felici, Relator; B. Filipiak, Advocate; G. Doheny, Advocate. Sentence of November 13: "It does not appear that there is a nullity."

CXXII. N. N. - Nullity of marriage due to the impotence of the man and a dispensation granted. Royal Tribunal: P. Mattioli, Relator; E. Bonet, Advocate; C. Lefebvre, Advocate. Sentence of November 14: "It does not appear that there is a nullity, but counsel must be given to the Most Holy [Father] regarding the dispensation, forbidding marriage to the man without the consent of the Sacred Roman Rota."

CXXIII. FLORENTINA - Nullity of marriage due to coercion or fear; due to total simulation; due to an impediment to the essential good of faith. Royal Tribunal: A. Canestri, Relator; A. Sabattani, Advocate; C. Lefebvre, Advocate. Sentence of November 15: "It does not appear that there is a nullity."

CXXIV. BROOKLYN. - Dispensation regarding the nullity of marriage due to simulated consent. Royal Tribunal: F. Brennan, Relator; D. Staffa, Advocate; J. Pasquazi, Advocate. Sentence of November 15: "It appears that there is a nullity."

CXXV. S. PAUL, MINNESOTA - Nullity of marriage due to an impediment to the essential good of procreation. Royal Tribunal: A. Wynen, Relator; G. Heard, Advocate; A. Canestri, Advocate. Sentence of November 17: "It does not appear that there is a nullity."

[*Latin ed. p. 686*]

Acts of the Apostolic See - Commentary 686, Official Documents, Pope Pius XXVI. PHILADELPHIEN. - NULLITY OF MARRIAGE due to coercion or fear. Rotational Tribunal: G. Doheny, presiding; P. Mattioli; E. Bonet. Sentence of November 19th: "It is established that the marriage is null." CCXXVII. PANORMITANA - NULLITY OF MARRIAGE due to lack of form. Rotational Tribunal: J. Pasquazi, presiding; P. Felici; B. Filipiak. With gratuitous assistance of counsel. Sentence of November 20th: "It is established that the marriage is null." CCXXVIII. Vicariate

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Apostolic of DESAIGON - NULLITY OF MARRIAGE due to a condition imposed. Rotational Tribunal: J. Pasquazi, presiding; P. Felici; B. Filipiak. Sentence of November 20th: "It is established that the marriage is null." CCXXIX. MOLINEN - NULLITY OF MARRIAGE due to coercion or fear; due to the exclusion of the goods of the sacrament and of offspring. Rotational Tribunal: F. Brennan; D. Staffa; R. Lamas, presiding. Sentence of November 21st: "It is not established that the marriage is null." CCXXX. N. N. - NULLITY OF MARRIAGE due to the impotence of the man, and a dispensation granted. Rotational Tribunal: P. Mattioli, presiding; E. Bonet; J. M. Pinna. Sentence of November 21st: "It is not established that the marriage is null, but counsel must be given to the Most Holy Father concerning the dispensation." CCXXXI. ROMANA - NULLITY OF MARRIAGE due to total simulation; due to the exclusion of the goods of the sacrament and of offspring, and a dispensation granted. Rotational Tribunal: A. Jullien, Dean; A. Wynen; J. M. Pinna, presiding. Sentence of November 22nd: "It is not established that the marriage is null, nor is counsel to be given to the Most Holy Father concerning the dispensation." CCXXXII. PARISIEN - NULLITY OF MARRIAGE due to coercion or fear. Rotational Tribunal: D. Staffa, presiding; J. Pasquazi; P. Felici. Sentence of November 23rd: "It is not established that the marriage is null." CCXXXIII. PINEROLIEN or TAURINEN - NULLITY OF MARRIAGE due to coercion or fear; due to the exclusion of the good of the sacrament. Rotational Tribunal: R. Lamas; A. Sabattani, presiding; C. Lefebvre. With gratuitous assistance of counsel. Sentence of November 23rd: "It is established that the marriage is null, therefore the sentence of the Rotational Tribunal of June 1st, 1955, must be overturned." CCXXXIV. ALBANEN, IN AMERICA - NULLITY OF MARRIAGE due to lack of form. Rotational Tribunal: G. Heard, presiding; A. Canestri; C. Lefebvre. Sentence of November 24th: "It is established that the marriage is null." CCXXXV. ROMANA - NULLITY OF MARRIAGE due to the exclusion of the good of offspring. Rotational Tribunal: G. Doheny, presiding; P. Mattioli; E. Bonet. Sentence of November 26th: "It is not established that the marriage is null." CCXXXVI. FLORENTINA - NULLITY OF MARRIAGE due to coercion or fear. Rotational Tribunal: P. Felici, presiding; B. Filipiak; G. Doheny. With gratuitous assistance of counsel. Sentence of November 27th: "It is established that the marriage is null."

[*Latin ed. p. 687*]

Sacra Romana Rota 687 OCXXXVII. AUGUSTANA, or TAURINEN. – NULLITY OF MARRIAGE due to coercion or fear. Panel of Judges: J. Pasquazi, presiding; P. Felici; B. Filipiak. With gratuitous assistance of counsel. Judgment of November 27th: "It is not established that there is a nullity." OCXXXVIII. N. N. – NULLITY OF MARRIAGE due to the husband's impotence, and concerning a dispensation granted. Panel of

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Judges: F. Brennan, presiding; D. Staffa; J. Pasquazi. With gratuitous assistance of counsel. Judgment of November 29th: "It is not established that there is a nullity, nor is it advisable to offer counsel to the Most Holy [Father] concerning a dispensation." OCXXXIX. NOVARIEN, or TAURINEN. – NULLITY OF MARRIAGE due to the excluded good of procreation. Panel of Judges: E. Bonet, presiding; J. M. Pinna; O. Lefebvre. With gratuitous assistance of counsel. Judgment of November 29th: "It is not established that there is a nullity." OCXL. BERYTEN, of the MARONITE rite – CONCERNING SEPARATION and ALIMONY. Panel of Judges: D. Staffa; E. Bonet; J. M. Pinna, presiding. Question: "How much, by title of alimony, is owed by the Reverend O. A. to the Lady O. S.?" Judgment of November 30th: "The Reverend O. A. is to pay to O. S. an alimony pension of 800 Lebanese pounds, from April 5th, 1951, deducting the sums already received by the woman, by title of alimony, after the judgment of the first instance." OCXLI. LEMOVICEN. – NULLITY OF MARRIAGE due to simulated consent. Panel of Judges: G. Doheny, presiding; P. Mattioli; E. Bonet. Judgment of December 3rd: "It is established that there is a nullity." CCXLII. NICEN. – NULLITY OF MARRIAGE due to coercion or fear; due to the excluded good of good faith and procreation. Panel of Judges: G. Doheny, presiding; P. Mattioli; E. Bonet. Judgment of December 3rd: "It is not established that there is a nullity." CCXLIII. AMBIANEN. – NULLITY OF MARRIAGE due to the excluded good of procreation. Panel of Judges: P. Felici, presiding; B. Filipiak; G. Doheny. With gratuitous assistance of counsel. Judgment of December 4th: "It is not established that there is a nullity." CCXLIV. FLORENTINA. – NULLITY OF MARRIAGE due to the excluded good of the sacrament. Panel of Judges: D. Staffa, presiding; J. Pasquazi; P. Felici. Judgment of December 7th: "It is established that there is a nullity, the marriage being forbidden to the man unless he swears before the Ordinary of the place that he has given consent according to the sacred canons." CCXLV. PARISIEN. – NULLITY OF MARRIAGE due to the excluded good of procreation, and concerning a dispensation granted. Panel of Judges: P. Mattioli, presiding; E. Bonet; J. M. Pinna. Judgment of December 10th: "It is not established that there is a nullity, but it is advisable to offer counsel to the Most Holy [Father] concerning a dispensation."

[*Latin ed. p. 688*]

Acta Apostolicae Sedis - Commentarium Officiale 688 OCXLVI. PHILADELPHIE. Concerning the nullity of a marriage due to lack of consent. Rotal Tribunal: G. Doheny, presiding; P. Mattioli; E. Bonet. With gratuitous defense. Sentence of December 10th: "It is established that there is nullity, the marriage being forbidden to the man." CCXLVII. MEDIOLANEN. Concerning the nullity of a marriage due to coercion or fear. Rotal Tribunal: J. M. Pinna, presiding; R. Lamas; H. Ewers. Sentence of December 13th:

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"It is established that there is nullity." CCXLVIII. PORTLANDEN, in OREGON. Concerning the nullity of a marriage due to the woman's lack of affection. Rotal Tribunal: F. Brennan, presiding; D. Staffa; J. Pasquazi. Sentence of December 13th: "It is established that there is nullity, the marriage being forbidden to the woman, unless she swears before the Ordinary of the place that she will fulfill the consent according to the sacred canons." CCXLIX. CATACEN, or RHEGINEN. Concerning the nullity of a marriage due to coercion or fear. Rotal Tribunal: D. Staffa, presiding; J. Pasquazi; P. Felici. With gratuitous defense. Sentence of December 14th: "It is not established that there is nullity." CCL. N. N. Concerning the nullity of a marriage due to the man's impotence, and concerning a dispensation granted. Rotal Tribunal: G. Heard, presiding; A. Canestri; C. Lefebvre. Sentence of December 15th: "It is not established that there is nullity, but counsel must be given to the Most Holy [Father] concerning the dispensation." CCLI. CALARITANA. Concerning the nullity of a marriage due to lack of consent; due to lack of the use of reason and due discretion. Rotal Tribunal: E. Bonet, presiding; R. Lamas; A. Sabattani. Sentence of December 17th: "It is not established that there is nullity." CCLII. CHICAGIEN. Concerning the nullity of a marriage due to the excluded good of the sacrament. Rotal Tribunal: G. Doheny, presiding; P. Mattioli; E. Bonet. Sentence of December 17th: "It is established that there is nullity, the marriage being forbidden to the woman, unless she swears before the Ordinary of the place that she will fulfill the consent according to the sacred canons." CCLIII. CARTHAGINEN. Concerning the nullity of a marriage due to coercion or fear. Rotal Tribunal: P. Felici, presiding; B. Filipiak; G. Doheny. With gratuitous defense. Sentence of December 18th: "It is established that there is nullity, therefore the sentence of the Rotal Tribunal of June 13, 1956, is to be confirmed." CCLIV. MARTINICEN. Concerning the nullity of a marriage due to the excluded good of the sacrament. Rotal Tribunal: P. Felici, presiding; B. Filipiak; G. Doheny. Sentence of December 18th: "It is not established that there is nullity." CCLV. ROMANA. Concerning the nullity of a marriage due to coercion or fear. Rotal Tribunal: R. Lamas, presiding; A. Sabattani; C. Lefebvre. Sentence of December 19th: "It is established that there is nullity, therefore the sentence of the Rotal Tribunal of January 26, 1956, is to be confirmed."

[*Latin ed. p. 689*]

Sacra Romana Rota, OOLVI. JANUARIUS. DECRETA DE DISPENSATIONIBUS ET NULLITATIBUS MATRIMONII.

689. Ob exclusum bonum prolis et RATO. Turnus Botalis: A. Jullien, Decanus; A. Wynen; P. Mattioli, Ponens. Sententia diei 19 Decembris: « Non constare de nullitate; ideo confirmandam esse sententiam Rotalem diei 9 Februarii 1950, sed consilium praestandum esse Sanctissimo pro dispensa-

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tione, vetito matrimonio viro, nisi iuraverit coram Ordinario loci consensum ad normam ss. Canonum praestandum ».

CCLVII. N. N. - NULLITATIS MATRIMONII ob impotentiam viri; ob ignorantiam naturae matrimonii. Turnus Botalis: A. Jullien, Decanus; P. Mattioli, Ponens; H. Ewers. Cum gratuito patrocinio. Sententia diei 19 Decembris: « Non constare de nullitate ».

CCLVIII. CHICAGIEN. - NULLITATIS MATRIMONII ob defectum formae. Turnus Botalis: D. Staffa; J. Pasquazi; A. Sabattani, Ponens. Cum gratuito patrocinio. Sententia diei 21 Decembris: « Non constare de nullitate ».

CCIX. ROMANA. - NULLITATIS MATRIMONII ob vim vel metum; ob exclusum bonum prolis. Turnus Botalis: B. Filipiak, Ponens; G. Doheny; P. Mattioli. Cum gratuito patrocinio. Sententia diei 21 Decembris: « Non constare de nullitate; ideo confirmandam esse sententiam Rotalem diei 17 Maii 1954 ».

CCLX. N. N. - NULLITATIS MATRIMONII ob impotentiam viri et DECRETA DE DISPENSATIONIBUS. Turnus Botalis: J. M. Pinna, Ponens; A. Sabattani; C. Lefebvre. Cum gratuito patrocinio. Sententia diei 22 Decembris: « Non constare de nullitate, neque consilium praestandum esse Santissimo pro dispensatione ».

CCLXI. SOUTHWARCEN. - NULLITATIS MATRIMONII ob exclusum bonum prolis. Turnus Botalis: F. Brennan, Ponens; D. Staffa; J. Pasquazi. Cum gratuito patrocinio. Sententia diei 22 Decembris: « Non constare de nullitate ».

[*Latin ed. p. 690*]

Acts of the Apostolic See - Commentary, Official 690 II. Summons by edict concerning the NULLITY of MARRIAGE (BRADY-LIMBACH). Since the actual place of residence of the Lady Doris Limbach, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Piazza della Cancelleria) on October 31, 1957, at 12 o'clock, to resolve the doubt mentioned below, or to subscribe to it, and to set a date for the hearing concerning the determination of the cause before the Rota. Should the decision of the Rota of January 22, 1953, be confirmed or overturned in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Doris Limbach, must, insofar as possible, ensure that she is informed of this edictal summons.

William T. Heard, Prefect.

From the Chancery of the Tribunal of the Sacred Roman Rota, July 17, 1957.

C. Pezzicara, Notary.

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It is unknown the place of the current residence of Mrs. Doris Limbach, defendant in this cause; therefore, we summon her to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Rota of Rome (Rome, Palazzo della Cancelleria) on October 31, 1957, at 12 o'clock, to agree upon or subscribe to the doubt mentioned below, and to set the date for the hearing concerning the determination of the cause before the Rota. Should the decision of the Rota of January 22, 1953, be confirmed or overturned in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Doris Limbach, must, insofar as possible, inform her of this present summons.

[*Latin ed. p. 691*]

Diarium Romanae Curiae 691

DIARIUM ROMANAE CURIAE

SEGRETERIA DI STATO

ONORIFICENZE

Cum litteris ex Secretaria de Statu, Sanctissimus Pater Pius XII, felix regnans, dignatus est conferre:

La Gran Croce dell'Ordine Piano:

5 Maii » » 12 Maii » 1957.

Ad S. E. Dominum Pineau Christianum, Ministrum Negotiorum Externorum Republicae Franciae.

Ad S. E. Dominum de Margerie Rolandum, Legatum Franciae apud Sanctam Sedem.

Ad S. E. Dominum Luns Iosephum, Ministrum Negotiorum Externorum Hollandiae.

La Commenda cum Placca dell'Ordine Piano:

5 Maii » » » » 1957.

Ad Dominum Bauchard Carolum (Franciam).

Ad Dominum Laloy Iohannem (Franciam).

Ad Dominum Friol Henricum (Franciam).

La Placca dell'Ordine Piano:

1 Maii 1957.

Ad Dominum Visconte Tiberghien Eugenium (Monacum).

La Gran Croce dell'Ordine Sancti Gregorii Magni, classe civilis:

1 Maii » 5 » 11 » Iunii 1957.

Ad S. E. Dominum Noghés Paulum, Secretarium de Statu, Directorem

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Gabineti S. A. S. Principem Ranierium III, Principem Monaci.

Ad Dominum Bordeneuve Iacobum (Franciam).

Ad Dominum de la Chauvinière Eduardum (Franciam).

Ad S. E. Dominum Sainte-Marie Soruco Osvaldum, Ministrum Negotiorum Externorum Chilii.

La Commenda cum Placca dell'Ordine Sancti Gregorii Magni, classe civilis:

11 Augusti » » 5 Maii 1956.

Ad Dominum Chevrier Lionellum, ex archidioecesi Ottavae.

Ad Dominum Connolly Iohannem Iosephum, eadem archidioecesi.

Ad Dominum Vincentium Gastonium, eadem archidioecesi.

1957.

Ad Dominum de Baecque Franciscum (Franciam).

[*Latin ed. p. 692*]

Acta Apostolicae Sedis - Commentarium 692 5 7 11 Officialis, mensis Maii, anno Domini 1957.

Ad Dominum Brouillet Renato (Franciam).

Ad Dominum Pigott Giuseppe Michele, ex dioecesi Hamilton.

Mensis Julii.

Ad Dominum Peruzzo Vincenzo (Romam).

Commendatio cum Placa Ordinis Sancti Gregorii Magni, classis militaris: 11 Ianuarii 5 Aprilis 1957.

Ad Dominum War land Ernesto, ex dioecesi Bruges.

Mensis Maii.

Ad Colonnellum Severae Renato (Monacum).

Ad Generalem Cressaty Gaël (Franciam).

Placa Ordinis Sancti Gregorii Magni, classis civilis: 29 Martii.

14 Maii.

8 Iunii 1957.

Ad Dominum Devine Enrico F., ex dioecesi Sacramento.

Ad Dominum Brisebois Massimo, ex dioecesi Valleyfield.

Ad Dominum Papasogli-Pizzotti Giorgio, ex dioecesi San Miniato.

Ad Dominum Schettini Franco, ex archidioecesi Bari.

Commendatio Ordinis Sancti Gregorii Magni, classis civilis: Anno 1956.

Ad Dominum Leblanc Giovanni Battista ex eadem dioecesi.

Ad Dominum Oliver Trottier Luigi, ex eadem dioecesi.

Ad Dominum Carty Arturo, ex dioecesi London.

4 Iulii.

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Ad Dominum Payette Enrico Giuseppe, ex eadem dioecesi.

Ad Dominum Rousseau Arturo, ex dioecesi Trois-Rivières.

18.

Ad Dominum Kloss Rodolfo, ex archidioecesi Viennae.

7 Augusti.

Ad Dominum Vigor-ito Felice, ex dioecesi Piracicaba.

30.

Ad Dominum Estellita Lins Augusto Emilio, ex dioecesi Vitoria.

Ad Dominum Pagani Giuseppe, ex eadem dioecesi.

Ad Dominum Guerard Giovanni M., ex archidioecesi Québec.

25 Septembris.

Ad Dominum Swarowski Alfredo, ex administratione apostolica Innsbruck-Feldkirch.

23 Octobris.

6 Novembris.

Ad Dominum Charette Paolo, ex dioecesi Valleyfield.

Ad Dominum Me Manus Bernardo, ex dioecesi Salford.

21.

Ad Dominum Bensdorp Luigi Francesco Maria, ex dioecesi Haarlem.

6 Decembris.

29 Ianuarii 1957.

Ad Dominum De Almeida Amazonas Gioacchino Ignazio, ex archidioecesi Olinda et Recite.

Ad Dominum Della Rocca De Candal Giovanni, ex dioecesi Tarquinia.

25 Februarii.

4 Martii.

Ad Dominum Murphy Alberto Andrea, ex archidioecesi Omaha.

Ad Dominum Gualandi Francesco, ex archidioecesi Bologna.

11.

14.

Ad Dominum Salmón Enrico, ex dioecesi Langres.

Ad Dominum Kramreiter Roberto, ex archidioecesi Viennae.

Ad Dominum Palacardo Vincenzo, ex dioecesi Cefalù.

28.

Ad Dominum Charron Fernando, ex dioecesi Angers.

29.

Ad Dominum Le Pot Enrico, ex eadem dioecesi.

1 Aprilis.

Ad Dominum Garse Pietro, ex dioecesi Clermont.

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23 Aprilis.

[*Latin ed. p. 693*]

Diarium Romanae Curiae, April 4, 1816. May 1, 3, 5, 7, 14, 17, 25, 27. June 7, 12, 15, 19, 21, 26. July 11, 1957.

To the Reverend Mr. Giscard d'Estaing Edmond, of the Archdiocese of Paris.

To the Reverend Mr. Grolier Marcello Leonzio Robert, of the same Archdiocese.

To the Reverend Mr. Krieger Frederick, of the Archdiocese of Vienne.

To the Reverend Mr. Le Mevel George, of the Diocese of Nantes.

To the Reverend Mr. Cornet Emilio (Monaco).

To the Reverend Mr. Ousset Francis (Monaco).

To the Reverend Mr. Rangoni-Machiavelli Publicola Santacroce Gerard, of the Diocese of Osimo.

To the Reverend Mr. Chambrillon Sergio (France).

To the Reverend Mr. de Boulloche George (France).

To the Reverend Mr. Roumagnac Charles (France).

To the Reverend Mr. Stablo Renato (France).

To the Reverend Mr. Krug Henry Charles, of the Diocese of Hamilton.

To the Reverend Mr. Lang Louis L., of the same Diocese.

To the Reverend Mr. Trepanier John O., of the same Diocese.

To the Reverend Mr. Whitney John Leon, of the same Diocese.

To the Reverend Mr. Wintermeyer Alfred Charles, of the same Diocese.

To the Reverend Mr. Perrot John, of the Archdiocese of Malines.

To the Reverend Mr. Verbruggen Charles, of the same Archdiocese.

To the Reverend Mr. Colleoni Anthony, of the Archdiocese of Milan.

To the Reverend Mr. Cossali Caesar, of the same Archdiocese.

To the Reverend Mr. Lissoni Peter, of the same Archdiocese.

To the Reverend Mr. Cattelani Anthony (Rome).

To the Reverend Mr. Escribano Garcia Victoria, of the Archdiocese of Granada.

To the Reverend Mr. Mellerio Bernard, of the Archdiocese of Paris.

To the Reverend Mr. Ceresa John, of the Diocese of Novara.

To the Reverend Mr. Passarelli Faustus (Rome).

To the Reverend Mr. Zulian John, of the Patriarchate of Venice.

To the Reverend Mr. Ascolani Philip, of the Diocese of Ripatransone.

To the Reverend Mr. Garofoli Armando (Rome).

To the Reverend Mr. Prandelli John (Rome).

To the Reverend Mr. Ferrari Ferdinand, of the Diocese of Pavia.

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To the Reverend Mr. Aguilar Alvarado Franklin (Costa Rica).

The Order of Saint Gregory the Great, military class: July 5, 1957.

To Colonel Dor Renato (France).

The Order of Saint Gregory the Great, civil class: March 24, 28; June 4; July 6, 1955.

To Mr. Birchall Thomas, of the Diocese of Salisbury.

1956.

To Mr. Banning Cornelius (Netherlands).

To Mr. Colautti Anthony, of the Diocese of London.

To Mr. Dewan Michael, of the same Diocese.

To Mr. Graat Siebert, of the same Diocese.

To Mr. Hare John, of the same Diocese.

[*Latin ed. p. 694*]

Acta Apostolicae Sedis - Commentarium Officiale 694 1956. To the Reverend Mr. Keeley, Riccardo Guglielmo, of the same diocese. To the Reverend Mr. O'Connor, Lorenzo, of the same diocese. To the Reverend Mr. Poisson, Paolo, of the same diocese. To the Reverend Mr. Labrecque, Giuseppe, of the Archdiocese of Sherbrooke. To the Reverend Mr. Bevers, Massimiliano, of the Diocese of Rotterdam. August 6th. To the Reverend Mr. Oharlebois, Corrado, of the Archdiocese of Ottawa. August 11th. To the Reverend Mr. Labbé, Arturo, of the same Archdiocese. To the Reverend Mr. Lafranee, Carlo Emilio, of the same Archdiocese. To the Reverend Mr. Me Nicoli, Paolo, of the same Archdiocese. To the Reverend Mr. Strickland, Filippo, of the same Archdiocese. To the Reverend Mr. De Haas, Giovanni Giacomo, of the Diocese of 's-Hertogenbosch. To the Reverend Mr. Engelbertink, Bernardo Alberto Antonio, of the Archdiocese of Utrecht. To the Reverend Mr. Mutsaerts, Giovanni Franc. G. M., of the Diocese of 's-Hertogenbosch. September 5th. To the Reverend Mr. Monnikendam, Mario, of the Diocese of Rotterdam. September 7th. To the Reverend Mr. Chartrand, Adelardo, of the Archdiocese of Ottawa. September 10th. To the Reverend Mr. Me Intyre, Bernardo Gabriele, of the same Archdiocese. To the Reverend Mr. Bastiaansen, Cornelio Ludovico, of the Diocese of Breda. To the Reverend Mr. Ledune, Enrico Luigi Eugenio, of the same Diocese. To the Reverend Mr. Lempers, Enrico Ant. M., of the Diocese of Haarlem. To the Reverend Mr. Pothier, Giovanni, of the Archdiocese of Cape Town. October 3rd. To the Reverend Mr. Windsor, Enrico, of the Archdiocese of Brisbane. October 6th. To the Reverend Mr. De Rooy, Luigi Walter M., of the Diocese of 's-Hertogenbosch. To the Reverend Mr. Mizée, Guglielmo Giovanni, of the Diocese of Rotterdam. To the Reverend Mr. Schoffelmeer, Ernesto, of the Diocese of Groninga. October 19th. To the Reverend Mr. Roriz, Germano, of the Diocese of Goiás. October 30th. To the Reverend Mr. Ferreira, Ataúlfo, of the same diocese. To the Reverend

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Mr. Rozendaal, Giovanni Teodoro Leonardo, of the Archdiocese of Utrecht. November 7th. To the Reverend Mr. Schebesta, Carlo, of the Archdiocese of Vienne. To the Reverend Mr. Bloem, Teodoro Felice, of the Diocese of Rotterdam. November 9th. To the Reverend Mr. Hoogeweegen, Riccardo Enrico Maria, of the same diocese. January 3rd, 1957. To the Reverend Mr. Brennan, Patrizio, of the Archdiocese of Hartford. To the Reverend Mr. Cooney, Giuseppe, of the same Archdiocese. To the Reverend Mr. Cunningham, Giuseppe, of the same Archdiocese. To the Reverend Mr. Danaher, Cornelio, of the same Archdiocese. To the Reverend Mr. Falsey, Guglielmo, of the same Archdiocese. To the Reverend Mr. Greco, Giovanni, of the same Archdiocese. July 4th.

[*Latin ed. p. 695*]

From the Roman Curial Diary, 695, January 3, 1957.
To Mr. Healey Francis, of the same Archdiocese.
To Mr. Hogan Francis, of the same Archdiocese.
To Mr. Mangan William, of the same Archdiocese.
To Mr. Molloy Thomas, of the same Archdiocese.
To Mr. Paolella Philip, of the same Archdiocese.
To Mr. Petricone Fiore, of the same Archdiocese.
To Mr. Shea Michael, of the same Archdiocese.
To Mr. Sullivan Howard, of the same Archdiocese.
To Mr. Szymanski John E., of the same Archdiocese.
To Mr. Trottier Albert E., of the same Archdiocese.
To Mr. Reignard Peter, of the Diocese of Dijon.
To Mr. Lonati Natale, of the same Diocese.
To Mr. Racine Henry, of the Archdiocese of Marseille.
To Mr. Ooad Arthur L., of the Archdiocese of Omaha.
To Mr. Froelich William, of the same Archdiocese.
To Mr. Howard Maurice O., of the same Archdiocese.
To Mr. Monen Daniel I., of the same Archdiocese.
To Mr. Oison Reynold I., of the same Archdiocese.
To Mr. Rashid Aurice I., of the same Archdiocese.
To Mr. Toussaint Robert, of the Archdiocese of Paris.
To Mr. Dondlinger Martin, of the Diocese of Wichita.
To Mr. Funke Henry A., of the same Diocese.
To Mr. Riveron Alexander, of the Archdiocese of Paris.
To Mr. Ganot John, of the Diocese of Angers.
To Mr. Farrell Leo G., of the Diocese of Sacramento.
To Mr. Fuller George, of the same Diocese.

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To Mr. Kassis Francis, of the same Diocese.
To Mr. Slakey Roger Louis, of the same Diocese.
To Mr. Linglin Maurice, of the Diocese of Arras.
April 4.
To Mr. Blondaz-Gerard Charles, of the Archdiocese of Paris.
To Mr. Codechèvre Peter, of the same Archdiocese.
To Mr. Le Roy Herve, of the same Archdiocese.
To Mr. Vanlaer Gabriel, of the same Archdiocese.
To Mr. Busch William, of the Diocese of Corpus Christi.
To Mr. Martineau Paul, of the same Diocese.
To Mr. Meaney Daniel, of the same Diocese.
To Mr. Petru Francis A., of the same Diocese.
To Mr. Solitto Anthony G., of the same Diocese.
To Mr. Stuth Henry Peter, of the same Diocese.
To Mr. Merey Mario, of the Diocese of Troyes.
To Mr. Tremblot De La Croix Richard, of the same Diocese.
To Mr. Brugère Alan (France).
May 5.
To Mr. Lang Louis, of the Diocese of Hamilton.
May 7.
To Mr. Mancini Nicholas, of the same Diocese.
To Mr. Paleczny Michael, of the same Diocese.
To Mr. Sullivan James Augustine, of the same Diocese.

[*Latin ed. p. 696*]

Acta Apostolicae Sedis - Commentarium, Officiale 696 5 » 29 12 19 » » » » » » June 1957. To the Reverend Mr. Sullivan Gordon Giuseppe, of the same diocese. To the Reverend Mr. Zuber Giuseppe, of the same diocese. To the Reverend Mr. Van Mierloo Giovanni, of the Archdiocese of Malines. To the Reverend Mr. Dalla Fiore Giovanni, of the Archdiocese of Milan. To Mr. Ravagnan Carlo, of the Diocese of Padua. To the Reverend Mr. Manca Antonio, of the Archdiocese of Salerno. To the Reverend Mr. Pastore Angelo, of the same Archdiocese. To the Reverend Mr. Lucchini Pietro, of the Archdiocese of Bologna. To the Reverend Mr. Barberi Domenico (Rome). The Knighthood of the Order of Saint Gregory the Great, military class: November 17, 1956. To Colonel Guglielmo Van Lanschot, of the Diocese of 's-Hertogenbosch. June 29, 1957. To Captain Casali Massimiliano (Rome). The Grand Cross of the Order of Saint Sylvester: May 1st. July 11th. 1957. To Mr. Solamito Cesare, Counselor to His Serene Highness Prince Rainier III, Sovereign of Monaco. To Mr. Longchambon Enrico (France). To Mr. Merveilleux du Vignaux Carlo (France). To General Ganeval Giovanni

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(France). To Mr. Nossent Carlo Giovanni, of the Archdiocese of Milan. To Mr. Corsanego Camillo (Rome). To Mr. Dogliotti Achille Mario, of the Archdiocese of Turin. The Commander's Cross with Plaque of the Order of Saint Sylvester: September 1, 1956. To Mr. Musger Antonio, of the Archdiocese of Vienna. May 5, 1957. To Mr. Reynal Giorgio (France). To Mr. Dufour Renato (France). May 7th. To Mr. Van Hammee Ernesto, of the Archdiocese of Malines. July 1st. To Mr. Saraceni Gioacchino (Rome). The Plaque of the Order of Saint Sylvester: May 5, 1957. To Mr. Albayez Giorgio (France). June 17th. To Mr. Silvestrini Fernando (Rome). June 28th. To Mr. Rigagli Giuseppe, of the Diocese of Prato. The Commanderate of the Order of Saint Sylvester: August 30, 1956. To Mr. Neves Mario Battista, of the Archdiocese of Olinda and Recife. September 29th. To Mr. Artmann Leopoldo, of the Archdiocese of Vienna. To Mr. Bech Francesco, of the same Archdiocese. October 23rd. To Mr. Pospisil Francesco, of the same Archdiocese. October 30th. To Mr. De Sousa Giorgio Felice, of the Diocese of Goiás.

[*Latin ed. p. 697*]

Diarium Romanae Curiae 697, October 30, 1956. To Mr. Anthony Felice Ourado, of the same diocese. To Mr. Paul Mislivecek, of the Archdiocese of Vienne. November 7, 1956 – March 7, 1957. To Mr. Adriano Marabini, of the Archdiocese of Bologna. To Mr. David Minelli, of the same Archdiocese. November 11, 1956. To Mr. Otto Benedikt, of the Archdiocese of Vienne. April 2, 1957. To Mr. Wolfgang Pinardi, of the Archdiocese of Milan. April 3, 1957. To Mr. William Braguglia (Rome). April 5, 1957. To Mr. Giulio Gioja, of the Diocese of Treviso. April 5, 1957. To Mr. Gustavo Weigel, of the Archdiocese of Vienne. April 5, 1957. To Mr. Francesco Deriu, of the Archdiocese of Sassari. April 11, 1957. To Mr. Napoleon Fellini, of the Archdiocese of Turin. April 11, 1957. To Mr. Raphael Poggiali, of the Archdiocese of Florence. April 13, 1957. To Mr. Louis Bergamini, of the Archdiocese of Modena. To Mr. Edmondo Natoni, of the Archdiocese of Perugia. April 13, 1957. To Mr. Pierino Campanini, of the Diocese of Reggio Emilia. April 16, 1957. To Mr. Mario Zamboni, of the same diocese. April 16, 1957. To Mr. Felice Celoro, of the Diocese of Castellammare di Stabia. April 18, 1957. To Mr. Maurizio Begard (France). May 5, 1957. To Mr. Edgar Jacob Bauer, of the Diocese of Hamilton. May 7, 1957. To Mr. Edward P. Carney, of the same diocese. May 7, 1957. To Mr. Emilio Dubois, of the same diocese. May 7, 1957. To Mr. Cyril Henderson, of the same diocese. May 7, 1957. To Mr. John O'Grady, of the same diocese. May 7, 1957. To Mr. Joseph Venderveeren, of the Archdiocese of Malines. May 7, 1957. To Mr. Emilio Osculati, of the Archdiocese of Milan. May 12, 1957. To Mr. Gino Bonezzi, of the Diocese of Como. May 12, 1957. To Mr. Attilio Caramel, of the same diocese. May 12, 1957. To Mr. Pierangelo De-Ferraris, of the same diocese. May 12, 1957. To Mr. Lino Gelpi, of the same diocese. May 12, 1957. To Mr. Louis Reina, of the same diocese. May 12, 1957. To Mr. Gennaro Luciano, of

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the Archdiocese of Naples. May 12, 1957. To Mr. Michele De Capua, of the Diocese of Ascoli Satriano. May 17, 1957. To Mr. Giovanni Spezzato, of the Diocese of Cerignola. To Mr. Louis Fortini, of the Archdiocese of Fermo. May 17, 1957. To Mr. Louis Buratti (Rome). May 17, 1957. To Mr. Mario Feroce (Rome). May 17, 1957. To Mr. Michele La Pietra (Rome). May 17, 1957. To Mr. Mario Trebbi (Rome). May 17, 1957. To Mr. Orazio Tuzzi, of the Diocese of San Miniato. May 29, 1957. To Mr. Nestore Conti, of the Diocese of Isernia. To Mr. Eliodoro Pirrone, of the same diocese. May 29, 1957. To Mr. Giovanni Calvetti, of the Archdiocese of Milan. To Mr. Hugo Gnisci, of the Archdiocese of Salerno. May 29, 1957. To Mr. Giorgio Pappacoda, of the same Archdiocese. To Mr. Stefano Santoro, of the same Archdiocese. May 29, 1957. To Mr. Francesco Paolo Fischetti, of the Archdiocese of Brindisi. June 3, 1957. To Mr. Emilio Tenca, of the Archdiocese of Milan.

[*Latin ed. p. 698*]

Acta Apostolicae Sedis - Official Commentary 1957. To the Reverend Mr. Carlo Sacchetti, of the diocese of Viterbo. To the Reverend Mr. Giovanni Minuti, of the diocese of Pavia. To the Reverend Mr. Ignazio Trinchieri (Rome). To the Reverend Mr. Giacomo Pagliari (Rome).

The Knighthood of the Order of Saint Sylvester: 1956. To Mr. Luigi Iglesias Luna, of the archdiocese of Lima. To Mr. Giorgio Bakos, of the diocese of London. To Mr. Edoardo Filippo Dignan, of the same diocese. To Mr. Giovanni V. Givins, of the same diocese. To Mr. Euclide Vittorio Joinville, of the same diocese. To Mr. Edoardo I. Loughlin, of the same diocese. To Mr. Cristiano Paquette, of the same diocese. To Mr. Roberto S. C. Williams, of the same diocese. To Mr. Oliviero Bekedam, of the diocese of Rotterdam. To Mr. Giovanni Hendriks, of the diocese of 's-Hertogenbosch. To Mr. Leonardo Giovanni Hillen, of the diocese of Haarlem. To Mr. Arnoldo De Graaff, of the same diocese. To Mr. Massimiliano Ger. Ant. Jürgens, of the archdiocese of Utrecht. To Mr. Enrico Pietro Gius. Kwinten, of the diocese of 's-Hertogenbosch. To Mr. Giuseppe Lamote, of the apostolic vicariate of Léopoldville. To Mr. Giovanni Maassen, of the diocese of Ruremonda. To Mr. Giacomo Uberto W. Teodoro Korsten, of the diocese of Groninga. To Mr. Cornelio Martino Giovanni Zweens, of the same diocese. To Mr. Rinaldo Amarante, of the diocese of Guaxupé. To Mr. Mario Mourâo, of the same diocese. To Mr. Pietro Lorenzo Enrico Peutz, of the diocese of Rotterdam. To Mr. Cristoforo De Oliveira, of the diocese of Goiás. To Mr. Benedetto Battista De Toledo, of the same diocese. To Mr. Leopoldo Janele, of the archdiocese of Vienna. To Mr. Leopoldo Kaupeny, of the same archdiocese. To Mr. Adriano Cholette, of the diocese of Valleyfield. To Mr. Clifford Foley, of the same diocese. To Mr. Maurizio Lapointe, of the same diocese. To Mr. Enrico Leduc, of the same diocese. To Mr. Giov. C. Lefebvre, of the same diocese. To Mr. Cornelio Guglielmo Pullens, of the diocese of

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's-Hertogenbosch.

[*Latin ed. p. 699*]

Diarium Romanae Curiae 699, November 12, 1956. To Mr. Francesco Edoardo Koopmans, of the diocese of Rotterdam.

December 6: To Mr. Werner Bernardo Helmich, of the archdiocese of Utrecht.

December 18: To Mr. Lorenzo H. I. Wächters, of the diocese of Groninga.

January 29, 1957: To Mr. Albert Aoun, of the archdiocese of Caracas.

To Mr. Cristiano Cardellini, of the same archdiocese.

February 4: To Mr. Luca Ferrante, of the diocese of Novara.

To Mr. Nino Brustia, of the same diocese.

February 8: To Mr. Francesco De Marinis, of the diocese of Sulmona.

February 19: To Mr. Rodolfo Francioni, of the archdiocese of Florence.

To Mr. Bernardo Giuseppe Zantman, of the diocese of Groninga.

To Mr. Renato Oudin, of the archdiocese of Rennes.

To Mr. Gabriele Legrand, of the same archdiocese.

February 25: To Mr. Gerardo Giovanni Bartman, of the diocese of Haarlem.

February 27: To Mr. Mario Carzino, of the diocese of Casale Monferrato.

To Mr. Giuseppe Salvadè, of the same diocese.

March 2: To Mr. Aurelio Curci (Rome).

To Mr. Roberto Giannini (Rome).

To Mr. Concetto Maieli (Rome).

March 4: To Mr. Ernesto Pallacio-Morin, of the diocese of Valleyfield.

March 7: To Mr. Achille Ciserani, of the diocese of Lodi.

To Mr. Vittorio Invernizzi, of the same diocese.

March 8: To Mr. Giorgio André, of the archdiocese of Malines.

To Mr. Francesco D'Hauwers, of the same archdiocese.

March 11: To Mr. Beniamino Simoni, of the archdiocese of Bologna.

March 22: To Mr. Francesco Bruno, of the "nullius" abbey of the Most Holy Trinity of Cava dei Tirreni.

March 23: To Mr. Giuseppe Delleani, of the diocese of Biel.

To Mr. Giuseppe Carvalho Da Silva, of the diocese of Campanha.

March 28: To Mr. Andrea Astri, of the diocese of Brzesc.

To Mr. Quintino Sacco, of the same diocese.

March 29: To Mr. Pietro Garberini, of the diocese of Tivoli.

To Mr. Cesare Tornei, of the same diocese.

To Mr. Pietro Ramondini, of the archdiocese of Turin.

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April 1: To Mr. Alberto Bellagamba, of the diocese of Iesi.

April 2: To Mr. Giuseppe Hinterdorf, of the diocese of St. Ippolito.

April 4: To Mr. Francesco Paolo D'Alessio, of the diocese of Castellammare di Stabia.

April 5: To Mr. Otto Horst, of the archdiocese of Vienne.

April 11: To Mr. Merlin Pietro Goebel, of the diocese of Corpus Christi.

To Mr. Antonio Guzman, of the same diocese.

[*Latin ed. p. 700*]

Acta Apostolicae Sedis - Official Commentary 700, 1957. To the Reverend Mr. Horkin, Patrick, of the same diocese. To the Reverend Mr. Oldmixon, Edward, of the same diocese. To the Reverend Mr. Solis, Joseph, of the same diocese. To the Reverend Mr. West, Daniel Wells, of the same diocese. To the Reverend Mr. Whitworth, John Wallace, of the same diocese. To the Reverend Mr. Loveriti, Guy, of the diocese of Novara. To the Reverend Mr. Pasca, Dominic, of the archdiocese of Sassari. To the Reverend Mr. Costa, Mario, of the diocese of Alessandria. To the Reverend Mr. Downes, William P., of the diocese of Hamilton. To the Reverend Mr. Craven, Augustine, of the same diocese. To the Reverend Mr. Me Elderry, John Harris, of the same diocese. April 11th. May 7th. June 4th. June 14th. June 16th. June 29th. July 17th. July 29th. August... To the Reverend Mr. Nowak, Walter Felix, of the same diocese. To the Reverend Mr. O'Toole, George William, of the same diocese. To the Reverend Mr. Taylor, John I., of the same diocese. To the Reverend Mr. Wintermeyer, John J., of the same diocese. To the Reverend Mr. Tagliabue, Pierino, of the archdiocese of Milan. To the Reverend Mr. Cardinale, Michael, of the diocese of Cerignola. To the Reverend Mr. Conti, Augustus (Rome). To the Reverend Mr. Gabrielli, Anthony (Rome). To the Reverend Mr. Innocente, Livio (Rome). To the Reverend Mr. Magionesi, Dante (Rome). To the Reverend Mr. Limonciello, Joseph, of the archdiocese of Salerno. To the Reverend Mr. Maffei, Francis, of the same archdiocese. To the Reverend Mr. Prejet, Alfred, of the archdiocese of Paris. To the Reverend Mr. Paciotti, Joseph (Rome). To the Reverend Mr. Palm, James Joseph Mario, of the apostolic vicariate of Curaçao. To the Reverend Mr. Dominicis, Alfred, of the suburbicarian diocese of Frascati. To the Reverend Mr. Damiano, Lipani (Rome). To the Reverend Mr. Rettani, James, of the diocese of Tortona. To the Reverend Mr. Angeloni, Alcide, of the diocese of Apuania. To the Reverend Mr. Del Nero, Albert, of the same diocese. To the Reverend Mr. Chiappuella, Bruno, of the same diocese. To the Reverend Mr. Terreni, Aldo, of the same diocese. To the Reverend Mr. Giorgi, Hugo, of the same diocese. To the Reverend Mr. Eombai, Charles, of the diocese of Grosseto. To the Reverend Mr. Alberti, Dante, of the diocese of Novara.

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To the Reverend Mr. Biaggini, Joseph, of the diocese of Tortona.

[*Latin ed. p. 701*]

Year and Volume XXXIX, September 25, 1957 (Series II, Volume XXIV) - No. 12

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

APOSTOLIC CONSTITUTIONS

I. VILLARICENSIS - SS. CONCEPTIONIS IN PARAGUAY (SS. INCARNATIONIS ET PARANENSIS SUPERIORIS)

A NEW PRELATURE IS ESTABLISHED, SEPARATED FROM THE DIOCESES OF VILLARICENSIS AND SS. CONCEPTIONIS, IN PARAGUAY, NAMELY THE PRELATURE OF SS. INCARNATIONIS ET PARANENSIS SUPERIORIS ((OF NO ECCLESIASTICAL PROVINCE)).

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE EVERLASTING REMEMBRANCE:

While the enemies of the divine name, with their insane and misguided efforts, constantly plot to draw men away from the straight path of virtue, We, to whom has been entrusted the immense burden of guiding the Christian family, diligently strive to ensure that our children may have a safer path each day, and that the Holy Church, which stands immutable for eternity, may continue to cherish, nourish, and protect them with ever greater love.

Therefore, when the venerable Brother Aloysius Punzólo, Archbishop with the title of Sebaste, and Apostolic Nuncio in the Republic of Paraguay, requested from this Roman See that, for the benefit of those who dwell in the extensive dioceses of Villaricensis and SS. Conceptionis in Paraguay, a new territorial prelature ((of no ecclesiastical province)) be established there, We considered it fitting to grant this request.

After carefully considering the matter; after hearing the opinions of the venerable Brother Bishops of those dioceses, namely Augustine Rodríguez and Aemilius Sosa Gaona; and after obtaining the consent of those who

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have some right in this matter, We decree the following, by Our authority:

[*Latin ed. p. 702*]

702 Acta Apostolicae Sedis - Official Commentary: We separate from the aforementioned diocese an entire territory, which includes the civil region commonly known as "Departamento de Itapúa," in which there are the parishes commonly called Encarnación, Capitán Meza, Carmen del Paraná, Coronel Bogado, General Artigas, General Delgado, Hohenau, Jesús y Trinidad, San Cosme, San and San Pedro del Paraná, and Cambyreta; and from the civil region commonly known as "Departamento de Alto Paraná," we separate that portion which includes the parishes: D. Martínez de Irala, Ñacunday, and Cardona; and from the Church of the Conception, we separate another portion of the same region of Alto Paraná, which includes the parishes: Hernandarias, Puerto Adela, Itakyry, and Presidente Franco; therefore, from these territories, we establish a new prelature, to be called "nullius" of the Most Holy Incarnation and Upper Paraná. It shall, indeed, have the same boundaries as both the region of Itapúa and the region of Alto Paraná, which are currently together enclosed and defined. We decree that the seat of the prelature and the residence of the Ordinary shall be established in the city commonly known as Encarnación, and that the existing church there, dedicated to the Blessed Virgin Mary of the Incarnation, shall be elevated to the dignity of the cathedral of the sacred prelature, with all the rights and privileges pertaining to all buildings of this rank. We also adorn the Prelate with honors and distinctions, or, if necessary, we bind him with duties and obligations, according to the law and custom to which all other "nullius" Prelates throughout the world are subject and bound. We likewise decree that the new prelature shall be a suffragan of the metropolitan See of the Most Holy Assumption, to which the Prelate shall be subject. Since the students of the seminaries are the joyful hope of each Church, and are like gems of future fertility, it is Our will that the same Prelate, in accordance with the law and according to the regulations for seminaries and universities transmitted by the Holy Council, shall, as soon as possible, take care to establish at least an elementary seminary, to receive those boys whom the Holy Spirit has called to the priesthood; and when they have grown older, and are about to begin their studies in philosophy and theology, the best of them shall be selected, and sent to Rome, to be educated in the Pontifical Institute for Latin American Youth. The financial resources of the prelature, which it receives, shall consist of the revenues of the curia, or of offerings made by the faithful, or of endowments given by civil authorities, or finally, of a portion of the assets which, divided according to Canon 1500 of the Code of Canon Law, shall be allocated to the new prelature in proportion to the assets of the dioceses of Villarrica and the Conception. As for the clergy, we decree that, as soon as the erection of this prelature has been

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brought to effect, those clerics who legitimately reside within its territory, as described in these letters, shall be considered to be properly assigned to it. Finally, we decree that all that which pertains to...

[*Latin ed. p. 703*]

The acts [or proceedings] of the Pontifical Council for Latin America, concerning its governance, administration, and other matters, are entirely governed by the norms of Canon Law; likewise, all documents and proceedings pertaining in any way to this Church must be promptly sent from the diocesan curias, from which they originate, to the Council, and diligently preserved in its archives. We command that this be carried out by the venerable Brother Aloysius Punzólo, whom we have mentioned, or by whoever, at the time when these matters must be carried out, presides over the Apostolic Nunciature in Paraguay; and to the one who undertakes this task, we grant not only all the powers necessary to delegate to any man, if it should be required, provided that he is constituted in ecclesiastical authority; but also we impose the duty of drafting the documents concerning the division of regions and of preparing faithful copies thereof, to be sent promptly to the Sacred Consistorial Council. We intend that these documents be effective now and in the future; so that those who are bound by them will observe what has been decreed therein with religious devotion, and thus obtain its full effect. The effectiveness of these documents will not be hindered by any prescriptions of any kind, since by these very documents we abolish all such prescriptions. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which are also signed by a public notary, shall have the same full validity as if they were presented. Let everyone know that if anyone disregards or in any way rejects Our decrees in general, he will incur the penalties established by law for those who do not obey the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twenty-first day of the month of January, in the year of Our Lord one thousand nine hundred and fifty-seven, in the twelfth year of Our pontificate.

CELSUS Card. COSTANTINI

*** Fr. ADEODATUS I.**

Card. PIAZZA
S. R. E.
Cancellarius
8. Congr. Consistorialis

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a Secretis
Hamletus Tondini
Apostolicam Cancellariam Regens
Franciscus Hannibal Ferretti,
Proton. Apost.
Bernardus De Felicis,
Proton. Apost.

[*Latin ed. p. 704*]

704 Acta Apostolicae Sedis - Official Commentary II.

KVANGIUENSIS: The Apostolic Prefecture of Kvangju is elevated to the rank of Vicariate.

VICARIATE APOSTOLIC, WITH THE SAME NAME AND BOUNDARIES.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY:

"Nothing is more pleasing, nothing brings us greater joy, who, by the will of God, have the supreme charge over the entire Church, than to see the Catholic faith progressing steadily throughout the world, and to see it, with maternal care, constantly adding new children to Christ and to the kingdom of His blessedness, like that smallest of seeds, the mustard seed, which grows so much and spreads out such branches, that it may shelter under it the birds of the air. The cause of our joy at this moment is the excellent progress of the Apostolic Prefecture of Kvangju, in Korea, which, through the diligent efforts of the members of the Society of St. Columban, working in the missions among the Sinenses, has produced such abundant fruits of virtue, that it seemed fitting to our venerable Brothers, the Cardinals of the Sacred Congregation for the Propagation of the Faith, to raise it to a higher rank. Therefore, while fully approving of what the aforementioned Sacred Congregation for the Propagation of the Faith, having heard the venerable Father Thomas Quinlan, Bishop in title of Furnitano Maior and Regent of the Apostolic Delegation in Korea, and having considered the uses and faculties which we have specifically granted to him, has decided to do, and with the consent of those who have a right to be consulted in this matter, we, by our supreme authority, decree the following:

We raise the Apostolic Prefecture of Kvangju to the rank and dignity of an Apostolic Vicariate, retaining the same name and boundaries which it now has; and we grant this Vicariate all the rights and privileges pertaining to other Vicariates, according to law and custom.

Furthermore, we adorn the Apostolic Vicar, whether he be the first or his legitimate successors, not only with the same honors, but also with the

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duties and obligations which properly arise from their dignity and office.

With regard to the pastoral care of this Vicariate, we wish that it continue to be entrusted and commended to those devoted sons of ours, the members of the Congregation of St. Columban, who have so abundantly labored there up to this day; and we commend them likewise from the bottom of our hearts."

[*Latin ed. p. 705*]

We exhort that, with double zeal and diligence, nothing be omitted which may contribute to the salvation of souls, and to the serene triumphs of the Holy Church. Finally, We decree that the venerable Father Thomas Quinlan shall execute these Our mandates, as We have said, and therefore We grant to him all powers to carry out these matters, which he may delegate to any man who is constituted in ecclesiastical dignity; and after these matters have been completed, he shall also bear the responsibility for writing a document detailing the results, and for sending faithful examples thereof to the Most Holy Council for the Propagation of the Faith as soon as possible. If, at the time these matters are being carried out, another governs the Apostolic Delegation in Corea, he shall have the same rights and responsibilities. We will and order that these Letters be effective now and in the future; so that those things which have been decreed through them may be religiously observed by those to whom they pertain, and thus obtain their force. No prescription of any kind shall be able to oppose the validity of these Letters, since through these Letters We annul all prescriptions. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or written by hand, which bear the seal of a man constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were these very Letters, if they are presented. Let everyone know that if anyone disregards or in any way rejects Our decrees in general, he will incur the penalties prescribed by law, which are imposed upon those who do not obey the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twenty-first day of the month of January, in the year of Our Lord one thousand nine hundred and fifty-seven, in the twelfth year of Our Pontificate.

CELSUS
Card.
COSTANTINI PETRUS Card.

FUMASONI BIONDI

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8. R. B.
Cancellarius
8. Congr. de Propaganda Fide
Praefectus
Hamletus Tondini
Apostolic Cancellariam Regens
Bernardus De Felicis,
Proton. Apost.
Albertus Serafini,
Proton. Apost.
Loco $ß Plumbi
In Ap. Cane, tab., vol. LXXXXV, n. 2.

[*Latin ed. p. 706*]

706 Acta Apostolicae Sedis - Official Commentary III

DAKARENSIS - ZIGUINCHORENSIS (KAOLACKENSIS)

Certain territories detached from the Archdiocese of Dakar and the Diocese of Ziguinchor are incorporated into a new Apostolic Prefecture, to be called (KAOLACKENSIS).

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter,

Moved by the firm hope of liberty, We establish the sacred boundaries, in which, with greater care, men may be instructed in the Catholic truth, whenever it is permissible for Us, for We are certain that God, who grants perpetual growth to tender seeds, will favor new Churches with the dew of His grace, and will accomplish growth with almighty power.

Moved by this counsel, We hereby decree, with the approval of Our Venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, who, having used the special powers granted to them, have determined to establish a new Apostolic Prefecture in this region of Africa, for the better care of the faithful residing in the Archdiocese of Dakar and the Diocese of Ziguinchor.

Therefore, having heard the Venerable Brothers Marcello Lefebvre, Archbishop of Dakar and Apostolic Delegate in French Africa, and Prospero Dodds, Bishop of Ziguinchor; with the consent of those who have a right in this matter; and after due consideration, We, by Our supreme authority, decree the following:

We separate a portion of territory from the Archdiocese of Dakar, which includes the municipalities commonly called Kaolack, Foundiougne, Gossas, Nioro-du-Rip, and Kaffrine; and also the northern part of the region

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of Tambacounda, and the municipality of Goudury; and We also detach a portion of territory from the Diocese of Ziguinchor, which includes the southern part of the region of Tambacounda, and the region of Kedougou; all of which territories We incorporate into the form of a new Apostolic Prefecture, to be called Kaolackensis, and to be bounded by the same limits as the towns and places which We have described.

To this Prefecture, We grant all the rights and privileges which, by law and custom, belong to all Churches of this rank; and We adorn the Apostolic Prefect not only with the honors due to him, but also We bind him with the duties and obligations proper to his dignity and office.

We also decree that the care of the sacred Prefecture of Kaolackensis and its inhabitants shall be entrusted to our beloved sons.

[*Latin ed. p. 707*]

707 The Acts of Pope Pius XII are to be transmitted from the Sodalitas a Sacratissimo Corde Iesu, but with Our approval and that of the Roman See; and while We entrust them with this weighty task, We earnestly exhort them to omit nothing that may contribute to the expansion of the Kingdom of Christ among the people entrusted to them. Furthermore, the execution of these Our orders will be overseen by the venerable Brother Marcellus Lefebvre, whom We have mentioned, or by that one who, at the time these matters are carried out, presides over the Apostolic Delegation in French Africa; and to whomever undertakes this task, We grant all the powers necessary for this purpose, and We authorize any person, provided he is constituted in ecclesiastical dignity, to delegate to him, and We impose upon him the duty of properly preparing the documents concerning the division of the regions, and of transmitting faithful copies thereof to the Sacred Congregation for the Propagation of the Faith as soon as possible. We will and desire that these Letters be effective now and in the future, so that those to whom they pertain may religiously observe what has been decreed therein, and thus obtain their full effect. No prescriptions of any kind whatsoever shall be able to contravene the effectiveness of these Letters, since through these Letters We annul all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely void and of no effect. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Let all know that whoever shall despise or in any way disregard Our decrees in general shall incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twenty-first day of the month of January, in the year of Our Lord nineteen hundred and fifty-seven, in the

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twelfth year of Our Pontificate.

CELSUS Card. COSTANTINI

8. R. E.

Cancellarius

PETRUS Card. FÜMASONI BIONDI

8. Congr. de Propaganda Fide Praefectus

Hamletus Tondini

Apostolic Chancery

Regens

Alfonsus Carinci,

Archiep. tit. Seleuc,

Decanus

Proton. Apost.

Caesar Federici,

Proton. Apost.

Loco SB Plumbi

In Ap. Cane, tab., vol. LXXXXV, n. 7.

[*Latin ed. p. 708*]

708 Acta Apostolicae Sedis - Official Commentary IV. TAIKUENSIS (BUSAN). From the Apostolic Vicariate of Taiku, in Southern Korea, certain territories are separated, and a new vicariate is established, to be called (BUSAN). PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter. Since establishing new ecclesiastical divisions greatly contributes to the expansion of the Kingdom of Christ, therefore We, to whom the entire flock of Christ has been entrusted, with great diligence approve the plans of the Sacred Congregation for the Propagation of the Faith, which previously, with Our authority, determined that a new apostolic vicariate should be founded in the southern region of Korea, for the sake of attending to the needs of the faithful. After hearing the opinion of the venerable Brother Thomas Quinlan, Bishop in the title of Furnos Maior and Governing the Apostolic Delegation in Korea, and after considering the matter as it ought to be, and supplementing the consent of those who have some right in this matter, by Our supreme and apostolic authority We establish and decree the following. We separate the province, which they call Kyeng-Sang-Do, from the apostolic vicariate of Taiku, and we reduce it to the form of a new vicariate, to be called Pusanensis, which We entrust to the indigenous clergy of that region, with the hope that those who have hitherto sought the glory of God with sincere piety and wisdom, will also in the future undertake all labors for the salvation of souls. We

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grant to this new vicariate all the rights, honors, and privileges that are usually granted to such vicariates; and to the Vicar, in addition to these, We impose the duties and obligations that are proper to his dignity, and those that legally belong to equal-ranking prelates. Furthermore, the venerable Brother Thomas Quinlan will undertake to carry out what We have decreed, or he who, at the time of execution, presides over the Apostolic Delegation. Whoever completes the task will have all the powers necessary or useful for that purpose, which he may delegate to any man, provided he is distinguished by ecclesiastical dignity. The aforementioned matters are thus completed.

[*Latin ed. p. 709*]

The Acts of Pope Pius XII, 709, state that the venerable Brother will be ordered to draw up the documents, and that faithful copies will be sent promptly to the Holy Congregation for the Propagation of the Faith. We wish these Letters to be and to remain effective, so that those to whom they pertain may religiously observe what has been decreed therein, and thus may they obtain their full force. No prescriptions of any kind whatsoever shall be able to oppose the efficacy of these Letters, since through these same Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or written by hand, which bear the seal of a man constituted in ecclesiastical dignity and are signed by a public notary, shall be held to be entirely valid, just as if they were the original documents. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-first day of the month of January, in the year of Our Lord nineteen hundred and fifty-seven, in the twelveth year of Our Pontificate.

CELSUS, Cardinal.

COSTANTINI PETRUS, Cardinal.

FUMASONI BIONDI, Prefect of the Holy Congregation for the Propagation of the Faith.

HAMLETUS TONDINI, Regent of the Apostolic Chancery.

BERNARDUS DE FELICIS, Apostolic Protonotary.

ALBERTUS SERAFINI, Apostolic Protonotary.

In Ap. Cane, tab., rol. LXXXXIV, n. 97.

[*Latin ed. p. 710*]

710 Acta Apostolicae Sedis - Official Commentary. THE APOSTOLIC

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PREFECTURE OF UMTALI IS ELEVATED TO THE RANK OF A DIOCESE, RETAINING THE SAME NAME AND BOUNDARIES. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION OF THE FACT THAT CHRIST JESUS, THE HOLY SON OF GOD, PROVIDED AND FORETOLD THAT THE CHURCH FOUNDED BY HIM, ALTHOUGH SMALL IN ITS BEGINNINGS, WOULD EXTEND ITS BORDERS TO THE ENTIRE WORLD, AND WOULD EMBRACE ALL PEOPLES, A TRUTH WHICH WE KNOW AND SEE BEING FULFILLED EVERY DAY: for it is the growth of the Christian society that, in order to attend to the needs of the people, it is sometimes necessary to change ecclesiastical boundaries, and to raise them to a higher rank and greater dignity. A testimony to this is the Apostolic Prefecture of Umtali, which, through the labors, zeal, and virtues of its leaders, has made such progress that their request appears worthy of being granted, namely, that this Apostolic Prefecture be converted into a diocese by this Apostolic See. Since these things are so, after consulting with our Venerable Brothers, the Cardinals of the Most Holy Roman Church, Prefects of the Congregation for the Propagation of the Faith, and after hearing the opinion of the Venerable Brother Caelestinus Josephus Damianus, Archbishop with the title of Mocopitani in Epirus and Apostolic Delegate in Africa, and after carefully considering the matter, and with the consent of those who had a right to be consulted in this matter, by Our supreme and apostolic authority We decree and order the following: We elevate the Apostolic Prefecture of Umtali to the rank of a diocese, retaining the same name and the same boundaries which it has had up to now. The city of Umtali, known in the common tongue as Umtali, will be the seat of this Church, in which the Bishop will have his seat and his residence, and the episcopal chair, the symbol of authority, will be placed in the church of that city, which We wish to be considered as a cathedral. We make this new diocese a suffragan of the metropolitan See of Salisbury; and We also decree that its Ordinary shall be subject to the Metropolitan Archbishop.

[*Latin ed. p. 711*]

Acta Pii PP. XII 711, concerning the city. Furthermore, all honors, rights, and privileges pertaining to such Churches are granted to the Umtaliensi See; and the Bishop, in addition to his proper rights, will also have obligations. The episcopal table, which they call the "mensa episcopalis," will not only receive the goods pertaining to the apostolic prefecture, but also the offerings made by the faithful, the revenues of the Curia, and the funds customarily sent by the Sacred Congregation for the Propagation of the Faith. We further decree that the Umtaliensi Prelate shall send those boys who aspire to the priesthood to the Salisbury Seminary, which has been established for the entire region. A college of canons shall be established;

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and if this cannot be done immediately, we permit that diocesan consultants be chosen, who shall assist the Ordinary, either by counsel or by their work. The governance and administration of the diocese, the election of the capitular vicar in the event of a vacancy, as well as the rights of the clergy and the people, and their obligations, shall be regulated by Canon Law. Moreover, we consider that the new Church should be entrusted to chosen sons from the Order of the Most Blessed Virgin Mary of Mount Carmel, who, having deserved well of the prefecture to this day, will, we hope, spare no effort, with their labor, industry, and diligence, to cultivate this diocese and to foster Christian virtues in the people. These things which we have ordered in these Letters, the venerable Brother Caelestinus Iosephus Damiano, whom we have appointed, shall carry out, and we grant him all powers to carry out the matter, and if he deems it advisable, he may delegate these powers to others, provided they are distinguished by ecclesiastical dignity. After he has carried out this business, he will order that documents be drawn up, and he will take care that true copies of these documents be sent to the Sacred Congregation for the Propagation of the Faith. If, however, at the time of execution, another person presides over this Apostolic Delegation, he shall carry out our mandates and perform all matters. We intend these Letters to be effective now and in the future; so that those to whom these things pertain shall observe them religiously, and thus obtain their full effect. Nothing, of any kind, contrary to the efficacy of these Letters shall be able to take effect, since by these Letters we derogate from all such things. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We order that such action be declared entirely void and of no effect. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which are signed by a public notary, shall have the same full force and effect as if they were shown.

[*Latin ed. p. 712*]

Acts of the Apostolic See 712 - Official Commentary thereof. Let those who, in any way, either despise or reject Our decrees, know that they will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the fifteenth day of the month of February, in the year of Our Lord nineteen hundred and fifty-seven, in the twenty-ninth year of Our Pontificate.

CELSUS
Card.
COSTANTINI
PETRUS

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Card.
FUMASONI
BIONDI
S. R. E.
Chancellor
of the Sacred Congregation for the Propagation of the Faith
Prefect
Hamletus
Tondini
Regent
of the Apostolic Chancery
Bernardus
De Felicis,
Protonotary Apostolic
Albertus
Serafini,
Protonotary Apostolic
In the Apostolic Chancery, volume LXXXV, new series, number VI.

IBAGUÉ (ESPINAL)

TO THE DIOCESE OF IBAGUÉ, CERTAIN TERRITORIES ARE DETACHED, WHEREBY A NEW DIOCESE IS ESTABLISHED, NAMED (ESPINAL).

PIUS,
BISHOP,

SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE.

Since We hold supreme authority over all the faithful, and We lead them, in their name, to the shores of eternal peace, We have no greater concern than to ensure that, through a suitable arrangement of the Churches, the Christian people are given the opportunity to diligently foster their religion, and to conform every aspect of their lives to the principles of the Christian doctrine.

Therefore, when the venerable Brother Paulus Bertoli, Archbishop with the title of Nicomedia, and Apostolic Nuncio in the Republic of Colombia, requested from this Apostolic See, for these reasons, that, after a portion was taken from the extensive Diocese of Ibagué, a new diocese be estab-

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lished there, and when We deemed this to be opportune, after having heard the venerable Brother Arturus Duque Villegas, Bishop of Ibagué, and after carefully considering the matter, and supplementing the consent of those who have some authority in this matter, We, by Our supreme and apostolic authority, decree the following:

[*Latin ed. p. 713*]

We decree and ordain the following. From the territory of the Ibaguensis diocese, we separate that part which comprises the following twenty-three parishes: Espinal, Alpujarra, Ataco, Carmen de Apicala, Coyaima, Cunday, Chaparral, Chicoral, Dolores, Flandes, Guamo, Icononzo, Melgar, Natagaiina, Ortega, Prado, Purificación, Rioblanco, San Antonio, San Luis, Saldaña, Suárez, Villarica; these lands we constitute into a new diocese, to be called the Espinalensis diocese, which shall be bounded as follows: to the north, by the boundary between the Ibaguensis and Girardotensis dioceses; to the east, by the boundaries of the Girardotensis and Garzonensis dioceses; to the south, by the same boundary with the Garzonensis diocese and the Apostolic Prefecture of Tierradentro; and finally, to the west, by the Archdiocese of Popayán and the Diocese of Cali. The seat of the new Church and the Episcopal residence shall be established in the town commonly called Espinal; and we deem it fitting that the cathedral be located in the temple there, dedicated to the Blessed Virgin Mary, Queen of the Most Holy Rosary, which we elevate to the rank and dignity of a cathedral. We decree that the Church which we have founded shall be a suffragan of the Bogota metropolitan see, and the Archbishop, the Most Reverend Bishop of Espinal, shall be subject to him. Furthermore, we consider that all the rights, honors, and privileges which belong to dioceses shall pertain to this Church; and we impose the same duties and obligations upon the prelates to whom its administration shall be entrusted. The Bishop of Espinalensis shall see to it that a College of Canons be established in his diocese, according to the norms which we shall lay down in other letters under seal. In the meantime, so that the Prelate may not lack counsel in matters of importance, diocesan consultants shall be appointed, who shall be available to the Bishop. However, they shall cease from their duties with the establishment of the College of Canons. The Episcopal table, that is, the goods which shall accrue to the new See as a result of the division of assets, according to Canon 1500 of the Code of Canon Law; or the money which the people shall spontaneously give; or the revenues of the Episcopal curia; or finally, a stipend to be received from the public authority, shall be established. It is our will that at least an elementary seminary be established in the newly founded diocese, to receive boys who have been called to the priesthood; and when these boys are to devote themselves to philosophy and sacred theology, they shall attend the seminary in Ibagué. And those of them who are found to be the most capable shall be sent to Rome, to study

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in the Pontifical Seminary for Latin America. As for the governance and administration of the diocese, all that which the sacred canons prescribe regarding vicariates, the election of a bishop when the See is vacant, and other matters of this kind, shall be observed. Concerning the clergy, we decree that, with the founding of the diocese through the execution of these letters, the priests of that Church shall be—

[*Latin ed. p. 714*]

714 Acta Apostolicae Sedis - The official commentaries shall be sent to those residing within the territory where the benefit or office is held; other clerics, to those where they have a legitimate domicile. Furthermore, we command that all acts and documents pertaining in any way to the new diocese be sent as soon as possible to its episcopal curia, to be religiously preserved in the sacred archives. Finally, we decree that the venerable Brother Paul Bertoli, whom we remember, or whoever at the time when these matters must be carried out, presides over the Apostolic Nunciature in Columbia, shall execute these matters, employing all available authorities, which, if deemed necessary, may be delegated to any man who possesses the dignity of the priesthood. The same venerable Brother shall take care to draw up the documents pertaining to the matter, and shall send true copies to the Most Holy Congregation of Cardinals without delay. We will and desire that these letters be effective now and in the future; so that those who are concerned shall religiously observe what has been decreed by them, and thus obtain their full force. No prescriptions of any kind shall be able to oppose the effectiveness of these letters, since by these letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twelfth day of the month of March, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our pontificate.

CELSUS Card. COSTANTINI

Fr. ADEODATUS I. Card. PIAZZA

R. E. Cancellarius S. Congr. Consistorialis

a Secretis Hamletus Tondini

Apostolicam Cancellariam Regens

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Alfonsus Carinci, Archiep. tit. Seleuc, Decanus
Proton. Apost. Caesar Federici, Proton. Apost.
Loco Plumbi In Ap. Cane, tab., vol.LXXXXV, n. 38.

[*Latin ed. p. 715*]

Acta Pii PP. XII 715 VII MEDELLENSIS. ... (SONSONENSIS) Certain territories are detached from the Archdiocese of Medellin, and a new diocese is established, to be called (SONSONENSIS). PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this matter, considers it fitting to arrange the flocks of Christians and to define the boundaries of the Churches in such a way as we deem most suitable, either for the daily struggle against the enemy of truth, or for the reporting of triumphs over the same. In this matter, when the venerable Brother Paul Bertoli, Archbishop with the title of Nicomedia and Apostolic Nuncio in the Republic of Colombia, requested that the Archdiocese of Medellin be divided, so that the needs of that region might be better served; We, after careful consideration, and with the advice sought from the venerable Brother Joachim García Benitez, Archbishop of Medellin; with the consent of those who have some right in this matter, and considering the prayers presented, we deem these to be worthy of acceptance, and by our apostolic authority, we decree and order the following. From the territory of the Church of Medellin, we separate that part which contains the parishes, commonly called in the vernacular language: Abejorral, Alejandría, Aquitania, Argelia, Cocorná, Concepción, El Carmen de Viboral, El Jordán, El Peñol, El Retiro, El Santuario, Granada, Guarne, Guatapé, La Ceja, la Unión, Marinilla, Mesopotomia, Nariño, Puerto Triunfo, Puerto Nare, Pantanillo, Rionegro, San Carlos, San Luis, San Rafael, San Vicente, Sonsón, and San Francisco. We establish a new diocese on these lands, namely the Sonsón diocese, of which the city of Sonsón shall be the seat and the residence of the Bishop, with the sacred chair of the Most Reverend placed in the church of the Blessed Virgin Mary of the Most Holy Rosary of Chiquinquirá, which church, as is fitting, we elevate to the honor of cathedral churches. We make this newly established Church subject to and suffragan of the Medellin See, and we grant it all the rights, honors, and privileges that belong to it; to the Bishop, moreover, we grant also the duties and obligations that, according to canon law and the institution of the Holy Church, accompany the dignity of Bishops. Let the sacred rites be performed.

[*Latin ed. p. 716*]

716 Acta Apostolicae Sedis - Official Commentary. The Archbishop of Sonsón, in order to promote the glory of God and with the counsel of prudent men, establishes a College of Canons, according to the norms to be set forth in subsequent documents. In the meantime, however, he delegates diocesan advisors, who will, of course, relinquish their duties upon the

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establishment of the College of Canons. Furthermore, he shall establish a seminary, at least of the elementary level, as soon as possible, in accordance with the laws of civil law and the Sacred Congregation for Seminaries and Universities. When the young men have reached adolescence, they shall be sent to the larger seminary in Medellín, so that they may be properly instructed in philosophy and sacred theology; and those who are found to be the best shall be sent to Rome, to the Pontifical College of North American Clergy, where they will be educated in the same disciplines. The episcopal table, which is also called the revenues of the episcopal curia, shall be provided by either the revenues of the episcopal curia itself, or by the voluntary contributions of the Christians, or by a portion of the assets that will be allocated to the new diocese according to canon 1500 of the Code of Canon Law, or finally, by a salary to be paid by the civil authority. As for the administration, the administration of the Church of Sonsón, the election of a Capitular Vicar in the event of a vacancy, and the rights and obligations of the clergy and the people, all matters shall be governed entirely by the prescriptions of the Code. With regard to the clergy, we decree that priests shall be considered to belong to the diocese where they hold a benefice or office, while other clerics shall belong to the diocese where they have their legitimate domicile. Finally, we urge that all documents and records pertaining to the new diocese be promptly sent to its episcopal curia, and that they be preserved there with due diligence. Furthermore, these decrees shall be carried out by our venerable brother Paul Bertoli, or by whoever is in charge of the Apostolic Nunciature in Colombia at the time of execution, using the resources available for that purpose, which may also be delegated to a distinguished priest. Whoever completes this task shall cause the necessary documents to be drawn up, and shall promptly send copies of them to the Sacred Congregation for Bishops, with due diligence. We intend these documents to be effective now and in the future, so that all those to whom they pertain shall observe the decrees contained therein with religious care, and thus obtain their full effect. Nothing, of any kind, shall be able to impede the effectiveness of these documents, since by these documents we repeal all previous prescriptions. Therefore, if anyone, whether with knowledge or without, acts in contravention of what We have decreed, We declare such action to be entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents expressing Our will; rather, these documents, whether printed or handwritten, bearing the seal of an official, and signed by a public notary, shall have the same validity as if they were the original documents.

[*Latin ed. p. 717*]

Acta Pii PP. XII, 717, should be shown. Whoever, in any way, either disregards or condemns Our decrees throughout the world, let him know that

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he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twelfth day of the month of March, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our pontificate.

CELSUS, Cardinal.

COSTANTINI ©

Fr. ADEODATUS I.

Cardinal.

PIAZZA, 8.

R. E.
Cancellarius
8.
Congr.
Consistorialis
a Secretis
Hamletus Tondini, Apostolic Chancellor.
Alfonsus Carinci, Archbishop titular of Seleucia, Dean of the Prot. Apost.
Caesar Federici, Prot. Apost.
Loco © Plumbi
In Ap. Cane, tab., vol. LXXXXV, n. /,2.

APOSTOLIC LETTERS

TO

SAINT ALPHONSUS MARIA DE LIGORIO, BISHOP, CONFESSOR, AND ECCLESIASTICAL DOCTOR, CELESTIAL PATRON, TOGETHER WITH SAINT PRISCO, BISHOP, CHOSEN PATRON OF THE ENTIRE DIOCESE OF NUCERINA PAGANORUM.

PIUS PP. XII

For the perpetual memory of the matter.

The diocese of Nucerina Paganorum is commended, and indeed deserves to be, because it was, as it were, a theater of outstanding virtue, hidden doctrine, and constant apostolic work, by which Saint Alphonsus Maria de Ligorio, light of the Church, shone most brightly. For there, having spent a sufficient portion of his life, he brought the people back

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to the path of good; there he founded the Congregation of the Most Holy Redeemer; there he wrote books full of wondrous wisdom; and there he was honored with burial. Therefore, it is not surprising that the memory of so great a man is deeply fixed in the hearts of the Christian faithful in that diocese, and that the same Saint is greatly venerated in Heaven, both privately and publicly, especially through pious pilgrimages to the Basilica of the town of Paganorum.

ACTA, vol. XXIV, n. 12.

25-9-1957.

[*Latin ed. p. 718*]

718 Acta Apostolicae Sedis - Official Commentary, where it is customary to record such matters. Moved by this spirit of piety, the Venerable Brother Fortunatus Zoppas, Bishop of Nuceria Paganorum, also in the name of the religious, the administrators of public affairs, and the Christian faithful, requested that We declare Saint Alphonsus Mary, the Patron of his diocese, to be under Our benign protection. These requests, gladly received, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in every respect, declare Saint Alphonsus Mary of Ligorio, Bishop, Confessor, and Doctor of the Church, to be the heavenly Patron of the entire diocese of Nuceria Paganorum, equally with Saint Priscus, Bishop, granting him all the honors and liturgical privileges that rightfully belong to the principal Patrons of dioceses. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and henceforth fully support them; and that they shall be rightly judged and defined; and that they shall be declared null and void from this moment and forever, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given from the Palace of Gandulf, under the Fisherman's ring, on the thirtieth day of the month of August, in the year 1956, in the twelveth year of Our Pontificate. By special mandate of the Most Holy Cardinal, for the public affairs of the Church, Gildo Brugnola. From the Most Holy Father, a decree: Saint Bernard of Siena, the heavenly Patron, chosen from all of Italy, is proclaimed. PIUS PP. XII For the perpetual memory of this event. — Laudatory announcements and everything pertaining to the dissemination of news about people and things to the public, as is well known, have gained so much power that they are considered an art and a discipline, and those who practice them are gathered in colleges. This art is of great

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value in both directions:

[*Latin ed. p. 719*]

By decree of the Most Holy Father, Pope Pius XII, dated July 19, 1956, it is permissible, if exercised with a right mind, to offer good and wholesome things to the public; however, if, through perverted use, it offers invitations to evil, it can bring about considerable harm. Therefore, it seemed fitting to provide those who spread positive messages to the public with a special heavenly protection. Consequently, many of them decided to adopt Saint Bernard of Siena as their patron, who, inflamed with a remarkable zeal, spread the Catholic faith among the people, using such means as brief, impactful phrases that touched the hearts, images that signified divine truth, especially the indication of the Most Holy Name of Jesus, and finally, knowledge of what the multitude of people would understand. Therefore, in the name of those who work to spread positive messages through newspapers, commentaries, cinema, radio, billboards, and similar means, prayers were offered to Us, so that We might establish Saint Bernard as the heavenly patron of all Italians who work in these fields. These requests, presented by Our beloved son, James, Cardinal Lercaro, Archbishop of Bologna, supported by his recommendation, who desired that their work be directed towards the causes of religion and probity, were received with a willing heart. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, valid and effective forever, We establish, choose, and declare Saint Bernard of Siena as the heavenly patron of all those in Italy who spread positive messages to the public, whom they call "publicists" in the vernacular language, granting to him all the honors and liturgical privileges that rightly belong to the patrons of orders or groups. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, declaring these letters to be firm, valid, and effective, and to remain in force forever; to have and obtain their full and complete effect; and to be fully supported and observed by those to whom they apply, now and in the future; and to be rightly judged and defined as such; and to be null and void from now on, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Vatican, under the Fisherman's Ring, on the nineteenth day of the month of October, in the year 1956, in the twelfth year of Our pontificate. By special mandate of the Most Holy Father, to the Most Reverend Cardinal Gildo Brugnola, Prefect of the Congregation for Public Affairs of the Church, for Apostolic Briefs.

[*Latin ed. p. 720*]

720 Acta Apostolicae Sedis - Official Commentary III. POPE PIUS X,

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CELESTIAL PATRON, EQUALLY WITH SAINT LIBERALE, IS ESTABLISHED AS THE PATRON OF THE DIOCESE OF TREVISO. POPE PIUS XII. For the perpetual memory of the matter. — The poor and humble Pastor, the ornament of the Church, the glory of the Petrine See, Pope Pius X, to whom we have decreed celestial honors with the greatest joy, has so advanced in light that he is singularly loved and devoutly invoked by the entire Christian family. Moreover, the people of the region of Treviso, as is fitting, show a particular devotion to him, since he was born there and diligently and joyfully cultivated it with fruitful ministry, before being raised to higher degrees of honor. Therefore, it seems not inappropriate that this outstanding man should be called "popular," and that his virtues are confirmed by the people. Considering this, and receiving their sentiments and wishes, and signifying to us the desires of both the clergy and the entire association from the Action Catholica of the diocese, Anthony Mantiero, then Bishop of Treviso, who afterwards passed away, requested that we declare Pope Pius X as the Co-Patron of his diocese, together with Saint Liberale. To these requests, to which the Venerable Brother Giles Negrin, now Archbishop-Bishop of Treviso, added his support, We, wishing to show a special benevolence to the diocese in which our illustrious and holy Predecessor shone with light and merit, willingly decided to comply. For this reason, having also heard our beloved son Caietano, Cardinal Cicognani, Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation concerning the fullness of Our Apostolic power, by the force of these letters, We establish and declare, perpetually, Pope Pius X as the celestial Patron of the Diocese of Treviso, equally with Saint Liberale, with all the honors and liturgical privileges that belong to the principal Patrons of dioceses. Notwithstanding any contrary provisions. These things We decree, We establish, We ordain, and We declare that these present letters shall forever remain valid and effective; and shall have and obtain their full force and effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future.

[*Latin ed. p. 721*]

The Acts of Pope Pius XII, number 721, thus establishing that this is to be judged and defined correctly; and that, from this moment forward, it is to be rendered null and void, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the seal of the Fisherman, on the twenty-fifth day of the month of November, in the year 1956, in the twelfth year of Our Pontificate. By special mandate, the Most Holy Cardinal, Gildo Brugnola, entrusted with the public affairs of the Church, is endowed with Apostolic Briefs IV, TITLE, and PRIVILEGES, for the Basilica Minor, the Temple of Saint Francis of Assisi, located in Ferneres.

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PIUS PP. XII, for the perpetual memory of this matter. — The Temple of Ferrara, dedicated to the Divine Francis of Assisi, is considered to be a most noble and most holy work, and is counted among the great monuments of the Italian nation, due to its importance. In the same place, in the year 1332, a small chapel was begun in honor of the same Seraphic Franciscan Father, to which, shortly thereafter, an addition was made, spurred by the exceptional piety towards that eminent heavenly being and man of singular virtue. After the passage of a hundred years, the Temple was demolished, and towards the end of the fifteenth century, under the authority of the Este princes, it was rebuilt, according to the design of Biasio Rossetti, who was called by his peers "the most outstanding man and a singular architect," to bring it to that dignity and majesty which inspires admiration in all. In its structure, which has received a name from the renewed arts, this Church is second only to the largest temple in Ferrara. In addition to the elegantly and skillfully sculpted decorations, there are the monochrome works of Jerome of Carpi, depicting heavenly figures from the Order of the Brothers of Saint Francis, rendered in excellent colors, which add considerable beauty to the walls and chambers, as well as painted panels, namely, the work of illustrious artists. It is also important to note that this august house of God is also a repository of historical events.

[*Latin ed. p. 722*]

722 Acta Apostolicae Sedis - The official commentary is noteworthy, especially because there, the seventeen Doctors of the Council of Trent, which had been transferred from Basle to Ferrara by Our Predecessor, Pope Pius V, of blessed memory, held several sessions. Furthermore, the religious establishment of that city was accustomed to receiving visitors from afar; indeed, it is fitting to recall that Pope Clement VIII, also Our Predecessor, visited there in the year 1598 and performed sacred rites. But even among the common people, the Church, which belongs to the Order of the Friars Minor Conventual, is considered a place of devotion, where the faithful, frequently attending sacred services, abundantly draw from the fountains of heavenly life. Therefore, prayers were presented to Us by Our beloved son, the General Procurator of the aforementioned Order, so that We might bestow upon the Church, whose fame has spread far and wide, the title and status of a Minor Basilica. These requests, supported by the ample commendation of the Venerable Brother Natalis Mosconi, Archbishop of Ferrara, We have decided to fulfill with a willing heart. Therefore, after consultation with the Congregation for Sacred Rites, and with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby elevate the Church, dedicated to God in honor of Saint Francis of Assisi in Ferrara, to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to sacred buildings of that designation. Notwithstanding any contrary provisions. These things

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We decree, We establish, We ordain, and We declare that these present Letters shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment, everything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the sixteenth day of the month of January, in the year 1957, in the twelfth year of Our Pontificate. By the special mandate of the Most Holy Lord Cardinal Gildo Brugnola, Prefect of the Congregation for Affairs of the Church.

[*Latin ed. p. 723*]

Acta Pii PP. XII 723. The Cathedral Church of Durango is adorned with the title of Minor Basilica by Pope Pius XII, for the perpetual memory of the matter. The towering structure of the Temple of the Prince of Durango is considered a monument of Mexican religion and art in that region. It is frequently visited by a large Christian population, whose spiritual needs are properly attended to by the clergy devoted to the Church, and the structure, its ornamentation, its instruments, and its furnishings are all worthy of the dignity that befits the House of God, and indeed, the principal church in the archdiocese. But moreover, the Temple is a noble and significant landmark, commended not a little by its antiquity, especially if one considers that the region has been inhabited by Christian families for nearly four centuries. For the Church that is now seen is the third, although it was begun in the year 1695, since the first and second were destroyed, either by fire or by other causes. Therefore, it is not inappropriate to call this venerable Temple a certain testimony of the ardent and steadfast faith of the Mexican people, who have preserved it intact through the centuries, and have not wavered in it even in difficult circumstances. To increase the honor to this, our benefit, and to make it an effective invitation to promote religion, the Venerable Brother Joseph Mary Gonzalez and Valencia, Archbishop of Durango, on behalf of the Chapter of Canons of the Cathedral Church, which we have praised, requested that we elevate it to the rank of Minor Basilica. We, not only because of the reasons mentioned above, but also with the intention that the fiftieth anniversary, which will soon arrive, of the same Durango prelate's assumption of the priesthood, may be honored as a sign of our benevolence, are most willing to grant this request. Therefore, after consultation with the Congregation for Sacred Rites, and with full knowledge of our power and authority, by these Apostolic Letters, we elevate the Cathedral of Durango to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples bearing this title. Notwithstanding any contrary provisions. These things we decree, establish, and ordain, making these present Letters firm, valid,

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and efficacious.

[*Latin ed. p. 724*]

The Acts of the Apostolic See – Official Commentary 724, shall steadfastly exist and remain; and shall produce and obtain its full and complete effects; and shall, to those to whom it pertains, or may pertain, fully contribute now and forever; and thus it shall be rightly judged and defined; and shall be rendered null and void from this moment and forever, if anything whatsoever, concerning these matters, should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the eighth day of the month of February, in the year 1957, in the twelfth year of Our Pontificate. By special mandate of the Most Holy Cardinal, for the affairs of the Church, GILD PRUGNOLA, from Apostolic Briefs, to the title and dignity of BASILICA MINOR, the parish church of Saint Cross, located in the town commonly called "Torre del Greco," within the Archdiocese of Naples. PIUS PP. XII For the perpetual memory of this matter. — In the name of the Salutary Cross, the illustrious temple of the town, which, within the territory of the Archdiocese of Naples, is situated at the foot of Mount Vesuvius, "amid verdant shadows," and is commonly called "Torre del Greco," is not without considerable praise. This church was begun to be built at the beginning of the 16th century in that place where, formerly, a sacred dramatic representation of the discovery of the Cross was staged, and it was enriched with spiritual endowments by Leo X, Our Predecessor. The church which is now seen was built upon the foundations of a previous one, which was overthrown by a fiery torrent that flowed down from Mount Vesuvius in the year 1794. It is also worth remembering that this august house of God, by its size, its excellent worship, and the variety of its decorations, and its sacred furnishings of great value, deserves to be counted among the most distinguished temples. Above all, it is pleasing to Us that it is a dwelling place of religion, frequented by the people in large numbers: for the sacred rites which are performed there on fixed days are attended not only by the faithful of that town itself, but also by those of the surrounding area, and by the image of the Blessed Virgin Mary.

[*Latin ed. p. 725*]

Having learned of the merits of this place, which, by the authority of the Petrine Canon Regular College, is adorned with a golden diadem and is diligently maintained there, and considering that piety towards it never ceases, and also having learned of the notable relic of the Holy Cross, which is venerated in the same temple, and desiring to increase its dignity, the parish priest, who is presently its rector, humbly petitioned Us, so that We might grant this highly esteemed seat of religion the title of Minor Basilica. These requests, supported by the most excellent commendation

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of Our beloved son, Marcellus, Cardinal Priest of the Holy Roman Church, Archbishop of Naples, We have decided, with a willing heart, to fulfill. Therefore, after consultation with the Sacred Congregation of Rites, and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We hereby consecrate this church, dedicated to the honor of the Holy Cross, in the town commonly called "Torre del Greco," as a Minor Basilica, granting it all the rights and privileges that properly belong to temples of the same name. Notwithstanding any contrary provisions. We decree, We establish, We ordain that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now or in the future, shall fully support them; and that they shall be duly judged and defined; and that, from this moment, they shall be declared void and null, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-second day of the month of February, in the year 1857, in the twelfth year of Our pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal Gildo Brugnola, Prefect for Church Affairs, concerning Apostolic Briefs.

[*Latin ed. p. 726*]

Acts of the Apostolic See - Official Commentary 726. LETTER 1 TO Reverend Father Michael Browne, General of the Order of Friars Preachers of Strum, concerning the increase of Christian piety in the Most Holy Virgin through the Marian Rosary.

PIUS PP. XII. Beloved sons, greetings and the Apostolic Blessing.

We are pleased to learn, from the reports you have sent us with such devoted spirit, that the Dominican Order, which you so worthily lead, has diligently and laboriously striven during the past decade to ensure that the Marian Rosary be recited with ever-increasing devotion to the Most Holy Virgin by the Christian faithful, and that pious Sodalities, which derive their name from it, flourish and grow through your diligent and constant efforts. This is most pleasing to Us, since in this form of prayer, a readily accessible and easy method is evident for all Christians, even the simple and uneducated, by which they may nourish, foster, and excite their piety and their devotion to religion to the greatest extent. For the Marian Rosary is "a wondrous garland woven from angelic praises, interspersed with the Our Father, and joined with the office of meditation, a form of prayer most excellent... and especially fruitful for the attainment of eternal life." Therefore, besides the excellent prayers, which are like heavenly roses woven into a crown, it also offers an invitation to strengthen faith, a bulwark of religion, and examples of virtue through the mysteries presented for contemplation. It is therefore only fitting that the Most Holy Virgin and her Divine Son,

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to whom whatever praise, honor, and glory are given, surely also receive it in their own right, should be pleased. Furthermore, it must be firmly believed that these formulas of prayer, whether recited in sacred buildings, in domestic settings, or entirely privately, are of great, very great value in obtaining divine grace and in reforming the morals of Christians. In particular, as you know, the Roman Pontiffs, and especially our Predecessor, the most holy Leo XIII, have extolled this form of prayer with the highest praise and enriched it with salutary benefits; and We ourselves, through the Encyclical Letter which begins with the words "Diuturni temporis," dated September 5, 1898; A.L., vol. XVIII, pages 154-155.

[*Latin ed. p. 727*]

From the Acts of Pope Pius XII (from the records of older times), March 2: We have highly commended the Marian Rosary to all Christian orders, because we are confident, and we remain confident, that the most powerful Mother of God, invoked by the voices of so many sons, may obtain from God, with her maternal power, that both private and public morals may daily flourish more and more, and that the Catholic religion, free everywhere from unjust hindrances, may fulfill its divinely accepted mission, and thus exert its own salutary power not only in the hearts of individual citizens, but also in the very veins of the Republic; so that mutual duties and rights may be tempered and harmonized with equal order, from which may arise not strife, but concord, not hatred, but charity, not the ruin of new conflicts, but the increase of true prosperity. Therefore, continue, as you do, to promote the Marian Rosary and the various Sodalities that derive their name from it, diligently, carefully, and zealously: this is a particular emblem of your renowned Order, and not least, it is the duty of the same Order towards the Supreme Father of God, towards the Catholic Church and religion. We, in the meantime, with paternal joy, congratulate you on the truly accomplished deeds, and, adding our spirit to the cause of such endeavors, to be pursued with no less eagerness in the future, with the hope of heavenly graces and as a pledge of Our benevolence, We impart willingly to you, beloved son, and to all the members entrusted to your authority and care, especially to those who dedicate themselves to this work for you, Our Apostolic Blessing. Given in Rome, at St. Peter's, on the 11th day of July, in the year 1957, in the nineteenth year of Our Pontificate.

PIUS PP. XII

To His Excellency, Father Eugene, Cardinal Tissierant, Bishop of Ostia, Porto and Santa Rufina, having completed 50 years of priesthood.

PIUS PP. XII

Venerable Brother, greetings and Apostolic Blessing.

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— If the reason of charity, by which Our heart is attached to all those who are Christ's, demands with sweet authority that we readily share in their joys and sorrows, it is certainly fitting for Us to impart more readily and promptly to those with whom...

[*Latin ed. p. 728*]

Acts of the Apostolic See - Official Commentary. We communicate and share with you, and may our joyful sentiments increase with the daily burden of affairs, if these days prove favorable. Therefore, news has reached Us that you, Venerable Brother, are soon to complete the fiftieth year since the beginning of your priesthood; and We do not wish to let this opportunity pass without expressing to you, with open clarity, Our esteem for you and for Vico Equense, and We offer paternal wishes for your happiness, and for the increase and growth of your merits. It is indeed rare for men to achieve this, and it is due to your outstanding service that you have brought great honor to Lodi. You devote yourself with steadfast constancy and diligence to the firm study of doctrines, and you engage in conspicuous works in the activities of life. Your talent extends widely and profoundly in the field of ecclesiastical disciplines, bringing forth brilliant and insightful discoveries. Your prudence and industry have long been received with approval by the conclaves of the Vatican Library, and many honest missions entrusted to you have been testified to. At present, as Prefect of the Sacred Council for the Oriental Church, a very important part of the Roman Curia, you provide counsel with such moderation, that neither expert judgment in deciding cases nor vigilance and skill in conducting affairs are ever lacking. Nor are you lacking in the full solicitude of a good pastor. In the episcopal office, to which you dedicate your energies, you have, in a short space of time, striven for new and useful endeavors, not without boldness, so that the suburban church entrusted to you shines as an excellent example; and you prepare and foresee many things to be accomplished in the future. Therefore, congratulating you on the celebration of this auspicious event, we earnestly pray that the God who grants life and provides more abundant energies may long preserve you for the benefit and adornment of the Church, and may He increase the zeal for the defense of the faith in your generous heart. In order that such anniversaries may be more beneficial, We grant you the faculty to impart the Apostolic Blessing, with the plenary indulgence to be obtained according to the usual prescriptions, to the Christian faithful, in Our name and with Our authority, after the sacred pontifical rite has been performed. Finally, We have nothing more to do than to offer you, Venerable Brother, our heartfelt joy, which delights in being with you, and We bless you and all those entrusted to your care, and your endeavors and industry. Given at Rome, at St. Peter's, on the nineteenth day of the month of July, in the nineteenth year of Our pontificate.

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PIUS PP. XII.

[*Latin ed. p. 729*]

From the Acts of Pope Pius XII, 729, to the Most Reverend Father Charles Mary, Titular Archbishop of Santa Maria in Aquiro, of the Roman Rite, Cardinal de la Torre, Archbishop of Quito, whom We appoint as Legate to the First Plenary Council of the entire Episcopal District of Ecuador.

PIUS PP. XII, Beloved Son, health and the Apostolic Blessing.

We have learned with pleasure of the intention to hold the first Plenary Council of the entire Episcopal District of Ecuador in the near future, and We cannot but rejoice that all the sacred prelates of Ecuador have agreed with you on this important matter, with concord and diligence. You have indeed shown great zeal in addressing these matters, and in undertaking common deliberations on those things which seem most necessary for the present time and for the particular conditions of those places. And you will receive great praise for establishing or solemnly confirming salutary norms for your nation.

Indeed, when a congress of such importance and utility is being held, it is fitting that, as is provided in the Code of Canon Law, the Plenary Council, presided over by a Pontifical Legate, should first receive the blessing of the Holy See, and should receive a strong incentive to complete its work.

Therefore, Beloved Son, who adorns with Roman purple that noble seat in the capital of Ecuador, We hereby appoint and declare you Our Legate by these letters, so that, representing Our person, in Our name and with Our authority, you may preside over the Plenary Council solemnly celebrated by all the prelates of Ecuador in the city of Quito.

Furthermore, We freely grant you the faculty, on the appointed day, after the Sacred pontifical rite has been performed, in the presence of the faithful, to impart the Apostolic Blessing in Our name and with Our authority, offering to them a plenary indulgence, to be obtained according to the established conditions of the Church.

In the meantime, as a sign of the blessings and works of the heavenly powers, and as a testimony of Our special charity, We impart the Apostolic Blessing to you, Beloved Son, and to the other sacred prelates, and to all those who will participate in the Plenary Council.

Given at Rome, at Saint Peter's, on the twenty-eighth day of the month of July, in the nineteenth year of Our pontificate.

PIUS PP. XII.

[*Latin ed. p. 730*]

Acta Apostolicae Sedis 730 - Official Commentary

ADDRESS To those who attended the first Congress of Delegates from

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the dioceses of Italy for Migrants.

Welcoming you with paternal affection to Our presence, Delegates of Bishops in the diocesan committees for migration of Italy, convened in the City for your National Congress, We are pleased to express to you the deep trust that We place in your zeal for the benefit of migrants, all the more so because they are so close to Our heart, especially those who reside far from their homeland, and are therefore in greater need of the care of the Church. You know that the Holy See, and in particular the Sacred Congregation, with its Eminent and zealous Cardinal Secretary, whom We are pleased to greet here present, has dedicated itself with great diligence to the serious and delicate problem of migration, and has worked with great effort, especially through the Apostolic Constitution "Exsul Familia," to ensure effective assistance to migrants, establishing practical norms so that, wherever they may reside, they may easily recognize the face of the Mother Church, lovingly bending over them, feel the throbbing of Her heart, and allow themselves to be guided by Her maternal hand amidst the dangers and necessities of their unusual condition. But above all, what We desired and still desire in those who are directly or indirectly called to dedicate their priestly lives for the benefit of migrants, is a genuine spirit of apostolate, founded on divine charity and an inexhaustible source of energy and works.

You have certainly wondered, when reading, under the first title of the aforementioned Constitution, about the wonderful deeds accomplished by the Church throughout the centuries, particularly in the most recent times, for the benefit of those who, for any reason, were forced to live in a foreign land, from what source did that bright history of human and civil goodness spring forth, which is not found anywhere, wherever one looks, in the world and in times past? The answer is already indicated in the same document: from the intense love for souls, drawn by the Church from the source of charity, Christ Jesus.

Now, We desire that you impress upon your minds the firm conviction that, if such a "spirit" were lacking at the root of all your activities, neither the tireless outward dynamism nor...

[*Latin ed. p. 731*]

The acts of the Pontifical, Volume XII, page 731, speak of complex organizations, and even of laws themselves, because, when it comes to souls, only the warmth of supernatural charity can awaken the vigor of life and mature lasting fruits of salvation. Therefore, We are pleased with your present visit, as it affords Us the opportunity to speak briefly with you about the "spirit" that must animate your activities, to show you how from it derive the internal energies and guiding principles of your endeavors, and how only that "spirit" imprints upon your work the seal of pure and meritorious apostolate.

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1. What spirit should animate those who are designated by ecclesiastical authority to assist emigrants? Learn this from the sublime parable of the "good shepherd," in which, as in other teachings inspired by the same similitude, the Divine Redeemer, "Shepherd of our souls" and "Prince of shepherds," seems to draw almost an intimate self-portrait. Although the similitude generally concerns anyone who has the mandate to govern souls, and expresses in a special way the authority of the Church and the saving will of Christ towards all men, nevertheless, it offers to your consideration certain particulars of moving relevance to your office. Among these are, among others, the mutual, individual knowledge between the shepherd and the individual sheep, the care for each of them, the sleepless solicitude for those whom distance from the fold places in danger, the interest of the shepherd, so different from that of a hired hand, in following and guarding them, providing them with wholesome pastures. You will remember that "it is the will of your Father who is in heaven, that not one of these little ones should perish," and, consequently, that it is essential for the good shepherd to be ready for toil, sacrifice, and heroism. Therefore, regard with a shepherd's heart this your flock, scattered throughout the world, beyond mountains and oceans. It was not the desire for adventure, nor the violence of others, that led them to travel the world in sweat; but rather, almost always, the sense of personal dignity, determined to earn through labor the right to the necessary goods of life, or the loving duty of father and son towards the family. The sweet and legitimate dream of one day returning to their beloved homeland with sufficient economic independence to secure their future has often outweighed the bitterness of leaving "everything that is most dear" in the emigrant's heart.

2. Cf. John 10.

3. Cf. 1 Peter 2:25; 5:4.

4. Cf. Matthew 18:11; Luke 15:3 and following.

[*Latin ed. p. 732*]

Acta Apostolicae Sedis - Commentarium Officiale 732, and it grants temperance to his soul to face ((that arrow – which the "Park of Exile" previously shot » and to experience « how salty – is the bread of others, and how hard – is the descent and ascent for another's stairs ». 6 But often, especially at the beginning of a new life, the burden of sacrifices and renunciations surpasses the spirited expectations! The country, the people, and the things that surround him, the type of work, everything and everyone seems to conspire against him, causing intimate crises of nostalgia and discouragement! The climate appears adverse to him, the unknown language seems to imprison him in a painful prison; the indifferent, and sometimes perhaps disdainful, gaze of the natives offends him; a lack of knowledge of the laws and customs prevents him from moving freely; a kind of nightmare represents him to himself as almost shipwrecked on a

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deserted island. Not infrequently, much of this suffering does not cease even when he has found work and stability in a colony of countrymen. Such material and moral conditions of emigrants must reawaken in priestly souls the same immense pity that Jesus felt one day when He looked around Him at the hungry crowds, « weary and harassed, like sheep that have no shepherd ». And if the priest, who has the legitimate mandate, leaves the safe ninety-nine lambs and goes to foreign lands in order to lead to salvation even one that is lost, he will taste that intimate joy that Christ shares with His apostles. 8 Therefore, a supernatural love for souls, as much as possible, similar, in extent, intensity, and selflessness, to that of the divine Shepherd, who did not hesitate to sacrifice His life for all, must be the foundation of all your thoughts and inspire your resolutions. Such love, almost indistinguishable from that which you feel for the Redeemer, will consecrate, elevating them, the natural feeling of sympathy towards your countrymen, the spontaneous inclination or the duty of obedience in this type of apostolate, every action of assistance not strictly spiritual. From this very source of charity you will draw the light for the choice of means, the perseverance in labors, the prudence in relations with local authorities, both religious and civil and proprietary, that is, the conduct that ensures stable effectiveness to every serious organization. In a word, the consciousness of being « good shepherds » in the model of Jesus: here is the « spirit » that must preside over your Committees and your souls. Par. 1 7, 5 5 - 6 0. 7 MATTH. 9, 3 6. * Cf. Luc. 15, 3 and following.

[*Latin ed. p. 733*]

Acta Pii PP. XII 733 2. But every genuine charity, according to the repeated teachings of the Holy Spirit, cannot remain inert in the regions of pure contemplation, nor be exhausted in sterile sentiments; rather, it yearns to descend into the concreteness of action, preserving its divine characteristic, universality, that is, towards all and by every means. In this way, the Apostle of the Gentiles, to whom the most exalted penetration into the spirit of Christ dictated the incomparable hymn to charity, could say of himself: "I am made weak with the weak...; I have become all things to all men, that I may save all men." 10 To become all things to all men: here is the practical and daily rule of every apostolate, especially yours, which, in most cases, has as its object people to whom everything is lacking and who await help in everything. With intimate satisfaction, we have learned that the programs of the Directorate of Emigration Works for Italy and of the diocesan committees have been guided by that principle. These latter, in particular, seek to be centers of study of the local problems of emigration, to prepare emigrants spiritually, socially, and technically, to help them in carrying out the necessary "procedures" for emigration, also making use of the generous collaboration of other meritorious associations, such as the Catholic Action, the ACLI, the Pontifical Missionary Childhood Asso-

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ciation, the Onarmo, and the protection of the Young. The spiritual and technical preparation of the emigrant is certainly a precious service that the Church, through your means, renders to its children. To instruct emigrants in the language, the laws, and the customs of the countries to which they will go, to pave the way for them and to follow them, is not only an act of exquisite charity, but a way to bind the children to their Mother, the Church, with an unbreakable bond of affection. And how could she tolerate the repeated and appalling spectacle, ordinarily offered in the past century, by the throngs of emigrants, thrown onto ships like slaves, deprived of every elementary assistance, neglected and despised upon their arrival, often decimated by privations and diseases? Thanks be to God, that the spark of charity, first ignited in their favor by heroic missionaries, such as the tireless Bishop Giovanni Battista Scalatomi with his sons, the Missionaries of St. Charles, and especially by Saint Frances Xavier Cabrini, a worthy forerunner of this new apostolate, has now been transformed into a stable and ordered fervor of charity.

9 Cfr. 1 Cor. 13.

10 Ibid 9. 22. 47 - ACTA, Vol. XXIV, n. 12. — 25-9-1957.

[*Latin ed. p. 734*]

The preparation of the emigrant, as foreseen by the programs of the diocesan committees, deserves the expenditure of effort and the dedication of some of the most capable individuals, ideally drawn away from other tasks and duties, especially in those dioceses where emigration is more widespread. It is clear that it will not always be easy to establish friendly relationships with the emigrant, who is met for the first time in a foreign land, and who, perhaps, has already suffered attempts at seduction by those interested in his spiritual ruin. But if the emigrant, even before his departure, has felt the maternal heart of the Church beating for him, he will recognize its face everywhere and will not stray from the knees of She who protected him in sad days. He will jealously preserve in his heart the memory of the day, in which, while his family and friends said goodbye, the common Mother soothed near the altar with divine comfort the bitterness of separation and assured him of unwavering protection. And when, along the arduous path of exile, his sorrowful gaze, often moistened by secret tears, encounters the symbol of the Cross, or a sacred shrine, or the silhouette of a church tower, erected almost as a vigilant watch over the house of God, his thoughts will indeed turn with bitter nostalgia to his distant church, a repository of so many tender and pious memories and affections, but at the same time, a wave of serenity and trust will surge into his heart, as if he had suddenly encountered his mother.

Therefore, beloved children, strengthen your committees, making them ever more active and generous, and especially efficient in the implementation of their goals, through close coordination between the central govern-

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ing body and the individual local committees, and between your organization and those entities and associations that work in the same spirit, so as to earn the respect and goodwill of the civil authorities of the nation and of international organizations dedicated to the problems of emigration. To obtain their support more easily, it is necessary to strengthen the initiatives aimed at creating public opinion in favor of emigrants, their needs, and their protection. The "National Emigrant Day," which has been celebrated in Italy for several years, contributes significantly to this, and is an effective tool for rekindling in the faithful interest and affection for so many distant children. See to it that no emigrant leaves the soil of his homeland without first knowing and loving the Church. It will be your task, who represent her among the people, to offer yourselves entirely to all, studying their problems, directing them to the most suitable work, instructing them, and assisting them.

[*Latin ed. p. 735*]

Acta Pii PP. XII 735, tandoli, acting as necessary intermediaries between emigrants and their families remaining in their homeland, in order to alleviate their suffering and avert the dangers of prolonged separations. 3. The spirit of the "good shepherd," which elevates charitable assistance to the dignity of the apostolate, is primarily found in the priest who lives and works among the emigrants, having become himself an emigrant for Christ. We wish to mention some considerations on this subject, since the activity of the missionaries of emigration, complementing and almost crowning your own efforts, will contribute to better illuminating them. The importance that the Church attaches to missions among emigrants can be seen from the ever-increasing number of priests assigned to them. Never, as at present, have such numerous ranks shared the exile, whether forced or voluntary, of their faithful. They deserve the gratitude and support of the Church, which We do not hesitate to reaffirm, since We ourselves are indebted to Christ for the office of the good shepherd. We are aware of how their lives are filled with difficulties and hardships, and how each hour of their day is, in itself, a holocaust offered to God. In order that such generosity may effectively achieve the purpose for which the Church expects it, the missionary of emigration must take care to enrich his own store of priestly virtues with those suitable to his office, among which We would like to mention some, and first of all, a right intention and the constancy of prayer. The former will prevent him from confusing his priestly mission with any kind of "altruistic" assistance, which, however motivated by noble reasons, such as love of country, remains inferior to the dignity of the apostolate, and is not sufficient to impart the impulse of constant, total, and disinterested dedication to one's neighbor. The flock, in turn, rarely errs in judging the rectitude of intention of its shepherd, knowing well how to distinguish a missionary from a mercenary or from one who has the office

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of promoting the interests of his own country, even if in harmony with those of the emigrants. Missionaries, as the very word indicates, are sent by God and the Church for the spiritual care of souls. It is clear that true rectitude of intention is achieved only through constant prayer, necessary for all and always, but particularly indispensable for the missionary. In a busy life, such as his, in the physical isolation even from his confreres, under the burden of countless commitments that tend to sterilize the spirit, prayer is the rest, the companionship, the nourishment of the priestly soul. Together with these interior virtues, hidden sources of energy, the...

[*Latin ed. p. 736*]

The Apostolic Acts – Official Commentary 736. The missionary will also cultivate external matters, regulating relationships with the faithful and with the people and things that surround him. He will be a vigilant, prudent, and patient shepherd. He will watch with keen observation to prevent false doctrines and perverse customs from being accepted by the immigrants under the pretext of adapting to local circumstances. If the host country intends to promote the so-called assimilation of foreigners, the missionary will strive to ensure that this is not done at the expense of natural rights or to the detriment of religious and moral values, which are often closely linked with traditional homelands. He will also ensure that workers are not subjected to unjust profits and will exhort them to observe the rules established by the laws. On the other hand, he will take care to instill in the immigrants an awareness of what they owe to the people who host them, and who seek to facilitate their progressive adaptation to a new way of life, especially if it concerns entire families who intend to remain permanently in that land. A keen sense of prudence will also be necessary for the missionary in his relationships with religious and civil authorities, so as to coordinate the interests of the faithful with the particular requirements of the laws, and, if possible, with the just desires of those invested with power. Sometimes, conditions of friction arise, the solution of which escapes his possibilities; but in many cases, prudent moderation of actions and words is sufficient to establish a satisfactory way of life for both parties. In direct relationships with the faithful, the missionary will be a man of unwavering patience. He is asked to perform the most diverse and humble tasks, at the most inopportune times, and not always in the most appropriate manner. But charity does not measure the degrees of dedication. He will be ready to improvise as a teacher, nurse, scribe, procurator before civil authorities, promoter of honest gatherings, savoring the intimate joy of the Apostle in becoming all things to all men. It is precisely these small services, rendered with a joyful spirit, that make the immigrant recognize the maternal presence of the Church. Furthermore, the community of local faithful, and above all their pastors, are offered the opportunity to demonstrate that the unity and catholicity of the com-

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mon Mother, the Church, are still today "known" and operative. Therefore, neither courteous tolerance towards immigrants, nor a feeling of rather sterile compassion or sympathy is sufficient; but an active love is required, similar to that which characterized the fervent Christian communities of the early centuries. To many Catholics, priests and lay people, Providence today offers the opportunity to renew in their parishes that...

[*Latin ed. p. 737*]

These acts [refer to] the ancient and perennial glory of the Christian name, and to demonstrate to the surrounding world, divided by so many nationalistic conflicts, how profound is the sense of universality within the Church. It asks no member of the mystical Body what his passport is, before resolving to incorporate him into the life of the community and to make him a partaker of its spiritual goods and its affection. Beloved Ones! In concluding these Our pastoral considerations, it is perhaps necessary to repeat to you how worthy and elevated is the office that the Church has entrusted to you, designating you as Delegates in the emigration committees? Dedicate yourselves with good spirit to continuing the splendid tradition of charity and of apostolate, which, in the designs of Providence, aims not only, — we believe, — at the immediate advantage of individuals. The ways of Christ's saving conquests are infinite, as history demonstrates. The phenomenon of modern emigration undoubtedly follows its own laws; but it is proper to divine Wisdom to make use of human events, sometimes even sad ones, to implement plans of salvation for the benefit of the entire human race. In this way, humble colonies of Christian workers can be transformed into nurseries of Christianity, where it has never penetrated, or where perhaps its sense has been lost. Your work thus fits in, — we believe and hope — into the fabric of universal redemption. With such a vast and comforting vision before your eyes, strive to make your committees ever more efficient, placing them at the service of God and of souls. That this Our wish may be fulfilled, we raise our supplications to God, as we impart to you all Our paternal Apostolic Blessing.

A WRITTEN MESSAGE GIVEN TO THE MOST REVEREND FATHER GERARD PATRICK O'HARA, ARCHBISHOP-BISHOP OF SAVANNAH, IN GREAT BRITAIN, APPOINTED APOSTOLIC DELEGATE, FOR THE MEETING (JAMBOREE-MOOT-INDABA) HELD IN ((SUTTON PARK)), IN THE FIFTIETH YEAR FROM THE FOUNDING OF ((SCOUTS)). We are of heart with you all, dear Catholic Scouts, who have come, with your young companions from all over the world, to celebrate in Great Britain — in the very homeland of the founder of scouting — the fiftieth anniversary of this vast Movement. By your numerous presence...

[*Latin ed. p. 738*]

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"Jamboree du Jubilé" [Jubilee Jamboree], you demonstrate the vitality and expansion of the various branches of scouting among Catholic youth, and We rejoice in this. Often, indeed, Our Predecessors and We ourselves have addressed your elders with Our paternal encouragement; but it is pleasing to us to reiterate to you, in this memorable circumstance, Our satisfaction and Our wishes, and also to express, through your means, Our cordial congratulations to the leaders and to the thousands of members of this great jubilee gathering. The world into which you are preparing to enter, dear young people, is a difficult world. Several times since the origins of your Movement, it has experienced the scourge of war; even today, in too many regions, many young people of your age suffer from poverty and hunger; and formidable divisions continue to agitate the peoples. May you, in this oasis of greenery and peace that is the beautiful site of Sutton Park, reflect on the ideal that unites you, and may you receive with a heart full of generosity and hope the magnificent lesson of this Jamboree! Appreciate at its true worth your ideal of fraternity through the diversity of nations, languages, and races. It invites you to better know yourselves, to cultivate within yourselves feelings of understanding friendship, and to translate these into all circumstances through those acts of selfless service which are the honor of the scout. May this Jubilee Jamboree be, for the nations that have sent you and that look to you, an image of that loyal fraternity among men, to which you must contribute, and whose surest foundation is the one God, the Father who is in heaven. Also, bear witness to a youth that is healthy, strong, and joyful, according to the ideal that you yourselves proclaim. Your way of life tempers character; it forges wills capable, with the help of God, of resisting the solicitations of evil, which, alas, are so frequent in so many environments. In a world that yields to immorality and carelessly abandons itself to the ease of existence, may this Jamboree be like an affirmation of a youth proud of its law of purity, courage, and nobility, which is nothing more than an echo of the morality inscribed by God in the heart of man. And, as you are invited by the solemn celebration of the Holy Sacrifice of the Mass, which gathers you around the altar, raise your ideal of Catholic scouting, dear sons, to the height of the lessons of the divine Master, who came among us to serve and to give Himself. Be eager to develop in your souls the virtues that will make you, tomorrow, convinced Christians.

[*Latin ed. p. 739*]

The acts of the Sacred Congregation of the Propagation of the Faith, volume XII, page 739, speak of those who are docile to their pastors, "and who have a sense of their responsibilities in the city." Remain open to the spiritual and material needs of men, always ready to work for the cause of truth, justice, and peace, which, in this world, is the very cause of the Church of Jesus Christ. As a pledge of the most abundant graces in the

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pursuit of your noble ideal, We, with a generous heart, grant to you, dear sons gathered at the Sutton-Park Jamboree, as well as to all Catholic scouts of your respective countries whom you represent at this jubilee gathering, Our paternal Apostolic Blessing. From the Vatican, July 1st, 1957. PIUS PP. XII.

[*Latin ed. p. 740*]

Acts of the Apostolic See 740

- Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORIAL CONGREGATION

Regarding the BRITTINORIENSIS and SARSINATENSIS Dioceses

DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES

From the Most Reverend Father Marius Bondini, Bishop of Brittinoro, and from the Most Reverend Father Charles Bandini, Bishop of Sarsina, it was recently requested of the Apostolic See that the boundaries of both dioceses be altered to the places of Gaggiolo, Y oltre, and Yaldinoce, so that they might more suitably attend to the spiritual welfare of the souls entrusted to them.

Therefore, the Sacred Consistorial Congregation, having considered the letters of the Ordinaries, both of Brittinoro and of Sarsina, and exercising the special faculties granted to it by His Most Holy Father, Pope Pius Divine Providence XI, deemed it fitting to grant their request with benevolence.

Wherefore, supplementing what is necessary to obtain the consent of those who are interested or are presumed to be interested, the present Consistorial Decree, which shall be valid as if Apostolic Letters sealed with the leaden seal had been issued, has been deigned to decree that the territory of the estate of Y oltre, the house of Zotto, and the eight following properties: namely, Giardino, Rovere Nuova, Gualdo, Ca' Caciara, Ca' Cartone, Canova, Yenezia, and Greppi, which are now subject to the Diocese of Sarsina, be separated from said Diocese of Sarsina and added to the Diocese of Brittinoro; and that the territory of the estate of Casella in the place of Y oltre, and of those following properties and houses located in the place of Yaldinoce, namely: Bugra di sotto, Bugra di sopra, Casaccia, Petrella, Casetto, Lucerna, Canova 1 and 2, Ca' di Becco, Gamberella 1 and 2, Furbaiola, La Mendra, Fosso, Greppo, Strada 1 and 2, F arietta, which now belong to the Diocese of Brittinoro, be withdrawn from said Diocese of

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Brittinoro and added to the Diocese of Sarsina, thus altering the boundaries of both dioceses in this manner.

Furthermore, to carry out these matters, the Sacred Consistorial Congregation appoints the Most Reverend Father Marius Bondini, Bishop of Brittinoro, granting him the necessary and appropriate faculties, including the power to delegate, to...

[*Latin ed. p. 741*]

The Sacred Consistorial Congregation, in its deliberation, decrees that any man established in ecclesiastical dignity, having undertaken a certain duty, shall, as soon as possible, send to the same Sacred Consistorial Congregation an authentic copy of the act of completed execution. All contrary opinions to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 10th of January, 1957. 83 Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mantenna, and Secretary. L. S. Joseph Ferretto, Assistant.

LISBON - LEIRIA: DECREE CONCERNING THE CHANGE OF BOUNDARIES.

Deeply concerned for the spiritual good of the flock, His Most Reverend Eminence, Emmanuel, Cardinal Gonçalves Cerejeira, Patriarch of Lisbon, and His Excellency, Joseph Alves Correia da Silva, Bishop of Leiria, have petitioned the Apostolic See that the parish commonly called Formigais, currently belonging to the Patriarchate of Lisbon, be separated from said Patriarchate and attached to the Diocese of Leiria.

This Sacred Consistorial Congregation, having received the favorable opinion of His Most Reverend Excellency, Fernando Cento, titular Archbishop of Seleucia Pieria and Apostolic Nuncio in Lusitania, and considering that such a change is conducive to the salvation of souls, and by virtue of the special faculties granted to it by His Most Holy Father, Pope Pius XII, has decided to approve this request.

Therefore, with the consent of those who have an interest in this matter, or are presumed to have such an interest, this Consistorial Decree establishes that the entire territory of the aforementioned parish of Formigais is hereby separated from the Patriarchate of Lisbon and permanently assigned to the Diocese of Leiria, together with all its houses, ecclesiastical goods, and pious foundations, so that, in this way, the boundaries of both the Patriarchate of Lisbon and the Diocese of Leiria are changed.

Furthermore, this Sacred Congregation decrees that all clerics who have a legitimate domicile in the aforementioned parish shall, immediately upon the implementation of this Decree, be considered incardinated in the Diocese of Leiria.

All acts and documents pertaining to the aforementioned territory shall

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be transmitted from the archives of the Lisbon Curia to the archives of the Leiria Curia as soon as possible.

[*Latin ed. p. 742*]

Acts of the Apostolic See - Official Commentary 742. Regarding all these matters to be carried out, the aforementioned Sacred Congregational Congregation appoints the Most Reverend Father Bernard Cento, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, with the burden imposed upon him by the Sacred Congregation, to remit, as soon as it is permissible, an authentic copy of the act of the completed execution. Concerning these matters, the present Congregational Decree shall be valid as if Apostolic Letters had been issued under the papal seal. Given in Rome, from the offices of the Sacred Congregation, on the 25th of March, 1957, on the feast of the Annunciation of the Blessed Virgin Mary. © ' F r . A. I. Cardinal Piazza, Bishop of Sabina and Mantenola, Secretary. L. © S. Joseph Ferretto, Third Secretary.

HOLLAND: DECREE OF ERECTION OF THE MILITARY VICARIATE. It has always been the study and concern of the Church of Jesus Christ Militant to instruct and assist groups of the faithful with appropriate spiritual aids. For these reasons, with the consent of the Most Reverend Ordinary of the places in Holland, and after the Most Reverend Father Bernard John Alfrink, Archbishop of Utrecht and Apostolic Administrator for the spiritual care of the Dutch military, earnestly requested that a Military Vicariate be established for the Christian faithful of the Dutch Army, the Most Holy Pope Pius, by Divine Providence, Pope John XII, considering it his duty of Apostolic charity and wisdom to accept the offered prayers, having received a favorable opinion from the Most Reverend Father Paul Giobbe, titular Archbishop of Ptolemais in Thebaide and Apostolic Nuncio in the Kingdom of Holland, Apostolic Delegate, deemed it fitting to grant the requests benevolently. Therefore, with the advice of the undersigned Cardinal, Secretary of the Sacred Congregation, and with the consent of those whose interests are involved or are presumed to be involved, the present Congregational Decree erects and establishes the Military Vicariate of Holland. The Military Vicariate thus erected shall consist of: a Military Vicar, three major chaplains, for the respective land, air, and naval forces, and minor chaplains, who shall simply be called military chaplains.

[*Latin ed. p. 743*]

The Sacred Consistorial Congregation establishes the Vicariate of Castrum and its Curia in Utrecht. The Office of the Vicariate of Castrum in the Netherlands will be held by the Archbishop of Utrecht for the time being, through a special Decree of the Sacred Consistorial Congregation, who will therefore combine both jurisdictions. The Vicariate of Castrum

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has ordinary, personal jurisdiction, both internal and external, special, and cumulative with the jurisdiction of the Ordinaries of the places, according to the Instructions Concerning Vicariates of Castrum, issued by the Sacred Consistorial Congregation on the twentieth day of the month of April in the year 1951. In military stations or garrisons, the Vicariate of Castrum exercises jurisdiction primarily and principally; secondarily, whenever the Vicariate of Castrum and its chaplains are absent or lacking, the Ordinary of the place and the parish priest, as far as it is permissible, will act, always with the proper authority, in consultation with the Vicariate of Castrum and the commanders of the troops. The Vicariate of Castrum is granted the faculty of appointing a Delegate Vicariate or Pro-Vicariate, to whom, with appropriate qualifications, the duties are conferred which the Code of Canon Law assigns to a General Vicariate. The following are subject to the jurisdiction of the Vicariate of Castrum: 1. Secular and regular priests who legitimately exercise the office of military chaplains for the spiritual care of the armed forces of the Kingdom of the Netherlands. 2. All the Christian faithful who receive a salary in the land, air, and naval forces of the Netherlands. 3. All faithful who are likewise attached to the aforementioned forces, provided that they are subject to the laws enacted for those forces. 4. The families of those listed under numbers 2 and 3, that is, wives, children, servants, relatives, and necessary persons who live with them in the stations of the forces or who accompany them abroad. 5. All faithful of both sexes who are attached to hospitals, or their annexes, or to military schools, and who reside there. 6. All Christian faithful who reside within the stations of the forces. The Vicariate of Castrum appoints all chaplains, with the necessary provisions to be observed. The chaplains will be provided with the necessary and appropriate faculties by the Vicariate of Castrum; and the military chaplains will care for the souls entrusted to them, according to the aforementioned Instructions Concerning Vicariates of Castrum. Military chaplains, whether senior or junior, are also subject to the authority of the Ordinary of the place in which they happen to be, with regard to ecclesiastical discipline. Therefore, in urgent cases and whenever the Vicariate...

[*Latin ed. p. 744*]

The Acts of the Apostolic See – Commentary 744. The official [authority] of Castrum cannot provide [assistance], but it is permissible to admonish these [individuals], even with canonical sanctions, if the circumstances warrant, immediately notifying the Vicar of Castrum. Regarding the chaplains of the military, if there are any, the Instruction concerning chaplains of the military, issued by the Holy Congregation for Religious Affairs on February 2, 1955, must be strictly observed. Concerning marriage within the territory of the Vicariate of Castrum, the prescription of canon 1097, § 2 of the Code of Canon Law must be observed, that is, "for

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the rule, let it be held that marriage be celebrated before the parish priest of the bride, unless a just cause excuses it," and the acts which, according to the law, must precede and follow the celebration of marriage must be accurately performed. When preparing the report on the status of the Vicariate of Castrum, which must be presented to the Apostolic See every three years, the Vicar of Castrum shall answer the questions according to what is prescribed in the "Form to be Observed," established by the Holy Congregation for the Consistory on October 20, 1956. If the office of the Vicar of Castrum is vacant, unless otherwise provided by the Apostolic See, the administration of the Vicariate of Castrum, until a new Archbishop of Ultraiectum takes possession of the see, shall devolve to the pro-vicar, if there is one; otherwise, to the senior chaplain, according to canon 106, 3° of the Code of Canon Law. Whoever assumes the administration of the Vicariate of Castrum at that time shall enjoy the faculties and be subject to the obligations which the common law confers upon the Vicar Capitular, with appropriate considerations. He, in particular, must inform the Holy Congregation for the Consistory of having assumed the office and obtain instructions from it. To this end, His Holiness has deigned to appoint the Most Reverend Father Paul Giobbe, granting him the appropriate and necessary powers, and also delegating to any person holding an ecclesiastical office, for the purpose of what is being discussed, the duty of transmitting to the Holy Congregation for the Consistory, as soon as possible, an authentic copy of the acts of the execution completed. Concerning these matters, the present Consistorial Decree has been issued, to be of the same validity as if Apostolic Letters had been sent under the seal. Given at Rome, from the offices of the Sacred Congregation for the Consistory, on April 16, 1957. + Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mantenola, Secretary. L. S. Iosephus Ferretto, Secretary.

[*Latin ed. p. 745*]

The Sacred Consistorial Congregation, 745 IV, MARIANOPOLITANA, – DECREE CONCERNING THE ALTERATION OF THE BOUNDARIES OF DIOCESES, OF SAINT JEROME. Considering the greater good of souls, the Most Reverend and Venerable Father Paulus Aemilius, Cardinal Léger, Archbishop of Marianopolitan, and the Most Reverend Father Aemilianus Frenette, Bishop of Saint Jerome, having deliberated, recently requested from the Apostolic See that: "1. The following parishes be attached to the diocese of Saint Jerome: Saint-Eustache; Saint-Agapit (Saint-Eustache sur le Lac); Saint-Joseph-du-Lac; Marie-Médiatrice (Pointe-Calumet); Annunciation of the B.V.M. (Oka); Saint Charles (Lachenaie). 2. The Bishop of Saint Jerome shall assume the debt contracted by the Reverend Benedictine Sisters of Saint-Eustache-sur-le-Lac, undertaking to pay to the Archbishop of Montréal the sum of two hundred thousand dollars, the latter hereby relinquishing a sum of one hundred thousand dollars,

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which he considers as a donation to the Bishop of Saint Jerome." This Sacred Consistorial Congregation, having heard the favorable opinion of the Most Reverend Father Ioannis Panico, titular Archbishop of Iustiniana Prima and Apostolic Delegate in Canada, and with the special faculties granted to it by Our Most Holy Father Pius, by Divine Providence Pope XI, deemed it fitting to grant the request with a benevolent assent. Therefore, having obtained the consent of those who have or are presumed to have an interest in the matter, it separates the aforementioned six parishes, namely Saint-Eustache, Saint-Agapit (Saint-Eustache-sur-le-Lac), Marie-Médiatrice (Pointe-Calumet), Saint-Joseph-du-Lac, Annunciation of the B.V.M. (Oka), and Saint Charles (Lachenaie), from the archdiocese of Marianopolitan, and permanently attaches them to the diocese of Saint Jerome, thereby altering the boundaries of the aforementioned archdiocese and diocese, so that henceforth, the aforementioned parishes, together with their churches, chapels, houses, properties, and pious foundations existing within their territory, may be considered and deemed to belong to the diocese of Saint Jerome. Furthermore, this Sacred Consistorial Congregation decrees that the Bishop...

[*Latin ed. p. 746*]

/ Acta Apostolicae Sedis - Official Commentary 746. Saint Jerome shall receive a loan of two million dollars, so that the Benedictine Nuns of Saint Eustachius by the Lake may, on account of the construction of their monastery, give assurance that this sum of money will be delivered to the Archbishop of Marianopolitana. Furthermore, it is decreed that the Clergy legitimately existing in the aforementioned parishes, as soon as this present Decree has been put into effect, shall be considered incardinated in the diocese to which those same parishes have been assigned; and likewise, that all acts and documents pertaining to the Clergy, the faithful, and the temporal goods of the parishes, as mentioned above, shall be transmitted from the curia of Marianopolitana to the curia of Saint Jerome in Terrebonne. To accomplish all of these things, the Sacred Congregational Congregation appoints the aforementioned Reverend Father John Panico, granting him the necessary and appropriate faculties, including the power to delegate, for the purpose in question, any man holding an ecclesiastical office, with the obligation of submitting to the Sacred Congregational Congregation, as soon as possible, an authentic copy of the act of execution completed. Concerning these matters, the present Congregational Decree shall be valid as if Apostolic Letters had been issued under the seal. Given in Rome, from the offices of the Sacred Congregational Congregation, on the 16th of May, 1957. © Er. A. I. Card. PIAZZA, Bishop of Sabina, and Mandelen., Secretary. © S. Iosephus Ferretto, Assistant V COLUMBENSIS - CHAPADENSIS DECREE CONCERNING THE CHANGE OF BOUNDARIES. With a view to the

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greater good of souls, the Most Reverend Father Armand Lombardi, titular Archbishop of Caesarea Philippi and Apostolic Nuncio in the Federated States of Brazil, requested of the Apostolic See that the territory of the northern region of the municipality commonly called "Corumbá" be separated from the Prelature of Chapadense and assigned to the diocese of Co-

[*Latin ed. p. 747*]

The Sacred Consistorial Congregation, in its deliberations concerning the region of Corumbá, has decided that it should be attached to the ecclesiastical territory, so that the ecclesiastical boundaries may subsequently align with the civil ones. The Sacred Consistorial Congregation, having received the favorable opinion of His Most Excellent Lordship, Ladislaus Paz, titular Bishop of Bubastis and Apostolic Administrator of the diocese of Corumbá, as well as His Most Excellent Lordship, Vinibald Talleur, titular Bishop of Magydus and Prelate nullius of Chapadense, and exercising the special faculties granted to it by His Holiness, Our Lord, Pope Pius Divine Providence XI, has deemed it fitting to grant the requested petition. Therefore, with the understanding that those who have an interest in this matter, or are presumed to have an interest, have given their consent, the present Consistorial Decree separates from the Prelature nullius of Chapadense the northern region of the municipality of "Corumbá" and permanently assigns it to the diocese of Corumbá, together with all its houses, ecclesiastical properties, and pious foundations, in such a way that the boundaries of both ecclesiastical jurisdictions are altered accordingly. Furthermore, the Sacred Consistorial Congregation has decreed that the clergy who have their legitimate domicile in the aforementioned territory shall, immediately upon the present Decree being put into effect, be considered incardinated in the diocese of Corumbá. All acts and documents pertaining to the aforementioned territory shall be transmitted from the Curia of Chapadense to the Curia of Corumbá, as soon as it is permissible. To carry out these matters, the aforementioned Sacred Consistorial Congregation appoints His Most Excellent Lordship, Armandus Lombardi, granting him the necessary and appropriate faculties, including the power to delegate to any person holding an ecclesiastical office, the task of carrying out the aforementioned actions, with the obligation of submitting to the same Sacred Consistorial Congregation, as soon as possible, a certified copy of the completed act. Regarding the matters mentioned above, the present Consistorial Decree shall be valid as if it were issued with Apostolic Letters bearing the papal seal. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 15th of June, 1957.

£8 Fr. A. I. Card. PIAZZA, Bishop of Sabina, and Mandelen., Secretary.

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L. f£ S. Iosephus Ferretto, Assistant.

[*Latin ed. p. 748*]

Acts of the Apostolic See - Commentary 748 Official. DECREE OF THE DIOCESES OF PUTEOLI AND AVERSA CONCERNING THE DETERMINATION OF BOUNDARIES. Since, in certain areas recently drained of marshes, a question has arisen concerning the boundaries between the dioceses of Puteoli and Aversa, the Most Reverend Father Alphonsus Castaldo, titular Archbishop of Thessalonica, Apostolic Administrator of Puteoli, and the Most Reverend Father Anthony Teutonico, Bishop of Aversa, considering the greater good of souls, humbly presented petitions that the Apostolic See, with its authority, might definitively resolve the dispute. Our Holy Lord Pope Pius, by Divine Providence, PP. XII, having heard the report of the undersigned Cardinal, Prefect of the Secret Consistory, and considering the petitions presented, deemed it fitting to grant them favorably. Wherefore, the same Holiness, having ensured that the consent of those interested, or presumed to be so, has been obtained, has deigned to issue the present Consistorial Decree, which shall be valid as if Apostolic Letters sealed with lead had been issued, to the effect that the boundaries of the aforementioned dioceses, namely Puteoli and Aversa, in the territory in question, are the same as those which separate the Municipality of "Pozzuoli" from the Municipality of "Giugliano," thus establishing the boundaries of both dioceses in this manner. To ensure the execution of all of the above, Our Holy Lord has appointed the aforementioned Most Reverend Ordinary of Puteoli, granting him the necessary and appropriate powers, including the power to delegate, to any person holding ecclesiastical office, to carry out the aforementioned task, and to send, as soon as possible, to the aforementioned Sacred Congregation of the Consistory, a certified copy of the completed execution. All contrary decrees notwithstanding. Given at Rome, from the offices of the Sacred Congregation of the Consistory, on the 9th of July, 1957. © Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mantenna, Prefect of the Secretariate. © S. Joseph Ferretto, Assistant.

[*Latin ed. p. 749*]

The Sacred Consistorial Congregation, 749 VII, NOMINATION. By Decree dated April 16, 1957, the Sacred Consistorial Congregation nominated the Most Reverend Father Bernard John Alfrink, Archbishop of Ultraiectensem, as Vicar of Castrensem in Holland.

SACRED CONGREGATION FOR RELIGIOUS. DECREE CONCERNING A SCHOOL WITH THE TITLE "MOTHER OF DIVINE GRACE" FOR MISTRESSES AND PREFECTS OF INSTITUTIONS FOR GIRLS AFFILIATED WITH ORDERS IN THE DIOCESE. Hence, having wisely issued exhortations, the Most Holy Pope Pius XII has repeatedly urged women's religious congregations to pursue a vigorous study, so that they

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might more suitably observe the rule of life devoted to God and fulfill the duties assigned to them in this age. As a result, under the auspices of the Sacred Congregation for Religious, special care has been devoted to the training of mistresses of novices, who are, indeed, "perpetual founders" of religious institutions. In this regard, it is not without merit and approval to mention that the Federation of Italian Religious Orders, with the favor of that Sacred Council, has established that courses be held, which mistresses of novices, chosen by their own General Superiors, will attend, and in which they will be instructed in disciplines divided into three years, which are more suitable for properly carrying out this most important office. In truth, more mistresses of novices have come to the city at fixed times since 1953, when special studies of this kind began, so that they might be cultivated by excellent teachers. Therefore, with the help of God, the fruits already obtained are neither insignificant nor light.

48 - ACTA, vol. XXIV, n. 12. — 25-9-1957.

[*Latin ed. p. 750*]

Acta Apostolicae Sedis - Official Commentary 750. Now that matters of such importance have been increased with joyful growth, it seems necessary to establish a firm foundation for doctrine, which may also maintain its force in the future. Furthermore, this school, as everyone can observe, can greatly contribute to fostering harmony of spirit and to promoting concord in endeavors, to which religious women's societies happily strive in our age; and it is to be hoped that, as far as possible, all Institutes may be given the opportunity to have their members attend these courses, so that they may conform to the perfection of their state and adapt the actions of their lives to the needs of our times, and also learn the mind and practice of the Church, in so far as it pertains to the principal seat of the Christian name, namely, Rome. Therefore, it seems fitting that the unity and stability of this institution, intended for mistresses destined for candidates, postulants, novices, and younger religious, be duly established. After all these matters have been duly considered, the Sacred Congregation for Religious Orders, by order of the Most Holy, canonically erects and declares established the school "Mater Divinae Gratiae" for the instruction of students devoted to the states of perfection, and grants it all the rights and privileges that belong to religious study centers, according to the norms of the Code of Canon Law. This school is immediately subject to the Sacred Congregation for Religious Orders and is governed by special statutes, approved by the same Sacred Council. Notwithstanding anything to the contrary. Given at Rome, from the offices of the Sacred Congregation for Religious Orders, on the 15th day of March in the year 1957. VALERIUS Card. VALERI, Prefect. L. ©

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S. P. Arc. Larraona, Secretary.

[*Latin ed. p. 751*]

The Sacred Congregation for Religious Orders, 751 II, DECREE: A PONTIFICIAL INSTITUTE, (JESUS MAGISTER), IS ESTABLISHED IN THE CITY. The Sacred Congregation, entrusted with the affairs of religious congregations, so that those men dedicated to God, more suitably and safely, and those professing evangelical counsels in religious lay societies or other similar institutions, may excel in promoting their own and the sanctification of others, and in instilling Christian truth and virtue in the minds of the disciples, which is certainly the principal duty entrusted to them by the Church, obtained, in an audience granted by the Most Eminent Cardinal Prefect, on March 5, 1957, the faculty from His Holiness Pope Pius XII to establish, in Rome, a higher institute of religious culture, destined for this particular purpose, and to adorn it with the Pontifical name. Therefore, the same Sacred Congregation, supported by the supreme and benevolent authority of the Supreme Pontiff, by the form and tenor of the present Decree, establishes and declares to be established, in this esteemed City, an Institute, of which mention has been made above, which is called Pontifical, and which is to be governed under its direction. Furthermore, all matters pertaining to locations, the governing council, the arrangement of studies, the granting of titles, professors, and students, are properly defined in the statutes of the aforementioned Pontifical Institute. Notwithstanding any contrary provisions. Given in Rome, from the offices of the Sacred Congregation for Religious Orders, on the 1st day of July, in the year of Our Lord 1957, in honor of the Precious Blood of Our Lord Jesus Christ. VALERIUS, Cardinal Valeri, Prefect. L. $ S. P. Arc. Larraona, Secretary.

[*Latin ed. p. 752*]

Acta Apostolicae Sedis - 752 Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

CONCERNING THE ISLANDS OF TONGA AND NIUE

DECREE REGARDING A NEW VICARIATE APOSTOLIC TITLE

In order that the names of ecclesiastical jurisdictions might more closely correspond with the particulars of the regions, petitions were presented to this Sacred Congregation for the Propagation of the Faith, requesting that the Apostolic Vicariate of the Tonga Islands be henceforth called the Apostolic Vicariate of the Tonga and Niue Islands.

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This Sacred Congregation, graciously accepting these petitions, by the authority granted to it by the Most Holy Pope, Our Lord Pius XII, by Divine Providence, through the present Decree, decrees that the Apostolic Vicariate of the Tonga Islands shall henceforth be called the Apostolic Vicariate of the Tonga and Niue Islands.

Given from the offices of this same Sacred Congregation for the Propagation of the Faith, on the 22nd day of the month of March, in the year of Our Lord 1957.

P. Card. FUMASONI BIONDI, Prefect

L. © S. f P. Sigismondi, Archbishop titular of Neapolis in Pisidia, Secretary II

DECREE REGARDING A CHANGE OF BOUNDARIES

For the better and more appropriate service of the good of souls in the province commonly called Attopeu, which is a part of the Kingdom of Laos but has hitherto been included within the territory of the Apostolic Vicariate of Kontum, under the jurisdiction of the Republic of Vietnam, this Sacred Council, to the glory of Christ:

[*Latin ed. p. 753*]

The Sacred Congregation for the Propagation of the Faith, having considered the matter, has decided that the aforementioned province should be separated from the Apostolic Vicariate of Kontum, so that it may be joined to the Apostolic Prefecture of Thakhek, located in the aforementioned Lao kingdom. Therefore, having heard the favorable opinion of the Most Reverend Lord Joseph Caprio, Apostolic Delegate for Indochina for the southern part of Vietnam, as well as of both Ordinaries of the aforementioned territories, this Sacred Congregation, by virtue of the special faculties granted to it by the Most Holy Lord, our Pope Pius XII, Divine Providence, having maturely considered the matter, has separated the aforementioned province of Attopeu from the Apostolic Vicariate of Kontum, and has joined it to the Apostolic Prefecture of Thakhek. In memory of this matter, the present Decree has been drawn up. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 4th day of the month of April in the year of Our Lord 1957. P. Card. FUMASONI BIONDI, Prefect. L. © S. f P. Sigismondi, Archbishop titular of Neapolis in Pisidia, Secretary.

SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES

DECREE

The Catholic University, named after Saint Thomas of Villanova, is

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canonically erected in the city of Havana, in the territory of Cuba.

The Catholic Church, throughout the course of the centuries, has always diligently cared for the minds of the young, because it considers nothing more salutary than to imbue tender minds with that Truth by which those who are nourished and strengthened may live and appreciate both temporal and eternal life, and it has never spared any effort in opening more and more schools each day to cultivate and educate the youth of the people.

[*Latin ed. p. 754*]

754 Acta Apostolicae Sedis - Official Commentary, concerning those things which may suitably "transmit the light of life" to posterity. What the most excellent Doctor of the Church, Saint Augustine, accomplished throughout the entirety of his life, as a master of the humanities, who, as a pastor of the Christian faithful, raised minds to contemplation of the divine. The most illustrious sons of the Doctor of Hippo diligently follow the footsteps of the Father, establishing institutions for human and religious studies, both in Europe and in the regions of America, not only elementary and secondary schools in which children are properly instructed, but also higher institutions, organized by scientific methods, which are called academies. They rightly claim great praise for themselves: religious men of the Order of the Eremite Brothers of Saint Augustine, of the Province which is called "Saint Thomas of Villanova," located in the United States of America, whose resources and efforts have gradually formed a university in the capital city of the Island of Cuba, in order to introduce the most select youth of the noble people, who have received language and human and civil culture from Catholic Spain, to the arts, letters, and sciences. Indeed, at the beginning of our century, in the year 1901, they established schools in the metropolis of Havana, and with diligent zeal, they increased their growth for more than forty years. Finally, in the year 1946, they undertook to construct magnificent buildings in which they placed the seats of the Faculties of Higher Sciences; and this proceeded with such success that, after ten years, the students, who were initially a small group, increased to many, encompassing six Faculties: Philosophy and Literature, Pedagogy and Fine Arts, Law, Commercial Disciplines, Liberal Arts, and Economics, and Technical Sciences (with distinct sections in which Engineers, Chemists, Architects, and Pharmacists are instructed). Happily, after this first decade had passed, the highest authorities, both of the ecclesiastical Hierarchy and of the Republic, supplicated the Apostolic See, together with the Prior General of the Order of the Eremite Brothers of Saint Augustine, that this flourishing academy might be firmly established by canonical erection and preserved for all time. Therefore, after considering the most insistent requests, the Most Eminent and Reverend Fathers, the Most Reverend Emmanuel, Cardinal Arteaga y Betancourt, Archbishop of Saint Christopher of Havana, the

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Most Excellent Apostolic Nuncio, and even the very Illustrious President of the Cuban Nation himself, who clearly testified that he considered the academy, established by the religious men of Saint Augustine, to be of the greatest importance, the Sacred Congregation for Seminaries and Universities, after repeated petitions,

[*Latin ed. p. 755*]

The Sacred Congregation for Seminaries and Universities, following the proposal of the Cuban Athenaeum, after having examined and approved its Statutes, has definitively decided to canonically erect it according to canon 1376 of the Code of Canon Law. Therefore, the same Sacred Congregation, with the authority specially granted to it by His Most Holy Lordship, Pope Pius XII, for the glory of God, the O.M., the growth of the Holy Church, and the salvation of souls, establishes, erects, and declares perpetually erected the Catholic University of Studies named after Saint Thomas of Villanova (commonly known as "Universidad de Santo Tomás de Villanueva") flourishing and prospering in the metropolitan city of the Island of Cuba, with the Faculties that it currently possesses, recognizing all the rights, honors, and privileges that are customary for such an Athenaeum throughout the Catholic world, and furthermore, it commands that all those things be carried out which are defined in the aforementioned Statutes, both concerning the body for governance and administration, and concerning the duties of professors and students. Finally, the same Sacred Congregation appoints the esteemed Metropolitan Archbishop of Saint Christopher of Havana, the local Ordinary, as the Grand Chancellor of the Catholic University of Studies of Saint Thomas of Villanova, who, in the name of the Holy See, will duly preside and oversee; with all other rights to be observed remaining in force; and with nothing whatsoever to the contrary notwithstanding. Given in Rome, from the halls of Saint Callistus, on the fourth day of May, in the year of Our Lord 1957, in the Feast of Saint Monica. I. Card. PIZZARDO, Bishop of Albano, Prefect. L. & Sf C. CONFALONIERI, Metropolitan Archbishop, from the Secretariat.

[*Latin ed. p. 756*]

756 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

IN ROME

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, ZEPHYRIN NUMUNCURÀ, A LAYMAN, A STUDENT OF THE SOCIETY OF SAINT FRANCIS OF SALES.

ON A DOUBT: Whether a commission should be appointed for the in-

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troduction of the cause, and for the purpose of what is being discussed.

It pertains to the preachers and propagators of the divine word to illuminate the entire world with the light of Christian doctrine and to instruct in Christian morals. For Christ, our Lord, who was soon to ascend into heaven, commanded His Apostles: "Go ye therefore into the world the whole, and preach the Gospel to every creature" (Mt. 16:15). Obeying this command, and being endowed with power from on high (cf. Lk. 24:49), the Apostles departed and preached everywhere (Mt. 16:20), and indeed, their voice went forth throughout the whole earth, and their words to the ends of the world (Rom. 10:18), and they confirmed the word with blood, often encountering great reluctance from the powers of the world. After the Apostles, others followed in their footsteps, and their illustrious deeds are woven throughout the entire history of the Church. Indeed, as new regions of the world were discovered through the succession of ages, heralds of the Gospel hastened to them, to bring the light of Christ to the nations sitting in the shadow of death. Certainly, in the past century, Saint John Bosco, the founder of the Salesian Society, sent a chosen disciple, John Cagliero, who would later become a Cardinal of the Holy Roman Church, along with other members, to the regions of Patagonia, to lead those peoples to the light of faith, and to lead them to a more humane and virtuous life, under the auspices of the Christian religion. Among these peoples, the Araucan people, whose chief glory was their military virtue and courage, were widely spread and held dominion over that region of Patagonia until approximately the year 1888. From this people, a branch arose, and a flower sprang forth from its bosom, and the Spirit of the Lord rested upon him, Zephyrinus.

[*Latin ed. p. 757*]

The Sacred Congregation of Rites, number 757, concerning Namuncurà, regarding whose cause for introduction before the Holy Congregation of Rites has been discussed. This Servant of God was born in the place called Chimpay, on the Black River, in Patagonia (Strasbourg), from Emmanuel Namuncurà, the greatest among the leaders of La Pampa Province, and his mother, Rosaria Burgos, who, although baptized, still lived according to the customs of the pagans, on August 26th of the year 1886, and on December 24th of the year 1888, he was regenerated by the laver of baptism from a Salesian priest, Dominic Milanesio. The verdant landscape surrounding him, the clear view of the mountains, the splendor of the Andean lakes, and the sky, which seemed to protect Sursee, together with the simple life that was lived in the humble dwelling, left an indelible mark of peaceful gentleness on the boy's soul, which then radiated from his entire bearing. On the other hand, the warlike deeds, which his father recounted during long and silent winter nights, and the glorious deeds of his ancestors, inflamed his heart with a burning love for his own people. Devoted to tending his

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father's flocks, the boy followed his parents with love and piety. Until the age of twelve, he followed his father's ways. Endowed with a more lively intelligence, when his father, Emmanuel Namuncurà, submitted himself to the Government of the Republic of Argentina, with the help of that same Government, he was entrusted to the Salesian College in Buenos Aires in August of the year 1897, for the purpose of instruction and education, since there was no one more suitable to represent the interests of the Arauco people. He diligently pursued his studies, offering wonderful examples of piety towards God, so that his soul burned with such fervor that it seemed to be drawn towards heavenly things; for he experienced a certain sweet feeling, contemplating the beauty of the Catholic religion and the charity and benevolence of its followers. From this most fervent source of piety, he drew nourishment and encouragement to cultivate all the other virtues, which shone forth as an example and edification to all. On September 8th of the year 1898, being twelve years of age, he received the Body of Christ with the greatest devotion, and from then on, he frequently received the Sacraments, by which the Christian is led to holiness. On November 5th of the following year, he received the sacred chrism. In order that his health might be better cared for, in the year 1901 he was transferred to the College in the city of Viedma. He felt a certain divine inspiration to dedicate himself to the ministry of the altar, and he longed to bring the message of truth to the unbelievers of his people, and to foster the growth of human and civil culture among them; hence, he was eager to learn, especially Christian doctrine, from -

[*Latin ed. p. 758*]

The *Acta Apostolicae Sedis* – Official Commentary 758 – was a model of debate and of all the virtues which he had learned so well in the Salesian school. In order that he might devote himself more easily to religious studies and that his health might be better cared for, the Reverend Father John Cagliero, Apostolic Vicar of Patagonia, and later Archbishop of Sebastopol, with the consent of his father, the Servant of God, took him with him to Italy. He arrived in Turin on August 13, 1904, and immediately distinguished himself among his classmates by his virtues, as he would later in the "Villa Sora" college, in a delightful location in the Tusculan countryside. In the same year, on September 27, when the aforementioned Reverend Gentleman brought joyful news to the Holy Father Pius X of the growth of the Christian faith in the distant regions of Patagonia, where the vine of the Lord, cultivated by the Salesians, extended its branches widely, and he brought news of an abundant harvest of the best fruits, he presented Zephyrinus to the same Holy Father as a bright gem and a trophy of the apostolate among the nations. As the Servant of God progressed in age, wisdom, and grace with God and with men, the consumption from which he suffered grew worse with each day. For this reason, having abandoned

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his studies, on March 28, 1905, he was received into the infirmary of the Brothers of St. John of God on the island of Tiber in Rome, where he bore the pains of his illness with a cheerful countenance and with remarkable patience, always conforming himself to the will of God. Having received the sacraments of the Church properly and piously, endowed with outstanding virtues and renowned for his sanctity, on May 11, 1905, in the nineteenth year of his age, not yet completed, he peacefully passed away to the heavens above. After the proper funeral rites were performed, his body was first buried in the cemetery of the city of Rome, near the Verano estate, and in 1924 it was transferred to his homeland, and now it rests in the "Fortín Mercedes" location, in the old Salesian Mission, and his tomb is visited with great frequency by the people. It is said that graces, and perhaps even miracles, obtained through his intercession with God, are reported. Meanwhile, the opinion of sanctity, which Zephyrinus had already inspired since his very death, grew more and more among the faithful. Therefore, with ordinary authority, an investigation was instituted in the Curia of the Vicariate of the City into the reputation of the sanctity of life, virtues, and miracles in general of the aforementioned Servant of God, in accordance with the law, and this took place from May 2, 1944, to October 6, 1948; the processes, adorned with the requested letters, were presented in the ecclesiastical courts of Turin, Vienna, and Buenos Aires, all of which were then exhibited in the Acts of the Holy Congregation of Rites and properly opened. Many...

[*Latin ed. p. 759*]

The Sacred Congregation of Rites, in its deliberation number 759, along with the Superior General of the Salesian Society, addressed the Most Blessed Father, requesting the introduction of the cause. Therefore, observing the laws that must be observed, the aforementioned Sacred Congregation, having considered the writings presented to the aforementioned Servant of God, on June 10, 1949, decreed that further proceedings could be undertaken. Consequently, His Eminence and Reverend Lord Benedict, Cardinal Aloisi Masella, Bishop of Praenestin, the Promoter of the aforementioned cause, at the urging of the Reverend Lord Giulio Bianchini, General Postulator of the Society of St. Francis de Sales, during the ordinary meetings of the Sacred Congregation of Rites held on December 11, 1956, in Vatican, proposed the following question for discussion: Whether a commission should be appointed for the introduction of the cause, in this case and for the purpose in question. His Eminence and the Reverend Fathers of the Church, entrusted with safeguarding the sacred rites, after hearing the report of the Cardinal Promoter and the opinions of the Official Prelates, and in particular, the Reverend Father Silvius Romani, General Promoter of the Faith, having carefully considered all matters, judged it fitting to respond:

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Affirmative, that is to say, that a commission should be appointed, if it pleases the Most Holy. Subsequently, the aforementioned Cardinal made a faithful report to His Holiness, Pope Pius XII, regarding the foregoing. His Holiness, considering the opinion of the Sacred Congregation of Rites to be valid, deigned to sign the commission for the introduction of the cause of the Servant of God, Zephyrinus Namuncura, a young layman. Given in Rome, on the 3rd day of March, in the year of Our Lord 1957. C. Card. CICOGNANI, Prefect. L. © S. f A. Carinci, Archbishop of Seleucia, Secretary II. PERTAINING TO THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, FRANCISCA SALESIA AVIAT, FOUNDRESS OF THE CONGREGATION OF THE SISTERS OBLATES OF ST. FRANCIS DE SALES. REGARDING THE QUESTION: Whether a commission should be appointed for the introduction of the cause, in this case and for the purpose in question. In the seventeenth century, by a singular plan of God, Francis de Sales was given to the Church, who, while presenting himself as a lovable example of sanctity, showed a safe and expeditious path to Christian perfection.

[*Latin ed. p. 760*]

760 Acta Apostolicae Sedis - The official commentary demonstrated by word and example. Distinguishing the German notion of piety from that harshness which weakens souls in the practice of virtue, although not stripping it of that proper rigor which is fitting for Christian discipline, he showed that one can live with all the duties and conditions of civil life, adapted to salvation, provided that one does not draw in and imbibe the spirit of the world. Therefore, we admire the singular union of sweetness with strength in the discipline of this Doctor of the Church. From the Master himself, we truly learn how sweet is the yoke of the Lord, and how light is his burden (Cf. Mt. 11, 30). These principles of spiritual life were adopted by St. John Bosco himself for the governance of the Institute of Visitation Nuns which he founded, and subsequently, over time, he was not the only one among the founders of Societies who shaped and conformed congregations of men or women to this spirit and reason. Among these, Francisca Salesia Aviat deserves to be mentioned, the Foundress of the Congregation of the Sisters of St. Francis de Sales, for whose introduction to beatification proceedings have recently been undertaken. In the year of Our Lord 1841, on the 16th day of the month of September, this Servant of God was born in the city of Sézanne, in the diocese of Châlons, from honest parents, Theodore Aviat and Rosa Emilia Caillot. These parents, imbued with Christian morals, entrusted her, when she was almost six years old, to be educated and instructed by the Visitation Nuns in the city of Troyes. On July 2, 1856, she first renounced the world and was anointed with the sacred chrism. Subsequently, under the guidance of the Venerable Mother Mary Salesia Chappuis and the spiritual director, Servant of God

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Louis Brisson, who taught her so well the spirit of St. Francis de Sales, she progressed so much in the path of piety and virtue that she was an example to her companions and left a very good memory of herself there. At the age of sixteen, she returned to her parental home, where she proved to be an angel of the family. Having been offered honorable marriage, she refused it, wishing to dedicate herself entirely to God. However, when she repeatedly requested to put on the religious habit in the same Visitation monastery, she remained, at the urging of the same Mother Chappuis, until the will of God was more clearly revealed to her. Meanwhile, the Servant of God, recognizing the miserable material and moral condition of the girls working in the workshops, felt herself called to help them; thus, on April 18, 1866, she gladly joined the priest Brisson, who was intending to found an Institute for the same purpose, and became the first Sister of the newly founded Institute of the Oblates of St. Francis de Sales. Together with her companion, Lucy Canuet, on October 30, 1868, she put on the religious habit, taking the name Francisca Salesia; and she took her vows on October 11, 1871.

[*Latin ed. p. 761*]

The Sacred Congregation of Rites, in its decree 761, from the very beginning, dedicated itself to the work of receiving and educating young girls, as well as providing for female workers. Already in the year 1872, it obtained the approval of the Holy See and became the General Superior of Alet; she held this office for seven years, offering her daughters an example of virtue. From the year 1881 to 1889, she directed the house in Paris. For four years afterward, free from all duties, she endured certain adversities, accusations, and calumnies. On September 12, 1893, she was again elected Supreme Superior, a position she held until her death. Meanwhile, her Institute spread widely throughout France, throughout the regions of Europe, and also in overseas lands, bringing great benefit to the Church and to civil society. However, due to a great persecution against the Church and religious orders, the Sisters were forced to leave France in 1903, and they had to flee here and there. The Servant of God went to the house in Perugia, and from then on, she became the head of the Congregation. Not ceasing from her activity, our Sister Francisca began to strengthen and increase her work with all her efforts, undertaking many journeys. It was also very important to her that the Rule, wisely established by Lewis Brisson and approved by the Apostolic See in 1890 and again ten years later, be confirmed forever; which, indeed, happily occurred in 1911. After so many cares and labors for the glory of God, for the good of the Institute, and for the salvation of souls, the Servant of God peacefully fell asleep in the Lord on January 10, 1914, in Perugia, leaving behind a reputation for holiness. And as this reputation persisted, and indeed grew daily, canonical inquiries were begun in 1929, with ordinary authority, in

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the dioceses of Perugia and Troyes, and testimonial hearings were held in Versailles, Paris, Catalan, Linz, and Vienna, and the proceedings were brought to Rome. To these were added letters of petition from three Cardinal Fathers, from numerous esteemed ecclesiastical superiors, and from the General Superiors of Orders and Congregations, earnestly requesting the introduction of the cause. Therefore, with the necessary legal requirements observed, the Sacred Congregation of Rites, after considering the writings pertaining to this Servant of God, decreed on July 8, 1936, that further proceedings could be undertaken. Therefore, His Eminence and Reverend Lord Benedict Cardinal Aloisi Masella, Bishop of Palestrina, in place of His Eminence and Reverend Lord Frederick Cardinal Tedeschini, Bishop of Frascati, as Promoter of the Cause, at the urging of the Reverend Father Dominic Balducelli, Superior General of the Institute of the Oblates of St. Francis of Sales, and of this...

[*Latin ed. p. 762*]

Acts of the Apostolic See - Official Commentary 762. The Postulator, in the assemblies of the Congregation for Sacred Rites held on February 5, 1957, in Vatican, proposed the following question for discussion: Whether a commission should be signed for the introduction of the cause, in the case and for the purpose in question. After the Most Reverend Fathers, entrusted with safeguarding the sacred rites, had heard the report of the Cardinal Prefect, and after having heard the votes of the Official Prelates, and especially of the Reverend Father Dr. Silvius of Rome, General Promoter of the Faith, having carefully considered all matters, they judged it prudent to respond: Affirmative, that is to say, that the commission should be signed, if it pleases the Most Holy [Pope]. Concerning the aforementioned matters, a faithful report was made to the Most Holy Pope Pius XII. The Blessed Father, accepting the judgment of the Congregation for Sacred Rites, deigned to sign the commission for the introduction of the cause of the Servant of God, Francesca Salesia Aviat, with his own hand. April 9, in the year of Our Lord 1957. C. Card. CICOGNANI, Prefect. L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

DECLARATION REGARDING THE FORM OF VESTMENTS. Since many sacred prelates and other ecclesiastical men have repeatedly requested from the Holy See, according to the response given on December 9, 1925 (cf. A. A. S. vol. XVIII, 1926, p. 58), permission to prepare and use vestments for the Sacrifice of the Mass and for sacred functions, with the ancient and proper form, this Sacred Congregation for Sacred Rites considered it prudent to refer the matter to the prudent judgment of the local Ordinaries, so that, considering the particular circumstances of each place, they might decide whether or not such vestments may be permitted. However, the local Ordinaries, in rendering this judgment, should take care that the sanctity and decorum of the divine worship are promoted as

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much as possible, and that they should not allow any departure from the approved discipline concerning the form of sacred vestments, but rather should prohibit all changes that might cause confusion and lead the minds of the faithful into error. Rome, August 20, 1957. C. Card. CICOGNANI, Prefect. L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 763*]

Diarium Romanae Curiae 763

DIARIUM ROMANAE CURIAE

Saturday, September 7, 1957, the Holy Father Pius XII received in a solemn Audience His Excellency Dr. JOSÉ MARIA DELGADO, Extraordinary and Plenipotentiary Ambassador of the Philippine Islands, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES

Tuesday, April 9, 1957, in the Vatican Apostolic Palace, the preparatory Sacred Congregation of Rites was held, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God Maria of Jesus of Oultremont, foundress of the Sisters of Mary, the Restorer.

Tuesday, May 7, 1957, in the Palace of Congregations at St. Callisto, in the presence of His Eminence, the Reverend Lord Cardinal Benedetto Aloisi Masella, Bishop of Palestrina, Promoter or Relator of the Cause of beatification and canonization of the Servant of God Vitale Giustino Grandin, Bishop of St. Albert, of the Congregation of the Oblates of Mary Immaculate, the preparatory Sacred Congregation of Rites was held, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

Tuesday, May 21, 1957, in the Vatican Apostolic Palace, the ordinary Sacred Congregation of Rites was held, in which the Most Reverend and Reverend Lords Cardinals and the Reverend Prelates Officials discussed the following:

1. Resummption of the Cause of the Blessed Marcellino Giuseppe Benedetto Campagnat, Confessor, foundress of the Institute of the Little Brothers of Mary, called the Marist Brothers of the Schools.

2. Introduction of the Cause of the Servant of God Pietro Giuseppe Savelberg, priest, foundress of the Little Brothers of St. Joseph and the Little Sisters of St. Joseph.

3. Report on the writings of the Servant of God Giuseppa Naval Girbes, secular virgin.

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Tuesday, June 4, 1957, in the Vatican Apostolic Palace, the preparatory Sacred Congregation of Rites was held, in which the Most Reverend and Reverend Lords...

[*Latin ed. p. 764*]

Acts of the Apostolic See - Official Commentary 764. To the Cardinal, the Reverend Prelates, Officials, and the Reverend Theological Consultors, the following was discussed concerning the heroic virtues of the Servant of God, Galileo Nicolini, a novice of the Passionist Fathers. On Tuesday, June 25, 1957, in the Apostolic Palace at the Vatican, the Ordinary Session of the Holy Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals and the Reverend Prelates, Officials, discussed the introduction of the Cause of the Servant of God, Maria Teresa Zonfrilli, a professed Sister of the Congregation of the Daughters of Our Lady at Mount Calvary. Furthermore, they examined the reports of the theological reviewers concerning the writings of the Servant of God, Maria Elisabetta Vendramini, foundress of the Franciscan Tertiaries of Saint Elizabeth. On Tuesday, July 9, 1957, in the Apostolic Palace at the Vatican, the Preparatory Session of the Holy Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, Officials, and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought through the intercession of the Venerable Servant of God, Teresa of Jesus Jornet y Ibars, foundress of the Little Sisters of the Abandoned Elderly. In the Ordinary Session, the same Eminent and Reverend Lords Cardinals and the Reverend Prelates, Officials, also examined the report of the theological censors concerning the writings of the Servant of God, Eugenia Picco, Superior General of the Little Daughters of the Sacred Hearts.

SECRETARY OF STATE

APPOINTMENTS

By Apostolic Briefs, the Holy Father, Pius XII, may he rest in peace, deigned to appoint:

August 17, 1957.

The Eminent and Reverend Cardinal Canali Nicola, Protector of the Institute of Ladies Catechists, (Madrid).

The Eminent and Reverend Cardinal Cicognani Gaetano, Protector of the Carmelite Sisters of Charity, (Madrid).

[*Latin ed. p. 765*]

Year and Volume XXXIX, 23rd of October, 1957 (Series II, Volume XXIV) - No. 13. ACTA APOSOLICAE SEDIS, Official Commentary. ACTA OF POPE PIUS XII, Encyclical Letter to Venerable Bishops, Brothers in the

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Episcopate, Patriarchs, Major Archbishops, Primates, Archbishops, and Ordinary Clergy, concerning the matters relating to the motion picture and television arts, with a graphic.

PIUS PP. XII. To the Venerable Brothers, greetings and Apostolic Benediction.

The inventions of technical arts, by which men of our time boast, although they originate from human ingenuity and labor, are nevertheless gifts of our Creator God, from whom all good things proceed: "For He not only produced the creation, but also protects and fosters that which has been produced." Among these inventions, some augment and multiply human powers and strengths; others improve the conditions of human life; and still others, especially those that concern the mind, either by themselves or through artificial images and voices, reach even the masses, and with them, they communicate messages, thoughts, and precepts of any kind, by which they are nourished, even during times of rest and relaxation.

1. S. IOAN. CHRTS., *De consubstantiali*, against the Anomoeans: 49 - ACTA, Volume XXIV, No. 13. - 23-10-1957. P. (?), 48, 810.

[*Latin ed. p. 766*]

Acta Apostolicae Sedis - Commentary 766. Regarding the most recent developments, the arts of cinematography, radio, and television have experienced the greatest growth in our time. These arts, scarcely yet introduced into use, have not only been welcomed with great joy by the Church, but have also been carefully and diligently observed, motivated by the intention of protecting her children who are entering the path of a progressing age, from all dangers. This vigilant care arises from the very mission received from the Divine Redeemer; for, as is evident to all, these arts of a new kind contribute greatly and profoundly to the manner in which individuals and the entire human community think and act. Furthermore, it is fitting that the Church considers such matters primarily within her own sphere; for, by a wholly superior reason than all others, she must impart to each individual the message of eternal salvation; the message of incomparable riches and power; the message, finally, which all men, of whatever nation and of whatever age, must receive and embrace, according to the words of the Apostle to the Gentiles: "To me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ: and to bring to light the manifestation of the mystery which hath been hidden from the world, according to the eternal purpose of God, who hath created all things." Therefore, it is not surprising that those who enjoy the highest authority in the Church have treated this weighty matter with the intention of promoting the eternal salvation of those who are "not redeemed with corruptible things, as silver or gold, but with the precious blood, as of an innocent lamb, Christ;" and they have diligently examined all the questions which the arts of cinematography, radio, and television

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present to Christians today. More than twenty years have passed since Our Predecessor... Ephes. 3, 8-9. 1 Peter 1, 18-19.

[*Latin ed. p. 767*]

767 The acts of Pope Pius XII record that Pope Pius XI, having made use of the "wonderful Marconi technology," transmitted the first radio broadcast "to all nations and to every creature." And after a few years, Our Predecessor sent that marvelous Encyclical Letter, which begins with the words "With watchful care," to the Venerable Archbishops and Bishops of the United States of America; in which Letter, imparting most wise precepts concerning cinematographic spectacles, suitable to the present needs, among other things, it decreed: "It is absolutely necessary and urgently required to provide and ensure that whatever advances are made by the grace of God in human disciplines, and even in technical industries, may truly serve the divine glory, the salvation of souls, and the spread of the Kingdom of Jesus Christ, so that all, as the Church commands us to pray, 'may we pass through temporal goods so as not to lose eternal ones.'" And We ourselves, during Our pontificate, have often, when the opportunity arose, addressed this very matter, providing suitable guidelines not only to Holy Pastors, but also to various associations of the Catholic Action and to Christian educators. And We have gladly received those who, by their particular vocation, exercise the art of cinematography, or radio, or television; and We have expressed Our admiration for the remarkable progress of these arts and their instruments, and We have indicated to them the duties they must fulfill; and We have also acknowledged the great merits they have achieved, the dangers into which they can easily fall, and the highest goals that should illuminate their minds and govern their wills.

Radio broadcast: Secret instruction, February 12, 1931: A. A. S., vol. XXIII, 1931, page 65.

Encyclical Letter Vigilanti cura, June 29, 1936: A. A. S., vol. XXVIII, 1936, pages 249 and following.

Ibid., page 251.

[*Latin ed. p. 768*]

Acts of the Apostolic See - Official Commentary 768. It has also been our concern, as you know, to establish within this Roman Curia a special Council, whose task it would be to carefully examine various questions relating to the cinema, radio, and television, with regard to the Catholic faith and Christian morals; from which Council, both Bishops and all those concerned can obtain appropriate guidelines. We ourselves have often made use of these modern and wondrous means, by which we can more easily connect the entire flock with the Supreme Pastor; so that our voice may reach across land and sea, and even overcome the tumults of the human

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spirit, safely and securely, reaching the minds of men and influencing them for good, as the highest duty of the apostolate, entrusted to us and now, as it were, greatly increased, demands of us.

Furthermore, knowing that both We and Our blessed predecessor, Pope Pius XI, have not spared exhortations on this matter, so that the arts of cinema, radio, and television might strive to lead men to the perfection of their own souls, and thus to the promotion of God's glory, this gives Us great comfort. For, through your diligent and watchful care, Venerable Brothers, undertakings and works have been initiated, by which this kind of apostolate is not only promoted in individual dioceses and nations, but also embraces entire peoples, with united efforts and counsel. Many public officials, as well as those who are engaged in either liberal arts or commercial enterprises, and indeed many others, both Catholic and non-Catholic, have demonstrated their integrity in this matter, not without effort and without expense, in order that not only evil dangers may be avoided, but that...

[*Latin ed. p. 769*]

Acta PP. XII 769, ut divina praecepta observarentur, et humanae personae dignitas salvere. Attamen, pro dolor, Apostoli sententiam imitari debemus: "Non omnes oboediunt Evangelio"; nam etiam in hoc casu, non desunt qui Ecclesiae magistrium neque intellegerint, neque recognoscant, immo qui omni studio ab eo abhorneantur: hi sunt, ut scitis, qui vel cupiditate lucris inordinata moventur, vel erroribus decepti, humanae naturae dignatum et libertatem non aequo loco ponunt, vel denique de liberalibus artibus cuiusvis generis sententias amplectuntur, quae a veritate alienae sunt. Quamquam ratio huius agendi animam nostram dolore implet, tamen officio nostro non deserere possumus, et recto itinere procedere, confisi ut nobis quoque tribuantur illa verba, quae Divino Redemptori Nostro eius inimici dixerunt: "And they sent to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker and teachest the way of God in truth. Neither carest thou for any man: for thou dost not regard the person of men."

E progressionibus mirandis, quas technicae disciplinae, praesertim cinematographica, radiophonica et televisifica artes, in nostris diebus fecere, ita magnae utilitates, ita etiam pericula oriri possunt. Nam hae novae opes et instrumenta, quae fere omnibus ad manum sunt, vim in animos exercent potentissimam, cum idcirco quod eos luce collustrare possunt, nobilitate elevare, pulchritudine decorare; tum ex eo etiam quod eos tenebrarum obscuratione foderent, depravatione dehonestare, et effrenatis motibus subicere possunt, prout eiusmodi spectacula res aut pravas aut honestas nostris sensibus proponunt. Sicut superiore saeculo, cum ars technica, quae ad ea

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quae quaestus causa tractantur, pertinens, collectos habuit...

[*Latin ed. p. 770*]

The Acts of the Apostolic See, Commentarium Officiale 770, have frequently demonstrated that machines, which ought to serve mankind, have instead often reduced people to a grievous servitude, and similarly, the ever-increasing advancements of this same technical art, concerning images, sounds, and even calculated propaganda, unless subjected to the gentle yoke of Christ's law, can become a source of countless evils, which, by miserably subjugating not only material resources, but also the powers of the mind, become all the more grave, and thus, human inventions are deprived of those salutary benefits which, according to the wise plan of God, ought to be sought first. Therefore, having pursued with grave concern this very matter, and having considered the salutary fruits which, concerning cinematographic spectacles, have arisen for more than two decades thanks to the Encyclical Letter, which was written with vigilant care, and having, with the prayers of sacred pastors and lay people, the studious of these arts, we desire, through these Encyclical Letters, to impart norms and precepts which also pertain to radio broadcasts and television.

12 13 After having earnestly made supplications to God and implored the help of the Virgin Mary, we, addressing you, Venerable Brothers, whose pastoral care and diligence we have observed, urge you with this purpose, so that not only Christian doctrine on this matter may be fully presented, but also that suitable initiatives and projects may be undertaken; and therefore, we wish to exhort you with all the effort we can, so that the flock, entrusted to each of you, may be protected against any errors and any harms which the use of these arts can introduce into the morals of Christian life, not without serious detriment.

1 2 1S Cf. MATTH., XI, 30. Cf. Discourse addressed to the group of devotees of the art of radio, given on May 5, 1950, from all nations of Rome: Discorsi e Radiomessaggi di 8. 8. Pio XII, vol. X I I , page 54.

[*Latin ed. p. 771*]

Acts of Pope Pius XII, 771, I. Before we address the individual questions pertaining to these three arts – namely, cinematography, radio, and television – knowing that each of them presents particular reasons for fostering the intellectual and moral development, both within the realm of the liberal arts, as well as in the fields of technology and economics – we deem it appropriate to briefly outline the principles that pertain to their propaganda, so that it may best serve the good of the human community and of individual citizens. God, being the supreme good, at no time withholds His gifts from men, whom He pursues with special care and charity; among these gifts, some pertain to the soul, while others are for the use of this earthly life; and these, as is evident, are subject to each other in the same way that the

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body ought to be subject to the mind, when, before it communicates itself to it through blessed vision, it is joined to it through Faith and Charity, which "And hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost who is given to us," as is written in Rom 5:5. Furthermore, desiring to see in man the image of his own perfection, He willed that man should also participate in this heavenly gift, and He made him a messenger, a distributor of these goods to his brothers and to the entire human community, associating him with His own works. Indeed, from his very nature, man, since the earliest times, has been accustomed to communicate his spiritual goods with others through the use of signs, which he seeks from material things, in order to bring about a more perfect form each day. Therefore, from the images and writings of the most ancient times, to the technical arts of our own age, all instruments by which men are united among themselves strive towards that highest end.

[*Latin ed. p. 772*]

Acts of the Apostolic See - Commentary 772, so that, indeed, the ministers of God may, in this matter, in some way, fulfill their duty. Wherefore, that this providentially ordained plan of God may be more safely and effectively brought about in men, by Our Apostolic authority, We establish "Saint Gabriel the Archangel, who brought the message of human Redemption to the human race..." as the heavenly Patron of those arts, by which men can, through electrical means, most swiftly transmit words to those afar, and converse with one another from very distant places, and send messages through ethereal waves, and finally, even though they are far removed from one another, see before their eyes, presented as if present, things and events. It was Our intention, when We designated this heavenly Patron, that all those who have in their hands such beneficial instruments, by which they can spread among men, as it were, good seeds, which would bear fruit of truth and goodness, might turn the mind of each one to the nobility of this service. Considering those lofty goals to which these noble and technical arts are destined, the following question arises: why, indeed, do these same things sometimes become the source of vices, and as it were, a path to evil? "And the servants of the good man of the house coming said to him. Sir, didst thou not sow good seed in thy field? Whence then hath it cockle?" Indeed, all evils, which are opposed to the norms of right conduct, cannot arise from God, who is perfect and absolutely good, nor from the technical arts themselves, which are His precious gifts, but only from the fact that man, being endowed with free will, can abuse these gifts, by committing wicked deeds and propagating them, and thus by associating himself with the prince of darkness and the enemy of God: "An

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enemy hath done this."

[*Latin ed. p. 773*]

Acta Pii PP. XII 773. Therefore, true human liberty demands that we employ all resources and share them with others, those which can contribute to virtue and the perfection of our nature. The Church, being the teacher of salutary doctrine and possessing all that is necessary for attaining sanctity, enjoys an inviolable right to impart those things which have been entrusted to her by divine mandate. It is incumbent upon those who govern the public affairs to respect this sacred right; indeed, access to these arts, by which truth and virtue are propagated, must be open to them. Those who are sincere and devoted children of the Church, recognizing the inestimable gift of Redemption, are commanded to strive, as far as they are able, that these technical inventions may be employed to promote the sanctity of souls. Nevertheless, while affirming and defending the rights of the Church, We do not intend to deny to civil society, through the use of these arts, the right to proclaim and spread those messages and doctrines which are truly necessary or beneficial for the common good of human society. Furthermore, it is permissible for each citizen, provided that due consideration is given to the circumstances and that the principles of the common good are always observed, to contribute, according to their ability, to the enrichment and advancement of the minds and souls of themselves and others through these arts. However, it is contrary to the purpose and the true nature of Christian doctrine and of these arts themselves, that those who would use them solely to promote political or economic interests, or who would consider this noble cause as merely a business or a trade, should be approved. Similarly, that opinion cannot be approved which asserts and defends the freedom to express and propagate anything, even when it is placed in the full light of truth, and to what extent.

[*Latin ed. p. 774*]

The *Acta Apostolicae Sedis* – Official Commentary 774: These principles, which have caused detriment to souls and bodies in these past years, have arisen not from true freedom, of which we spoke above, but rather from unrestrained license, whereby whatever is done, without any consideration, is communicated to others, even if it is contrary to right morals and can lead souls to grave danger. Indeed, the Church, which fosters and promotes all things that truly pertain to the adornment and enrichment of souls – for it is the patron and guardian of human disciplines and liberal arts – cannot permit that those principles and norms be violated, which direct and guide man towards God, the supreme end. Therefore, let no one be surprised if, even in this matter, which requires many precautions, one must act prudently and circumspectly, according to the Apostle: "But prove all things: hold fast that which is good. From all manner of evil

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abstain yourselves." Therefore, those are undoubtedly to be blamed who profess and assert that the propagation of even these things should be fostered and encouraged, which are contrary to precepts of moral doctrine, provided that they conform to the *leges* of liberal and technical arts. "Indeed, liberal arts – which, briefly recalling, we brought to the memory of those present in the fifth century after the death of Angelus – do not, of themselves, demand that they be directed towards an ethical or religious purpose. However, if the form of human arts, whether expressed in words, sounds, or images, is made to conform to deceptive, empty, and turbid modes that do not conform to the divine Creator's plan; nay, if it does not stir the mind, or the soul, to noble sentiments, but rather incites to wicked desires and lusts, then it can attract men, at least because of novelty, which does not always possess strength and virtue, or because of the small part of truth that shines forth from any given thing; but nevertheless, such an art will depart from its noble level, will be far removed from its primary and necessary principle, and therefore will not be universal, nor perennial."

[*Latin ed. p. 775*]

775 The Acts of the Holy Father [Pope] XII can be such that they "direct the human mind," as is fitting. 21 Those who govern the public affairs are undoubtedly held to a grave duty to diligently advise with new methods; and they ought not only to consider political reasons in this matter, but also public morals, since the safety of the latter is founded on natural law, which, as the divine word testifies, is written in our hearts. This vigilant care of the governors of the State cannot be unjustly asserted to oppress the freedom of individual citizens, since it does not regard their private person, but rather the entire association of men, with whom these methods are shared. "We do not ignore—as we have already said on a previous occasion—that the opinion of men in our age is widespread, who are impatient of any intervention by public authority, and who consider it preferable that precautions be taken even in this matter by the community itself"; nevertheless, these norms and precautions, which come from those who, by virtue of their office, exercise these methods, should by no means deter the most serious duty of those who hold public authority, although they can commendably contribute to their actions, and even prevent evils that can easily harm good morals. 22 23 For this reason, as Our Predecessor did, so too do We gladly praise those who, in the exercise of this important function, have provided opportune precautions and norms, without prejudice to the public authorities in any way. We believe that these new methods will only contribute to the proper formation of the minds of those who use them, more easily and appropriately.

21 Cf. Homily, delivered in the Vatican on April 20, 1955, at the end of the fifth century after the death of St. Angelic; A.A.S., vol. XLVII, 1955, pp. 291-292; Encyclical Letter *Musicae Sacrae*, December 25, 1955; A.A.S., vol.

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XLVIII, 1956, p. 10. Cf. Homily to those engaged in the art of cinematography from Italy, gathered in Rome, June 21, 1955; A.A.S., vol. XLVII, 1955, p. 505. 22 23

[*Latin ed. p. 776*]

The Acts of the Apostolic See can officially confer benefits, if the Church, the State, and even those who perform such functions, working together in proper order, provide mutual assistance in achieving the desired end. However, if the opposite occurs, that is, if these arts, without any established laws and without any moral safeguards, proceed along a reckless and unrestrained path, the true welfare of the people will undoubtedly be diminished, and their morals corrupted. Among the various technical arts that propagate the thoughts of men, those that today occupy a particular place, as we have said, are those that, through the ears and eyes, and through voices and images, communicate all kinds of messages most widely. This method of propagating images and voices is, with regard to spiritual matters, perfectly suited to human nature, according to the opinion of Aquinas: "For it is natural to man to proceed from sensibles to intelligibles; because all our knowledge begins with sense." Indeed, the faculty of sight, being more noble and dignified than the other senses, more easily leads to the knowledge of spiritual things. Therefore, the three principal technical arts, by which voices are presented to the ears and images of things to the eyes from afar, namely, the cinematographic, the radio, and the television arts, do not pertain only to the recreation and relaxation of people, although many require only this from listeners and viewers, but rather, they can contribute greatly to the proper establishment and shaping of the civil society of our time, especially when they are used for propaganda that pertains to the cultivation of the mind and the fostering of virtue. These technical arts can, with greater ease than written texts printed, indeed, enable people to communicate with each other and to provide mutual assistance; which, since it pertains to the fostering of the welfare of all nations, the Catholic Church, which, by its created mandate,

[*Latin ed. p. 777*]

The Acts of Pope Pius XII embrace the association of men, and desire to promote the propagation of truth and the common good. However, it is necessary that the arts of cinematography, radio, and television be directed first of all: so that, indeed, they may serve truth, you and I. And let these arts serve truth in such a way that the bonds between peoples may become stronger every day; so that they may understand each other through mutual appreciation; so that they may help each other in every circumstance; so that, finally, they may be a help between public officials and individual citizens. To serve truth requires not only that all abstain completely from error, from falsehood, and from fraud, but also that they avoid all those

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things which may foster a way of life that is either false, incomplete, or subject to some particular interest. Above all, the truths revealed by God must be held inviolable. Indeed, why do these noble arts not strive above all else to spread the doctrine of God and of His Son, Jesus Christ, and to instill Christian faith into minds, "which alone can give a supernatural power to multitudes of men, by which, aided, they may overcome difficulties, and may endure the sorrows of this present age"? 1 Furthermore, these new arts must not only serve truth, but also the moral perfection of human life. This is achieved in three ways, about which we shall write: namely, through the news presented, the precepts imparted, and the spectacles provided. Any piece of information, even if it contains nothing other than truth, has within itself a certain reason that is in some way related to the shaping of human character. "This reason, which pertains to human character, is never to be neglected; for every message challenges the judgment of the mind and moves the will." 2 26 6 Discourse addressed to the members of the Radio Society of Italy, delivered on December 3, 1944: *Discorsi e Radiomessaggi di S. S. Pio XII*, vol. V I, page 209.

[*Latin ed. p. 778*]

Acts of the Apostolic See - Official Commentary 778. A nuncio, who fulfills his office worthily, should not oppress anyone with his words, but rather should strive to understand and explain the circumstances or crimes reported in a more appropriate manner; this, however, does not in any way mean excusing or approving them, but rather suggesting remedies and offering solace, and thus contributing to the restoration of integrity of souls. What we have written above undoubtedly has greater force when it comes to imparting precepts; indeed, didactic film strips, radio broadcasts, and television programs greatly assist and benefit, not only those who are still in the prime of youth, but also those who have already reached adulthood. However, it must be carefully avoided that these means of imparting precepts contradict the teachings of the Church and its sacred rights, or hinder the task of properly educating children in the domestic environment.

27. Likewise, it is to be hoped that these new methods of propagation, whether practiced by private citizens or under the direction of public authorities, will not disseminate various doctrines while ignoring the name of God and His divine law. However, unfortunately, we are not unaware that in some nations, in which communist and atheistic ideologies dominate, these technical means, which reach ears and eyes from afar, are also used in schools to the extent of uprooting the holy religion from the hearts of the young. Indeed, anyone who considers this with a clear mind and free from preconceived notions cannot fail to see that the conscience of young people, deprived of divine truth, is being oppressed in a new way, since they are unable to know that truth, which, as our Redeemer affirms, liberates us; and thus, a new attack against religion is being carried out by this insidious

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method.

28. Discourse delivered to the Council of the United Nations on public affairs, April 24, 1956: Discourses and Radio Messages of Pius XII, vol. XVIII, p. 137. 28. Cf. JOHN, VIII, 32.

[*Latin ed. p. 779*]

We, however, most earnestly desire, Venerable Brothers, that these technical instruments, by which ears and eyes are easily and with great pleasure reached from afar, be primarily employed so that, through fuller intellectual development, through knowledge necessary for the fulfillment of each one's duties, "and above all, so that men may conform to Christian principles; for without these principles, no true progress can be achieved, not even in human affairs." Therefore, we commend all teachers and educators with due praise who, whether through cinematographic images, radio broadcasts, or television programs, strive for this most noble goal. It must also be noted that, besides published news and imparted teachings, these new arts can also contribute not a little to the true good of men. For such spectacles often contain something that not only serves to entertain people and to provide them with knowledge of things, but also to edify souls. Therefore, rightly and deservedly, our predecessor, the blessed Pope Pius XI, called cinematographic theaters "as if schools of things"; for they can be called schools because, in this kind of spectacle, the stage action is joined, in which those vivid images, which are produced by the movement of versatile light, are combined with appropriate voices and musical harmonies, so that not only intelligence and other faculties, but the whole person is touched, and is somehow joined to them, and almost drawn along to participate in the depicted thing.

Cinematographic, radio, and television arts,

29 Cf. Radio message to the faithful of the Republic of Colombia, given on April 11, 1953, when the Sutancé Radio Station was inaugurated: A. A. 8., vol. XLV, 1953, p. 294.

80 Ibid., p. 255. With vigilant care, dated June 29, 1936: A. A. 8., vol. XXVIII, 1936.

[*Latin ed. p. 780*]

7-80 Acta Apostolicae Sedis - Official Commentary. Although various forms of entertainment, long since introduced into use, in some way encompass [these new developments], nevertheless, each [development] expresses something new, and thus a new type of spectacle, which is not intended for a select few spectators, but for large crowds of people who differ among themselves in age, way of life, and intellectual development. In order that, under these circumstances, such spectacles may achieve what they ought to achieve, it is necessary that the minds and souls of the spectators be so properly instructed and educated, that they not only understand

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the specific form of each art, but that they are guided in this matter by a sound conscience; so that they may maturely consider and judge the various elements that the cinema or television program presents, or that are emitted from the loudspeaker, and not, as often happens, be attracted and carried away by their force and fascination. If this instruction and formation of the spirit is lacking, which is fostered by the light of Christian doctrine, then neither honest pleasures, which "are absolutely necessary for all those who are occupied with the cares and anxieties of life," nor the progress of mental cultivation can be safely assured. 31 Catholics have recently, and especially in these years, recognized the necessity of a sound education of these spectators, and there are many institutions and initiatives that strive to ensure that young people and adults better understand and are more apt to recognize the benefits and dangers of these spectacles, and to consider them attentively. However, spectacles should never be the cause of neglecting proper moral conduct; rather, they should only be indicated and chosen insofar as they are in accordance with the precepts of the Church and the norms of religion. *Ep. Enc. Vigilanti eura: ibid. p. 254.*

[*Latin ed. p. 781*]

The Acts of Pope Pius XII, 781, which pertain to this matter, and those who comply with the instructions given by the ecclesiastical authorities concerning this issue. These initiatives, if, as we are entirely confident, they are in conformity with didactic principles and correct norms of moral development, We not only approve, but also commend; and therefore We desire that they be introduced into schools of every order, into associations of the Catholic Action, and into parish groups. A proper institution and education of this kind will, on the one hand, reduce the dangers by which morals can be corrupted; and, on the other hand, enable Christians to, through new knowledge which they acquire, raise their minds to contemplate heavenly truths. In a particular way, We encourage those heralds of the divine word to praise this also, who, being aware that they are bound by their office to preserve the integrity of morals and the safety of those people whom they cultivate through their labors and lead to the way of truth, also use, in a proper manner, even the arts of cinema, radio, and television for this purpose; and thus they communicate to others the benefits that this age has discovered, which are truly salutary. Therefore, We urge that those who possess authority, whether in the Church or in civil society, especially support their efforts and endeavors. However, it must be noted that, in this matter, the proper institution and education of audiences, of which We have spoken, is not entirely sufficient. It is necessary that each individual presentation be suitable and appropriate to the particular level of reasoning, the power of feeling, the capacity for fascination, and the moral condition of each age group. This, indeed, carries the greatest weight, because, since radio broadcasts and, especially, television programs can be

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easily viewed within the very walls of the home, they pose a danger that threatens the safe upbringing of innocent youth, until the adolescent age acquires the necessary virtue with which it can overcome the storms of the world. 50 - ACTA, vol. XXIV, n. 13. — 23-10-1957.

[*Latin ed. p. 782*]

Acts of the Apostolic See 782. Official Commentary. Regarding this matter, three years ago, We wrote to the Bishops of Italy: "Do We not rightly fear, if We reflect with earnest mind, that even within the domestic setting, all can imbibe that poisonous air through television broadcasts, which breathes forth the tenets of 'materialism,' and which inspires folly and every kind of lust and cupidity, just as frequently happens in cinematographic theaters?" We are not unaware of the initiatives undertaken, not only by those who hold public authority, but also by private groups, whose aim is to promote the education of youth; initiatives and projects, by which it is sought to divert young people from spectacles which are not suitable for their age, and which often involve a serious detriment. Whatever is done for this purpose is highly commendable; however, it must be noted that the physiological and psychological disturbances which may arise from these things are dangers to be avoided, dangers which concern the morals of young people; dangers which, if not prevented and prohibited in due time, can greatly contribute to the detriment and ruin of human society itself. We paternally exhort these young people, whom We hold dear, to be temperate and prudent in all things, and to exercise Christian prudence, especially when it comes to spectacles in which their innocence may be endangered. It is their grave duty to restrain and moderate that unrestrained desire to see and hear everything; and to keep a free mind, guarding it from immoderate and earthly pleasures, and directing it towards heavenly things. The Church, knowing well that from these new arts, which directly reach the eyes and ears, many good things, many bad things, and many dangers can arise, depending on how they are used, desires to fulfill its duty also in this matter; which, by itself, does not lead to a varied..." 3 2 82 Cf. Instruction on Television, dated January 1, 1954: A. A. S., vol. XLIV, "1954, p. 21."

[*Latin ed. p. 783*]

The cultivation of the mind pertains to the Acts of the Most Holy Pope Pius XII, 783, but especially to religion and to the regulation and guidance of morals. In order that this important task might be carried out more suitably and easily, Our Predecessor of blessed memory, Pope Pius XI, asserted and decreed that "it is absolutely necessary for Bishops to establish a stable office for the entire nation, which should promote the honest portrayal of images, and generally distribute other depictions in the manner indicated, and finally, to communicate to priests and the faithful the judgment

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published by him." Furthermore, all undertakings of Catholics concerning the matter of cinematography must be directed to a virtuous end. In some nations, the Bishops, having these norms before their eyes, have established such offices, not only with regard to cinematography, but also to radio and television. Indeed, We, having carefully considered the spiritual benefits that can arise from these technical arts, and also the necessity of safeguarding the integrity of Christian morals, which this type of entertainment can easily endanger, desire that, in each nation, if such offices do not yet exist, they be established without delay as soon as possible; and that they be entrusted to men skilled in the use of these arts, whom Bishops chosen from among the priests will appoint. We also exhort you, Venerable Brothers, that in each nation, these offices of men, whether pertaining to cinematography, or to radio, or finally to television, should either be dependent on the same council, or at least provide mutual assistance; and We also exhort that the faithful, especially those who are members of the Catholic Action organizations, should be properly instructed, so that they may understand the necessity of...

[*Latin ed. p. 784*]

The Acts of the Apostolic See – Official Commentary – readily offer their common and efficacious service to these Offices. And since many questions concerning this matter cannot easily be clarified and resolved in each nation, it will certainly be beneficial if these individual Offices pertain to the large associations from all nations, which this Apostolic See, after mature consideration, has already approved. We do not doubt, Venerable Brothers, that from those things which you have done, not without effort and inconvenience, to comply with these norms, abundant and salutary fruits will arise; which, however, will occur more easily and appropriately if the specific prescriptions, which we are preparing to publish separately in these Letters concerning the matter of cinematography, and concerning the matter of radio and television, are diligently carried into effect.

II. The cinematograph, which was introduced into use about sixty years ago, is today to be considered among the most important instruments by which the thoughts and inventions of our time can be disseminated. We have already spoken, on occasion, about its various processes and about its captivating power. Due to its growth, especially concerning series of films, which in a certain way vividly represent a particular narrative through images and voices, a great and commercial art has flourished, to which not only artists, craftsmen, and technicians, but also groups engaged in economic matters, contribute their services; since individual citizens cannot easily undertake such a serious and complex undertaking. Therefore, that the cinematograph may be a noble instrument by which people may

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be salutarily educated, it is necessary to strive...

[*Latin ed. p. 785*]

Acts of Pope Pius XII, 785, 36, state that, and it is truly necessary that all those, about whom we have spoken above, with a right conscience and will, render each other mutual assistance, so that the series of cinematographic films may be tested and disseminated. We have already made it clear to all those who turn their minds and hearts to cinematographic spectacles, how important this cause is, urging them to seek out, especially, those series of images which pertain to such a noble form of beauty, so that they may, in some way, fulfill the office of sound education. It is our earnest desire, Venerable Brothers, that through the special Offices of your respective Nations, which are to be governed by your authority, and about which we have written above, news, matters to be considered, advice, and norms be imparted to the various classes of citizens to whom they pertain, so that, according to the various circumstances of time and place, this most noble cause, which can so greatly benefit the good of souls, may be promoted as far as possible. 37 For this reason, "rational or explanatory lists should be prepared and published by means of printing, in which the cinematographic films are presented as frequently as possible, so that they may come to the knowledge of all"; and this should be done by a council of upright men, which depends on the aforementioned Office of each of your Nations; men who, undoubtedly, are endowed with learning and prudence, since they must give judgment on each cinematographic film with regard to the norms of Christian morals. The members of this Council, since they must deal with and decide on a matter of such importance, which is so closely linked to the Christian way of life; and since they must be thoroughly informed, they require a special...

[*Latin ed. p. 786*]

Acta Apostolicae Sedis - Commentarium Officiale 786. The influence exerted by cinematographic spectacles possesses a varied effect, depending on the condition of the individual spectators; therefore, we urge, again and again, that they dedicate themselves diligently and frequently to the study and prayer of these matters. Whenever they are called upon to judge the moral aspects of cinematographic productions, they must carefully recall the norms which We have, on several occasions, imparted to them, especially when dealing with the cinematograph elevated to the highest form of beauty and education, and concerning subjects pertaining to religion, as well as the representation of past deeds, which must never neglect, nor offend, human dignity, the modesty of domestic life, the sanctity of life, the Church of Jesus Christ, and civil and human society. Furthermore, they must remember that the task entrusted to them, namely, to judge cinematographic productions with regard to morals, should primarily aim to

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illuminate the minds of men publicly, as is fitting; so that all may be led to recognize the norms and principles of moral matters which are essential, without which true moral development and the genuine cultivation of civil life cannot even be understood. Therefore, it is undoubtedly to be condemned, the conduct of those who, being too lenient, admit those film series which, although excellent in technical artistry, nevertheless offend good morals; or, although they seem to comply with moral laws, nevertheless contain something that is contrary to the Catholic Faith. However, if they clearly and openly indicate which film series are suitable for all, for young people, and for adults; which, with regard to morals, can be instructive; and finally, which are entirely bad and harmful, then individuals will easily be able to attend only those spectacles from which their minds "emerge more joyful, more generous, and better"; and to avoid those which are not. 39. Cf. Discourse addressed to those engaged in the art of cinematography, gathered from Italy in Rome, dated June 21, 1956: A. A. 8., vol. XLVII, 1955, page 512.

[*Latin ed. p. 787*]

The acts of the Sacred Congregation [of the Holy Office], number XU 787, which may cause them harm, all the more so because they will be a source of profit for unscrupulous merchants, but a bad example for others. Following the opportune observations which Our Predecessor, the blessed and revered Pope Pius XI, published in his Encyclical Letter, to which the Vigilant Care [motu proprio] gave rise, we earnestly desire that the faithful, whenever possible, not only be diligently warned about this matter, but also earnestly fulfill their duty to be informed of the opinions on the subject of cinematography issued by the Ecclesiastical Authority, and to comply faithfully with them. In this regard, the Bishops, if they deem it appropriate, may establish a special day of celebration each year, on which the faithful are diligently instructed about their particular duties concerning spectacles, especially those of the cinematographic type, and are encouraged to offer supplications to God for this purpose.

In order that all may easily know and observe these principles, it is necessary that these norms be briefly explained and published at an opportune time, and widely disseminated. In this matter, Catholic critics of cinematographic works can contribute greatly, who should place the moral aspect of these works in its proper light, advocating judgments that warn against falling into the "moral relativism" that they claim, or that disturb the legitimate order by which the lesser are subject to the greater. Therefore, the writers of newspapers and commentaries that call themselves "Catholic" act perversely, if, when dealing with such spectacles, they do not teach the readers what should be thought about them in terms of morals. The conscience of the spectators themselves is also bound, who, whenever they purchase an admission ticket, are, as it were, giving their consent.

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[Footnote: Encyclical, 1936, page 260. Vigilant Care, dated December 20, 1935: A. A. 8, vol. XXVIII.]

[*Latin ed. p. 788*]

Acta Apostolicae Sedis - Commentarium 788. Officiales, saepe, vel cinematographicos spectacula ut honesta vel inhonestum eligunt, sed etiam, et hoc plus, ii qui cinematographicos auditoria operant et pelliculas distribuunt. Non ignoramus quanta difficultatibus opera eorum, qui cinematographicos operant, hac aetate obtexantur, plures ob causas, et etiam eo quod res televisifica tot aucta est incrementis. Tamen, his difficilibus in rerum adiunctis, meminerint illi oportet conscientia se vetari ludos edere cinematographicos, qui Fidei bonisque moribus adversentur, vel contractus inire, quibus spectacula huiusmodi cogantur praebere. Quoniam vero multis in regionibus ipsi sese obligaverunt, ne ullo pacto cinematographicas imaginum seriem proponerent, quae perniciosae essent vel malae, fore confidimus, ut tam egregium inceptum in omnes orbis terrarum partes pervadat, neu ullus vir catholicus cinematographicos operans dubitet tam frugifera tamque salutaria sequi consilia. Id etiam vehementer moneamus, ne locus detur nuntiis laudativis mercatoriis, quae insidias parent vel turpia sint, licet praeconia huiusmodi, ut interdum evenit, ad honestas taeniolas cinematographicas pertineant. « Quis dicere possit, quanta detrimenta imagines huiusmodi animis, praesertim iuvenilibus, afferant, quot cogitationes impuras ac pravas excitent, voluptates, quantum conferant ad corruendos populi mores, non sine discrimine prosperi status ipsius rei publicae?». In auditoriis ergo cinematographicis, Ecclesiae auctoritati obnoxiis, quandoquidem fidelibus ac maxime iuventuti spectacula praebenda sunt rectae institutioni apta atque locorum condicionibus honesta, liquet non nisi eos ludos edi licere, qui, ad mores quod attinet, nullo modo possint improbari. Sacrorum Antistites, huiusmodi auditoriis, etiam religiosorum exemptorum, ad quae vulgo patet aditus, sedulo invigilantes, viros ecclesiasticos, in quos rei onus recidit, admoneant.

[*Latin ed. p. 789*]

Let the Rectors of these institutions diligently and accurately observe the norms established concerning these matters, and let them not be excessively concerned with their own advantage, if they wish to fulfill the duties of this ministry, which is of the greatest concern to the Apostolic See. We also strongly urge that those who are in charge of these Catholic cinemas convene in councils—as has been done in some regions, with our consent and approval—so that, more effectively, they may defend the common good and the reasons for the precepts and recommendations issued by the offices established in each nation for this purpose. Furthermore, the exhortations which we have addressed to those who operate cinemato-

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graphic theaters, we also wish to apply to the distributors, who, since they sometimes contribute their resources to the production of films themselves, certainly have greater influence, and therefore are bound by a more serious obligation to promote honest cinematographic performances. For the distribution of films should in no way be considered merely a technical function, as they say, since cinematographic films—as we have often pointed out—should not only be valued for their monetary worth, but, even more so, should be considered as nourishment for the mind and as a sort of gymnasium for the souls and morals of the people. Therefore, distributors and exhibitors alike share the same merits and burdens, depending on whether something good or bad results from cinematographic performances. Therefore, when it comes to improving the quality of cinematographic productions, it is a matter of no small importance that actors are aware of their duty; for, mindful of their dignity as human beings and as skilled artists, they must know that they are not permitted to lend their talents to parts of performances, or to associate themselves with the depiction of scenes, which are contrary to good morals. And indeed, every actor, having gained fame through talent and skill, should use that fame in such a way as to uplift the minds of the people to things that are excellent and outstanding; and he should remember that it is primarily in his private life that he must shine as an example of virtue to others. For these things, when we spoke to artists in times past, I affirmed—

[*Latin ed. p. 790*]

The Acts of the Apostolic See - Official Commentary 790 states: "It does not escape anyone, before a multitude of spectators, intent, yearning, applauding, and agitating, that their minds are stirred more intensely and are filled with a certain joy and elevation." If this can rightly and justly be said of someone, nevertheless, it does not follow that it is permissible for Christian actors to receive declarations of the mind from the audience, which are similar to a kind of idolatry, since here also applies what the Savior said: "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." However, the greatest burden of this duty – although for a different reason – falls upon the authors of films and the artists who create the stage apparatus. Awareness of such a burden does not hinder their excellent endeavors, but rather should strengthen the spirits of those who, endowed with good will, possess either financial resources or the talents necessary to produce such images.

Often, it happens that the authors of cinematographic films and the artists who create the stage apparatus are faced with considerable difficulties due to artistic reasons and necessities, and at the same time, due to the precepts of religion and morality; therefore, before a series of images is expressed or while it is being created, a wise and prudent judgment should be sought, so that provision may be made for the spiritual

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good of the spectators and for the perfection of the work itself. Therefore, let them not hesitate to consult the Catholic Office responsible for the cinematographic field, which will gladly assist them in all matters, and if necessary, will entrust the care of this undertaking to an ecclesiastical expert, with due caution. It will not happen that, because of the trust they place in the Church, their authority and grace will be diminished; "for faith is the safeguard of every man," and [reference to a sermon on the art of the stage given on August 26, 1945: Discorsi e Radiomessaggi di 8. 8. Pio XII, vol. V I I, page 1 5 7]. [Reference to the Letter of Pope Pius XII to the faithful of Germany, on the occasion of the "Katholikentag" V, 16].

[*Latin ed. p. 791*]

Acta Pontificii, Pontificii XII, 791: In ipsis operibus artificiosis, quae exiguntur, persona humana luce doctrinae christianae et rectae morum ratione locupletatur et perficitur. Tamen viris ecclesiasticis non licet operam adiutricem auctoribus imaginum cinematographicarum praebere sine peculiari mandato suorum Superiorum, cum, ut perspicuum est, ad bene consulendum in hac re necessaria est artis praestantia eximia et non vulgaris institutio, quarum iudicium singulorum arbitrio permittere non potest. Catholicos ergo, auctores taeniolarum cinematographicarum et artifices scaenarum, paterno animo monemus, ne imagines series fieri sinant, quae Fidei moribusque christianis repugnent; si autem, quod Deus avertat, hoc evenerit, Episcoporum est eos admonere et, si opus fuerit, opportunis plectere sanctionibus. Persuasum autem est Nobis, ut res cinematographica ad optimam atque perfectam formam adducatur, nihil esse efficacius quam conformationem ad christianae legis praecepta eorum, qui in efficiendis hisce pelliculis operam collocant." Quorum effectores, si ad fontes, unde superna munera manant, accedant, si doctrinam perdiscant Evangelicam, si cognoverint, quae Ecclesia de veritate vitae, de beatitudine et virtute, de dolore et peccato, de corpore et anima, de re sociali et studiis hominum tradit praecepta, novas deprehendent praeclarasque rationes, quas sequantur, et ad opera egregia et perennia condenda novo quodam instinctu excitari se sentiant. Oportet ergo promoveantur augeanturque ea incepta et exercitationes, quibus illorum animi vita alatur et incrementis confirmatur; plurimum vero hac in re christianae institutioni iuvenum tribuendum est, qui ad artem cinematographicam profitendam se componunt. Congregati, Berolinum, die 10 Augusti, anno 1952, pagina 725. 1952: A. A. 8., vol. XLIV.

[*Latin ed. p. 792*]

792 Acta Apostolicae Sedis - Commentarium Officiale. With these particular regulations concerning the matter of cinematography, We exhort public officials to, in no way, provide assistance in the production or distribution of films that are harmful, but rather to be helpful in preparing

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honest and suitable films, especially those intended for young people, by means of appropriate standards. Since so much is spent for the education of the people, let them also take care that this important undertaking, which is also involved in this institution, is carried out in a proper manner. Furthermore, We are confident that, in certain regions and even in nations to which these exhibitions pertain, films that are worthy of praise, because they are beneficial to the institution and to the life of the soul, will not undeservedly receive awards.

III. We also wish to explain to you, Venerable Brothers, with what concern We are moved regarding another instrument suitable for conveying messages, and one that, like the cinematograph, has been introduced by this age: the radio. Although the radio is not endowed with the many scenic and convenient features of places and things with which the cinematograph is equipped, it nevertheless possesses other advantages, of which not all have yet been discovered. "For," as We said to the members and administrators of a certain radio society, "its condition is that it should be, as it were, detached from local circumstances and immune from those things that hinder and delay all other instruments by which people communicate with each other. For, like a swift current, it moves much faster than the waves of sound..."

[*Latin ed. p. 793*]

Acta Pii PP. 793: "Sicut fluxus lucis, transilientes omnes fines in momento temporis, nuntios perfert, qui ei crediti sunt." Radiophonum, inventum ad perfectionem paene perductum et ad absolutionem, per artus technicos praebet utilitates eximias; cum etiam machinae eiusmodi, radiante vi, ad praestituta loca sine gubernatore diriguntur. Nos autem non immerito arbitratur, praeclarissimum munus, quo radiophonum spectare debet, hoc esse: mentes hominum illuminare et erudire, et eorum ingenia et animos ad superna et incorporalia magis magisque erigere. Intima autem animi humani studia eo pertinent, ut quis, licet domesticis contineatur parietibus, alios homines audiat, eventus cognoscat, qui procul fiunt, et socialis vitae rationem et ingenii cultum participet. Nihil mirum igitur, si permultae domus celerrime fuerint undisonis scriniis instructae, quibus efficitur, ut inde quasi quaedam arcana fenestella pateat in orbem terrarum, qua diu noctuque actuosa vita hominum diversi cultus, diversi sermonis et generis attingatur; hoc fit per innumerabiles radiophonicas transmissiones certa ratione propositas, quibus comprehenduntur novi eventus, colloquia, sermones, res ad cognoscendum utiles et iucundae, artificia, cantus, modi musici. Ut enim non ita pridem sumus locuti, « quanto beneficio fruuntur, quantoque officii onere devinciuntur homines, qui nunc sunt, et quam mutata sunt tempora antiqua, quibus disciplina veritatis, praeceptum fraterni amoris, sempiternae beatitatis promissa ad homines lente perveniebant per Apostolos, asperas semitas, ut aetate illa

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vetusta, ferentes, cum nostris diebus nuntius divinus eodem momento ad decies ac pluries centena milia hominum perferri possit."

[*Latin ed. p. 794*]

Acta Apostolicae 794 Sedis - Commentarium Officiale.

Therefore, the faithful are to be assisted by this benefit, introduced in our age, and by these means, concerning doctrine, the relaxation of the spirit, and the very divine word itself, which are made available to them through radio waves, so that they may enrich themselves and increase knowledge, and, as it were, extend the boundaries of the soul. It is therefore clear to everyone how much honest broadcasts of voices and sounds can contribute to the proper upbringing of men; however, the use of this instrument brings with it a responsibility of conscience, as in all other technical arts, since it can be used for good or for evil. Therefore, the following words, written in the divine scriptures, can be applied to the art of radio: "By it we bless God and the Father: and by it we curse men who are made after the likeness of God. For from the same mouth proceedeth blessing and cursing."

Therefore, anyone listening to a radio receiver is bound by a special duty to carefully and accurately select radio broadcasts, for these should not be allowed to intrude tumultuously into homes, but, as a friend who is conscientiously and prudently invited, so access should be granted to them. It is not right for someone to bring friends into their home without choice. Therefore, the broadcasts of voices and sounds that are admitted should be such that they promote truth and goodness, so that they do not turn family members away from fulfilling their duties of conscience, whether these concern individuals or society as a whole, but rather that they strengthen them to properly carry out these duties, and, if the matter concerns young people and children, that they cause no harm, but rather assist and promote the healthy discipline of parents and teachers. The Catholic authorities responsible for radio in each nation should strive to ensure that Catholic newspapers and commentaries include the following: "Jas 3:9-10."

[*Latin ed. p. 795*]

Acta Pii PP. XII, 795: Ut fideles Christiani de natura et ratione huiusmodi transmissionum antea certi fierent, monitia haec ante danda non in omnibus locis fieri poterunt, et saepe non nisi quoddam erunt indicium, quod nonnullae huiusmodi radiophonicae acroases ante haud facile cognosci possunt. Pastores gregis fideles Christianos moneant divina lege vetari radiophonicarum vocum sonorumque audiri transmissiones, quae Fidei aut moribus sint perniciosae, et eos, quibus iuventutis cura commissa est, cohortentur, ut invigilent eisque religionem iniciant quoad usum instrumenti radiophonici domi collocati. Episcopis praeterea est fideles Christianos appellare, ut ab iis caveant stationibus radiophonicis, quas constet doctrinae capita christianae Fidei contraria propugnare. Alterum officium, quo ra-

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diophonii auditores obligantur, eo pertinet, ut iis, qui pro munere huiusmodi transmissionibus praesunt, optata sua iustasque reprehensiones significent. Quae obligatio ex ipsa natura rei radiophonicae manifesto proficiscitur, quae ' huiusmodi est, ut facile ratio quaedam singularis, non mutua, exsistat, scilicet ea, qua non nisi transmittens attingat audientem. Cum, qui nostra aetate invaluerunt, modi vulgi opinionem explorandi, adeo ut cognoscatur, quantum studii apud audientes singulae radiophonicae transmissiones accendant, sine dubio utiles sint iis, qui acroases moderantur radiophonicas, tamen contingere potest, ut populi plausus plus minus vehemens levibus ac fluxis causis sit tribuendus vel impulsionibus rectae rationi minus consentaneis, ita ut iudicium huiusmodi haberi nequeat pro certa agendi norma. Quae cum ita sint, auditores radiophonii pro viribus operam dare debent, ut in vulgo opinio obtineat prudens, qua, debitis servatis modis, hae transmissiones, prout res postulat, probentur, confirmentur, reprehendantur, quaque fiat, ut radiophon-

[*Latin ed. p. 796*]

Acta 796 Apostolicae Sedis - Commentarium Officiale: "ars, quae pro munere in hominum institutione versatur, ((serviat veritati, bonis moribus, iustitiae, amori »." Hoc est propositum omnium sodalitatum catholicarum, quae christifidelium commodis in hac re strenue consulere studeant. Iis autem in regionibus, ubi rerum locorumque adiuncta id suadeant, ad hoc ipsum institui poterunt societates auditorum spectatorumque, Officiis rei cinematographicae, radiophonicae et televisificae singulis in Nationibus praepositis, obnoxiae. Noverint denique radiophonii auditores obligatione se teneri acroases promovendi honestas, ac maxime eas, quibus animi ad Deum erigantur. Nonne christifideles, praesertim ii, qui radiophonii commoda cotidiano usu experiuntur, alacres se praebeant ad huiusmodi transmissiones provehendas, maxime hac aetate, qua per aërias undas doctrinae falsae et perversae disseminantur, qua instrumentis perturbantibus in aethere quasi quoddam « valium ferreum », ad sonos quod attinet, effectum est, eo quidem consilio, ne veritati, quae « materialismi athei » evertat imperium, pateat aditus, hac dicimus aetate, qua pluries centena milia hominum Evangelii nuntium quasi illucescentem auroram adhuc praestolantur et aegroti aliove modo praepediti anxie exoptant, ut communitatis christianae preces et Eucharistici Sacrificii ritum aliqua ratione participent? Haud equidem ignoramus quantum variis in regionibus impensum sit laboris et impendatur, ut acroases catholicae in radiophonicis stationibus augeantur. Multi sane exstiterunt homines ecclesiastici et laici hac in re antesignani, qui acri studio effecerunt, ut sacris transmissionibus radiophonicis is daretur locus, qui religioni convenit, quae potior est quam res humanae universae. Interea autem, dum intento animo consideramus, quanto4 8 48 Cfr. Sermo Pii XIId. 3 Octobris, a. 1947 quinquagesimo expleto anno ab arte radiophonica inventa habitus:

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Discorsi e Radiomessaggi di S. S. Pio X I I , vol. XI, pag. 267.

Translation:

Acts 796 of the Apostolic See - Official Commentary: "The art, which is dedicated to the service of human development, must serve truth, good morals, justice, and love." This is the goal of all Catholic organizations, which should strive diligently to promote the benefits of the faithful in this regard. In regions where local circumstances suggest this, societies of listeners and viewers, as well as offices of the film, radio, and television industries, which are established in each nation, can contribute to this very purpose. Furthermore, radio listeners must understand that they are obligated to promote honest broadcasts, and especially those that uplift the soul to God. Surely, the faithful, especially those who experience the benefits of radio on a daily basis, should be eager to promote such broadcasts, especially in this age, when false and perverse doctrines are spread through the airwaves, and when instruments that disrupt the ether, as far as sound is concerned, have the effect, by design, of preventing access to the truth, which "materialistic atheism" seeks to overthrow. We say this in an age when hundreds of thousands of people still await the message of the Gospel as a shining dawn, and who, sick or otherwise afflicted, anxiously desire to participate in some way in the prayers of the Christian community and the rite of the Holy Eucharist? Indeed, we are not unaware of how much effort and expense has been, and is being, expended in various regions to increase the number of Catholic broadcasts on radio stations. Many ecclesiastics and lay people have been pioneers in this regard, who, with great zeal, have ensured that radio broadcasts are given a place that is fitting for religion, which is superior to all human affairs. Meanwhile, as we consider this with earnest intention, how much...

[*Latin ed. p. 797*]

The Acts of Pope Pius XII, 797, state that the art of radio can be beneficial to the cause of the sacred ministry, and since we are urged by the mandate of the Divine Redeemer: "Go ye into the whole world, and preach the Gospel to every creature," we cannot help but paternally exhort you, Venerable Brothers, to strive to promote and perfect this type of Catholic broadcasts, according to the varying needs and capabilities of each place. Indeed, to present, with due diligence, the liturgical rites, Catholic truths, affairs, and events of the Church, using the Marconian art, requires, in truth, much ingenuity, and also much expertise; it is therefore absolutely necessary that both priests and laymen who are dedicated to this matter of great importance be properly instructed and trained.

Therefore, it is fitting that, in nations in which Catholics use the more recent instruments of this art and excel in their long-term use, appropriate studies and exercises be held for a certain time, so that candidates from other nations may also acquire the expertise required to produce religious

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radio broadcasts according to the best standards of the art and technical principles. The national authorities will be responsible for promoting and properly organizing and coordinating various types of religious broadcasts within the boundaries of their jurisdiction; furthermore, they will provide helpful assistance to the managers of other radio stations, exercising diligent vigilance to ensure that nothing inappropriate to good morals creeps into such broadcasts.

As for ecclesiastical men, even those exempt from religious congregations, who dedicate their efforts to radio or television stations, it will be the responsibility of the Bishops.

[*Latin ed. p. 798*]

The Acts of the Apostolic See – 798. The official commentary indicates the norms which will be required of the various national offices concerning the distribution of resources. It is Our wish that the directors and administrators of Catholic radio stations, in particular, heed Our exhortation. We are fully aware of the numerous difficulties that arise in this matter; nevertheless, We are confident that those same individuals will continue to pursue this work of the apostolate, which We hold so dear, with zeal and with mutual cooperation. As for Ourselves, We have striven to expand and perfect the Vatican Radio Station, which deserves the highest praise for its work in the service of the Catholic cause, whose aims, as We have affirmed with the generous contribution of the faithful of Holland, « perfectly correspond to the most pressing and urgent needs of the entire Catholic world. » Furthermore, We eagerly desire to express Our gratitude to all honest authors and broadcasters for their efforts, for their correct assessment of the needs of the Church, which many have demonstrated, whether by willingly dedicating suitable times to the propagation of the Word of God, or by providing the necessary artistic assistance. Indeed, those who act in this manner certainly contribute to the apostolic work in a proper way, even though it is carried out through the airwaves, as Our Lord Jesus Christ promised: « He who receives a prophet in the name of a prophet shall receive the reward of a prophet. » 50 51 In these times, radio broadcasts, which are excellent in their artistry, demand that they conform to the true principles of art; therefore, their authors and all those who contribute to their preparation or execution must be equipped with a wealth of instruction. Therefore, We also earnestly urge those who cultivate the art of cinematography, as well, to do the same.

50 Cf. Discourse to the Catholics of Holland, delivered on May 19, 1950: *Discorsi & Radiomessaggi di 8. 8. Pio XII*, vol. XII, page 75.

51 MATTHEW 10:41.

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[*Latin ed. p. 799*]

Acta Pii PP. XII 799: The most pious concern for the welfare of Christians is sufficiently demonstrated when they turn their attention to matters pertaining to their own salvation. Finally, the sacred pastors should recall to the memory of those who govern public affairs that it pertains to their office to diligently, as is fitting, promote the dissemination of matters concerning the Catholic faith, with particular regard for festive days and the spiritual needs by which the faithful are daily burdened.

Furthermore, Venerable Brothers, it is necessary that we briefly discuss also the matter of television, which, during the course of Our pontificate, has experienced remarkable growth in some nations, while in others it is already being gradually introduced into use. We have pursued the growing custom of this art with a thoughtful spirit, with eager hope, and with serious concerns, and while, on the one hand, we have from the beginning recognized its salutary power and new benefits, on the other hand, we have foreseen and indicated its dangers and the excesses of those who misuse it. Television has much in common with the art of cinematography, since its presentations exhibit the very action and movement of life before the eyes; indeed, cinematographic performances often provide the same material. Moreover, it also shares to some extent the very nature and power of the art of radio, since it is directed more towards people within the confines of their homes than in theaters. We consider it superfluous here to reiterate the warnings that We have already given concerning cinematographic performances and radio broadcasts; namely, concerning the duties incumbent upon spectators, listeners, authors, and also those who govern public affairs in these matters. Nor is it necessary to remind you again of the care and diligence that must necessarily be applied to ensure that various types of religious presentations are properly produced and promoted.

[*Latin ed. p. 800*]

Acta Apostolicae Sedis - Official Commentary 800. We have observed that a very numerous audience diligently views matters concerning the Catholic faith presented through television. It is entirely clear that participating in the Eucharistic Sacrifice through the means of television – as we declared a few years ago, concerning the radio – is not the same as being present at the Divine Sacrifice, as is prescribed on feast days. However, the most excellent fruits derived from the liturgical rites presented through television, which all can perceive who lack the opportunity to participate in other ways, clearly urge us to recommend such viewing repeatedly.

52. In each nation, the bishops will judge the suitability of religious broadcasts on television, and will entrust their execution to a designated office, which, as in similar matters, will diligently strive to disseminate information, to educate the minds of the audience, and to arrange and organize everything in a manner consistent with Christian morals.

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Furthermore, television, besides what it has in common with the two aforementioned inventions for the dissemination of information, also possesses its own power and efficacy. Through the art of television, distant events are brought before the eyes and ears of the spectators at the very moment they occur, thus attracting them so that they seem to participate in them as if they were present; and this intimacy is greatly enhanced by the familiar custom of domestic life. This particular power of attraction, which television possesses within the intimate confines of the family, is of great importance, since it contributes greatly to religious life, to the humanity, and to the morals of those who make up the family, including the children.

52 Cfr. Sermo ad radiophonicae artis cultores conventum ex omnibus Nationibus participantes, d. 5 Maii, a. 1950; Discorsi e Radiomessaggi di 8. 8. Fio XII vol. X I I , pag. 5 5 .

[*Latin ed. p. 801*]

Acts of the Most Holy Fathers, XII, 801, especially, which this more recent invention will undoubtedly affect and ensnare. If it is entirely true that "A little leaven corrupteth the whole lump," and if the life of the body, infected by some germ of contagion, can be hindered from reaching full maturity, then much more can a certain corrupt element of education erode the nerves of the religious life, and delay the proper formation of morals. Furthermore, who is ignorant that children can often avoid the harmful influence of sickness outside the home, but cannot escape it within the home? It is sacrilege in any way to bring the sanctity of the home into danger; therefore, the Church, as its law and office demand, has always striven with all its might to prevent wicked television programs from violating these sacred boundaries in any way. Since television, among other things, also provides a salutary benefit, namely that younger and older people can more easily remain at home, it certainly contributes greatly to strengthening the bonds of love and faith within the domestic walls, provided that it does not offer anything that is less in accordance with the virtues of faith and chaste love.

However, there are those who deny that these most holy principles can be applied to this matter, at least for the present. They argue that the faith given to the spectators does not allow any time to be set aside for television broadcasts; furthermore, they insist on the necessity of always having a variety of programs available, so that sometimes programs intended only for the public theater are shown; finally, they maintain that television pertains not only to young people, but also to people of advanced age. We do not deny that difficulties certainly arise in this matter; however, the solution to these difficulties must not be postponed, since the use of this art, "Gal. V,

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9."

[*Latin ed. p. 802*]

802 Acta Apostolicae Sedis - Commentarium Officiale. Without the restraint of prudent counsel, the uncontrolled proliferation of this technology has already brought about most serious harm to individual citizens and to the human community, the extent of which is still difficult to fully assess. However, as the use of television continues to grow in all nations, it is essential that significant resources be devoted to the development of various programs that are consistent with the ethical, psychological, and technical aspects of television. Therefore, we earnestly encourage Catholic men who excel in learning, doctrine, and the sciences of the liberal arts – and especially the clergy and members of religious orders and congregations – to turn their minds to this new art and to contribute their talents to it, so that what has in past ages and in true progress promoted the cultivation of the soul may also contribute to the benefit and utility of television. Furthermore, it is necessary that those who play a role in producing television programs take care not only to uphold the principles of religion and decency, but also to carefully consider the potential dangers to which young people, who are exposed to these programs, may be led, especially those who are approaching adulthood. As for the related genre of entertainment that is presented in cinemas and public theaters, in most civilized nations, appropriate safeguards have been put in place, through careful consideration and for the protection of the common good, to prevent young people from being exposed to immoral performances. However, it is clear that television, and indeed much more so, requires diligent vigilance and safeguards. If, as has happened in some nations, certain television broadcasts include programs that are prohibited for young people, then at least certain precautions are absolutely necessary. However, someone might wrongly think that the excellent intentions...

[*Latin ed. p. 803*]

The Acts of Pope Pius XII, 803, and the awareness of the duty of those who practice this art, are quite sufficient to obtain all the good things that flow from that marvelous little white box, or to remove any dangers. Indeed, in this matter, prudence and vigilance are absolutely required of those who use television screens. The proper manner of using television, the prudent determination of the age at which children should be allowed to watch, the careful evaluation of the programs already shown, and finally, the exclusion of children from those programs that are less suitable: all of these are duties with which parents and all those entrusted with the task of education are heavily burdened. We do not, indeed, ignore that, especially those things which we mentioned last, can sometimes cause serious difficulties and grave inconveniences; if the awareness of the importance

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of education leads parents to give an example to their children, and even to abstain from certain tempting programs at their own expense. But who would consider the burden imposed on parents to be too heavy, when the greatest good of their children is at stake? Given these circumstances, "it is most necessary—as we have already affirmed in writing to the Bishops of Italy—that the awareness of Catholics regarding the use of television be conformed to the sound principles of the Christian religion"; so that this art may not serve error or the temptations of vice, but rather "become an aid to educating, instructing, and restoring men to a better state." We cannot conclude these letters, Venerable Brothers, without reminding you of how important are the roles entrusted to priests, in order to fulfill their apostolate.

[*Latin ed. p. 804*]

Acta Apostolicae Sedis - Official Commentary 804. In Kampen, even in this necessary work of the Church, which concerns the dissemination of information, both in promoting it and in putting it to use. It is necessary that [those involved] consider all the issues that are presented to the minds of the faithful through the cinema, radio, and television. "The priest, to whom the care of souls has been entrusted—so We said in the address We gave to those participating in the meeting held this week on the subject of the sacred ministry in Italy, adapted to the needs of this age—must know and should know everything that is presented by the studies, liberal arts, and technical progress of our age, which pertains to the ultimate end of man and his religious life and morals." He must learn to use these tools properly, whenever, according to the prudent judgment of ecclesiastical authority, the nature of the ministry entrusted to him or the need to assist a large number of souls requires it. Finally, if these same arts are used by a priest for his own benefit, his prudence, temperance, and proper sense of duty will shine forth as an example to all the faithful.

56. We have opened to you, Venerable Brothers, Our concerns and solicitudes regarding the grave dangers that can threaten the morals and faith of Christians, if the most powerful inventions of art, intended for listening and viewing, are perverted by men for evil purposes. However, We have not omitted to indicate also the advantages and benefits that these modern instruments can bring. In this regard, we have illustrated the principles, according to whose norms it is necessary that the actions of those who manage these instruments for the dissemination of information, and the consciences of those who use them, be governed and conformed. And for this very reason, so that these gifts of Divine Providence may serve the good of souls, you...

[*Latin ed. p. 805*]

Acts of Pope Pius XII, 805: "We are urged, most venerable fathers, not

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only to exercise diligent care, but also to interpose your active cooperation, authority, and influence. For the offices of this kind, which we commend to you on this very occasion, pertain not only to the duty of preserving and protecting, but primarily to the task of guiding, regulating, and assisting the numerous educational endeavors which have been undertaken in various nations, so that through this most arduous and vast field of the arts, the spirit of Christ may be spread far and wide. Since we firmly believe that this cause of God will triumph, we have no doubt that our prescriptions and directives – which we entrust to the Pontifical Council for Cinematography, Radio, and Television, for careful consideration – will be able to inspire new studies in this field, which promises such a joyful and abundant harvest. Encouraged by this hope, which is certainly confirmed by your pastoral zeal, which is well known to us, we impart to you, Venerable Brothers, and to the clergy and people of each of your dioceses, the Apostolic Blessing, which brings together heavenly graces, especially to those who will actively contribute to the fulfillment of our wishes and directives, bestowing it upon them with abundant charity. Given at Rome, near Saint Peter's, on the eighth day of the month of September, in the year 1957, in the nineteenth year of Our Pontificate. PIUS PP. XII."

[*Latin ed. p. 806*]

Acts of the Apostolic See - Official Commentary 806. ADDRESS to the members delegated by the entire Society of Jesus, assembled in Rome.

You all, beloved sons, who represent the entire Society of Jesus to Us, are received with a paternal and joyful heart, and We anticipate the best results from your labors, through the grace of the Giver of all good things and the Spirit of His charity. Your Society, to which your Father, Saint Ignatius, submitted the "formula" or summary of the Rule to Our predecessors, Pope Paul III and Pope Julius III, was founded for the purpose of serving "under the banner of the Cross of God" "and solely the Lord and His Church, the Spouse of Christ, under the Roman Pontiff, the Vicar of Christ on earth." Indeed, your Founder willed that you be bound by a special vow, in addition to the three customary vows in religious life: obedience to the Supreme Pontiff; to feel with the Church." Furthermore, in those well-known "Rules annexed to the book of Spiritual Exercises," it is expressly recommended to you: "Having set aside all private judgment, one must always be ready and prompt to obey the true Spouse of Christ, and our holy Mother, which is the orthodox, Catholic, and hierarchical Church"; and the ancient version, which your Father, Saint Ignatius, himself used, adds "which is Roman."

Indeed, among the illustrious deeds of your forefathers, in which you rightly take pride and strive to emulate, the most outstanding is that your Society has always striven to preserve, teach, defend, and promote the doctrine of the Chair of Peter, to which "it is necessary for all to agree, that is, those who are faithful everywhere," intact; and to tolerate nothing that

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savors of dangerous or insufficiently proven novelty.

* September 10, 1957.

1. Formula Instituti Societatis Iesu, n. 1, in Litterae Apostolicae Iulii III "Exposcit debitum," July 21, 1550; Institutum S. I., Florencia 1892, vol. I, p. 23.

2. Ibid., p. 24.

3. Reg. ad sent. cum Ecclesia, Reg. 1.

4. St. Irenaeus, Adv. Haer, 1. 3, c. 3; PG 7, 849 A.

5. Coll. Decr., Decr. 102; Epit. Inst., n. 319.

[*Latin ed. p. 807*]

The Acts of Pope Pius XII, 807: It is no small honor to you that, in matters pertaining to ecclesiastical discipline, you strive to show perfect obedience in action, will, and judgment towards the Apostolic See, which indeed provides "a more certain direction of the Holy Spirit." This praise for the rectitude of doctrine and the fidelity in obedience due to Christ's Vicar, let no one take away from you; nor let there be among you a certain pride of "free examination," rather a heterodox mindset, more its own than Catholic, whereby each one refuses to subject even those things that emanate from the Apostolic See to the scrutiny of his own judgment; nor let there be tolerated collusion with those who believe that norms of conduct and striving for eternal salvation are to be derived more from what is done than from what ought to be done; nor let those who think that ecclesiastical discipline is outdated, a vain "formalism," as they say, be permitted to feel and act freely, for which it is necessary for one to easily excuse himself in order to serve the truth. For if such a mindset, borrowed from the gatherings of unbelievers, were to freely spread among you, would not your unworthy and unfaithful sons, cut off from the body of your Society, soon be found among you, the sons of your Father Ignatius? Perfect obedience has always been from the beginning among those who serve God in your Society. Your Founder Himself dared to say: "We would rather suffer defeat from other religious Orders through fasts, vigils, and the austerity of food and service, than through the observance of their own rites and discipline; but true and perfect obedience, and the abnegation of will and judgment, I would wish to be conspicuous among those who serve God, our Lord, in this Society..." How pleasing has always been to the Church that complete and prompt obedience shown to Religious Superiors, the faithful observance of the discipline of the Rule, the humble submission even of judgment to those whom Christ's Vicar has willed to preside over you, according to your Institute, so often and solemnly approved by Him and His Predecessors! This virtue is in conformity with the Catholic sense, sanctioned by the perpetual tradition of the ancient and venerable Religious Orders, and attested by the Apostolic See, which your holy Ignatius left described to you in his

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famous "Letter on the Virtue of Obedience." But those who think that the doctrine of that Letter should now be abandoned, and that some kind of "democratic" equality should be substituted for hierarchical and religious obedience, are entirely mistaken.

6 Formula of the Institute, in Apostolic Letter, as required; Inst. 8, L, I. e., p. 24.

7 Letter on the Virtue of Obedience, n. 3.

[*Latin ed. p. 808*]

Acta Apostolicae Sedis - Official Commentary 808: Regarding disputes between a subject and his Superior concerning matters to be addressed, they should strive to reach an agreement until both consent to the same course of action. To counteract the spirit of pride and independence, which unfortunately afflicts many in this age, it is necessary to cultivate the unblemished virtue of true humility, 8 which makes you pleasing to God and to men; the virtue of all kinds of self-denial, by which you demonstrate yourselves to be disciples of Him who "became obedient unto death, even the death of the cross" 9>. Would He who is the Head of Christ be worthy if, fleeing from the austerity of religious discipline, he were to strive to live in religion as if he were a secular man, pursuing whatever seems beneficial to him, whatever pleases him, and smiles upon him? Those who claim to empty the religious discipline with the vain and already worn-out name of "formalism," let them know that they offend against the wishes and decrees of this Apostolic See, and they deceive themselves if, at any time, they invoke the law of charity to justify a false freedom from the yoke of obedience: for what would this charity be, which neglects the will of God and our Lord, which they are bound to fulfill through the religious life they have vowed? The strict discipline, which has been the honor and strength of your Order, will also preserve you in this age for the battles of the Lord and will make you fit and prepared for the "modern" apostolate, as they call it. A grave responsibility rests upon all the Superiors of your Order, whether it concerns the General, the Provi ncial, or the local superiors. They must "preach modestly and prudently"; 10 prudently indeed, as befits shepherds of souls, putting on the kindness, gentleness, and charity 11 of Christ the Lord; but they must also know how to "preach," and if necessary, firmly, "combining severity with kindness in its proper time and place," since they will render an account to God for the souls entrusted to them and for their progress in perfection. Although your Rule does not bind the subjects under pain of sin, 12 the Superiors are nevertheless bound to promote its observance, and they must not remain indifferent if they allow the religious discipline to be neglected. Like good fathers, they should show the subjects that trust which is customary and fitting for fathers to show their children; at the same time, however, like good fathers, they must constantly watch over their children, and not allow them to gradually stray from the right

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path of fidelity.

8 Cf. Const. S. I., p. IX, c. 2, n. 2.

9 Phil. 2, 8.

10 Cf. Reg. Provincialis 4.

11 Cf. Reg. Provincialis 3.

12 Cf. Const. p. V I , c. 5.

[*Latin ed. p. 809*]

809 The Acts of Pope Pius XII wisely describe the office of Superiors, especially local ones, concerning the departure of subjects from their monasteries and their dealings with the outside world, concerning the giving and receiving of letters, concerning journeys to be made, concerning the spending or managing of money, and indeed, concerning the care to be taken that all faithfully fulfill those exercises of piety, which are as it were the soul of religious observance and of the apostolate. But the best rules are of no avail, unless those to whom it is entrusted diligently and constantly perform their duty. "You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing anymore but to be cast out, and to be trodden on by men.": Matthew 5:13, that is, the purity of doctrine, the vigor of discipline, to which will be added the austerity of life, so that you may be kept safe from the contagion of the world and made worthy to be disciples of Him who has redeemed us through the cross. He Himself warned you: "And whosoever not shall carry his cross, and come after me, cannot be my disciple": Luke 14:2TS. Hence, your Father Ignatius exhorts you "to embrace with all your strength whatever our Lord Jesus Christ loved and embraced"; and "that a greater and more intense effort of each may be sought in the Lord, namely, greater self-denial and, in all things as far as possible, continuous mortification, so that this precious degree of perfection in spiritual life may be attained." Among the pursuit of new things, which today occupies the minds of so many, it is to be feared that that primary precept of any religious and apostolic life, the union of the instrument with God, may be obscured, and that "our confidence may be placed" rather "in those natural means which... dispose the instrument for the benefit of others," against the economy of grace in which we live. For that life with Christ crucified, the faithful observance of poverty must be foremost, which was so dear to your Creator; and not only that poverty which excludes the independent use of temporal things, but especially that poverty to which even this dependence is ordered, namely, the very moderate use of temporal things, together with the deprivation of not a few of those comforts which those living in the world may legitimately claim for themselves. Certainly, Matthew 5:13, Luke 14:27, 15 *Examen generale*, c. 4, n. 44; *Summ. Const.*, n. 11, 16 *Examen generale*, c. 4, n. 46; *Summ.

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Const.*, n. 12, 17 Cf. *Const.*, p. X, n. 2, 18 Cf. *Const.*, p. X, n. 3.

[*Latin ed. p. 810*]

The Acts of the Apostolic See – Official Commentary 810: Those things which make your apostolic labor more effective, approved by your Superiors, you will employ for the greater glory of God; but at the same time, you will willingly deprive yourselves of many things which, although not necessary for the accomplishment of your purpose, are pleasing and agreeable to nature, so that the faithful may see in you the poor disciples of Christ, and so that, perhaps, more money may be reserved for matters useful to the salvation of souls, rather than being squandered on frivolous pleasures. Religious men should not indulge in holidays outside the houses of their Order, unless for an extraordinary reason; pleasant journeys, indeed, but those which involve great expense are to be avoided. Every instrument of labor should be used for the common good, rather than for private and personal use, as is fitting for the nature of the religious state. Those things which are superfluous, you will cut away simply and with a firm spirit, out of love for poverty and with a constant practice of mortification in all things, which is the characteristic of your Institute. Among these, the use of tobacco, which is so widespread in this our age and is used in various ways to please people, must be included. As religious men, you must take care that this practice is eliminated from among you, according to the spirit of your Founder. Religious men should preach the practice of penance, not only with words, but also by example, without which there is no firm hope of eternal salvation. All that we commend to you, although it may seem arduous and excessive to nature, and not "according to human standards," will become possible, and even easy and pleasing in the Lord, if you are faithful to that life of prayer which your Holy Father expects from you. 19 Your exercises of piety will then be animated with the deepest fervor of charity, if you are faithful to mental prayer and to that longer prayer, as prescribed daily by the approved rules of your Order. For priests dedicated to the apostolic labor, it is especially important to vivify all activity with a deeper consideration of divine things, and with a more ardent affection for God and our Lord Jesus Christ, whom we know, from the precepts of the Saints, is best approached through mental prayer. Your Order would certainly deviate from the spirit intended by your Holy Father if it were not faithful to the institution accepted in the Spiritual Exercises. No one among you should reject or disapprove of any new things that are conducive to the salvation and perfection of souls, whether of yourselves or of your neighbors, which is the goal of your Society, simply because they are new; but on the contrary, it is most in accordance with the Institute of Saint Ignatius, and 19 Constitutions, p. V, c. 3, n. 1. 20 Cf. *Ratio Studiorum*,

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e. 1, n. 2; *Summa Institutionum*, n. 2.

[*Latin ed. p. 811*]

From the Acts of Pope Pius XII, 811: "Always, with unwavering dedication, embrace the new circumstances and endeavors that are demanded for the good of the Church, and which the Holy See commends, refusing any and all labor of that which they call 'adaptation.' But, at the same time, steadfastly guard those principles which, wisely, have been handed down because they are demanded by the Gospel, or by the very nature of man, and by his fallen state; that is, religious discipline, as taught and adopted by the ancient Orders, and which your Founder, Jesus Christ, Himself instituted. Among the essential elements of the first order of your Institute, specifically in the General Congregation 22 21, which cannot be altered, but only by the Apostolic See, as in the 'specific form' approved from the very beginning by the Apostolic Letters 'Regimini militantis Ecclesiae,' given by Our Predecessor Paul III on the twenty-seventh day of the month of September, in the year one thousand five hundred and forty, 23 it is stated: 'That the form of government in the Society is monarchical, contained in the definitions of a single Superior.' 24 And this Apostolic See, knowing well the authority of the General Superior, whether he be a Cardinal or not, upon which the strength and health of your Order depend, and considering that nothing should be conceded to the spirit of this age in this matter, intends, on the contrary, that this full and monarchical authority, which is subject only to the authority of the General Congregation and of this Supreme Holy See, be preserved unshaken, and that, if opportune, this burden be lightened, while always preserving, in every respect, the monarchical form of government. In short, 'embrace with steadfast spirit everything that you can achieve through the grace of God, in perfect observance of all Constitutions, and in fulfilling the particular purpose of your Institute.' 25 To Our Predecessor, Pope Clement XIII, is attributed this saying, which, although perhaps not in the exact words, certainly reflects his meaning, when he was asked to allow your Order to deviate from the Institute founded by Saint Ignatius: 'Either be as you are, or not be at all.' 26 This is also Our intention: let the Jesuits be as those who formed them, through the Spiritual Exercises, and as those whom their Constitutions desire them to be. Others in the Church, under the guidance of the Hierarchy, may follow a different path in some matters, to reach God."

[*Latin ed. p. 812*]

From the Apostolic See – the Official Commentary 812 pertains to you; to you pertains your Institute, "the way to God." 27 The manner of life, so often approved by the Apostolic See, the works of the apostolate which are commended to you as particularly your own by the same See, you strive to emulate in devoted cooperation with the other cultivators of the Lord's

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vineyard, all of whom, under the guidance of this Apostolic See and the Bishops, strive to bring about the Kingdom of God. We invoke the light of the *Spiritus Sancti* upon the labors of your Congregation, and together with abundant divine grace upon all and each of the members of your Society, we impart to you, with paternal affection, the Apostolic Blessing. 27 Cf. Formula Instituti, in Litteris Apostolicis *Pauli III, "Regimini militantis Ecclesiae,"* 27 September 1540, n. 1; *Institutum S. L., Florentiae* 1892, vol. I, p. 4.

[*Latin ed. p. 813*]

Year and Volume XXXIX, 26th of October, 1957 (Series II, Volume XXIV) - No. 14. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. DECREES OF POPE PIUS XII. APOSTOLIC CONSTITUTION CONCERNING THE DIVISION OF THE DIOCESE OF NAMPULA (PORTO AMELIA) AND THE ERECTION OF A NEW DIOCESE, TO BE CALLED (PORTO AMELIA).

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

Since, by the power conferred upon Us by Christ, We are concerned with the welfare of all Churches, We devote a great part of Our thoughts to ensuring that each See is so arranged and described that it may bring ever greater help to those who already follow the tenets of the Christian religion, and that those who are enveloped in the darkness of error may, at long last, see the light of salvation. For this reason, when the venerable Brother Fernando Cento, Archbishop with the title of Seleucia Pieria and Apostolic Nuncio in Lusitania, requested, in accordance with the solemn agreements between this Apostolic See and the Republic of Lusitania, ratified on the seventh day of May of the year nineteen hundred and forty, and on the first day of June of the same year, that a certain region be taken from the Diocese of Nampula, and a new diocese be established, We, having heard Our beloved Son Theodosius Clemente, Cardinal of the Holy Roman Church,

[*Latin ed. p. 814*]

814 Acta Apostolicae Sedis - Official Commentary. To the Most Reverend Gouveia, Archbishop of Lourenço Marques, and to the Venerable Brother Emmanuel de Medeiros Guerreiro, Bishop of Nampula; after due consideration and with the consent of those who have a right in this matter, we, by our supreme and apostolic authority, establish and decree the following. We separate from the territory of the Diocese of Nampula that province which, in the vernacular language, is called Cabo Delgado, and we reduce it to the form of a new diocese, to be called Portus Ameliae, with the same boundaries and extent of territory. The seat and residence of this Church and of the Bishop will be the city of Portus Ameliae; the Most Holy Priest will place the cathedral in the temple of Saint Paul the Apostle, which is

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located there, and it will be considered, for the time being, as the cathedral, with all the rights pertaining to its rank, until another, more worthy structure is built. We make the diocese, which we have established, a suffragan of the Metropolitan See of Lourenço Marques; and we grant it the rights, honors, privileges, and insignia that are customarily granted to other churches of the same order throughout the world. We also impose duties and obligations upon the Bishops. The episcopal table, which is called the mensal, will be established either by a salary paid by the public authority, or by money given by the people, or by revenues from the episcopal curia, or finally, by those goods which will accrue to the new See from the division of assets, according to Canon 1500 of the Code of Canon Law. Furthermore, that the sacred cathedral church may shine with a more solemn ceremony, and that a group of men be available to the Bishop, who, with their prudence, will assist the Prelate, the Venerable Brother who will administer the diocese will see to it that a College of Canons be established, according to the norms set forth in other documents to be issued under the seal. In the meantime, he will choose diocesan consultants, who will cease from their duties once the College of Canons is established. With regard to the government of the Church, and its administration, and the election of a Capitular Vicar, and similar matters, those prescriptions shall be observed which the sacred canons establish. However, concerning the clergy, we decree that as soon as these Letters of ours take effect, those clerics who legitimately reside in the territory of the new diocese shall be considered as belonging to it, as its proper clergy. The Ordinary of Portus Ameliae shall take care to establish at least an elementary seminary, in which boys of Buena Esperanza may be educated for the priesthood, according to the common laws and those of the Holy Congregation for Seminaries and Universities. Finally, all documents and records pertaining to this diocese should be sent as soon as possible to its episcopal curia, and they should be kept there with great diligence in the religious archives. Furthermore, the Venerable Brother Fernando Cento, whom we remember, will see to it that what we have commanded be carried out, and we grant him the powers to carry out this task. He may also delegate this task to another, provided that he does so in accordance with the laws of the Church.

[*Latin ed. p. 815*]

Acta Pii PP. XII, 815, concerning a matter of ecclesiastical dignity. When the business has been concluded, then he who conducted it shall order the documents to be drawn up, and these shall be sent to the Sacred Congregation of the Consistory as soon as possible, with faithful copies. And if, at the time of execution, another Nuncio presides in Lusitania, he shall carry out all Our commands. We wish these Letters to be effective now and in the future; in such a way that those to whom they pertain shall religiously observe what has been decreed by them, and thus obtain their full force. No

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prescription of any kind shall be able to oppose the effectiveness of these Letters, since by these Letters We annul all such prescriptions. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that this be considered entirely null and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or written by hand, which bear the seal of the person established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if the originals were presented. Let those who in any way despise or disregard Our decrees throughout the world know that they will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the fifth day of the month of April, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our Pontificate.

CELSUS Card.
COSTANTINI
Fr.
ADEODATUS I. Card.
PIA
S. R. E.
Cancellarius
8. Congr. Consistorialis
a Secretis
Hamletus Tondini
Apostolic Cancellariam Regens
Franciscan Hannibal Ferretti,
Proton. Apost.
Albertus Serafini,
Proton. Apost.
Loco SB
Plumbi
In Ap. Cane,
tab., vol. LXXXV, n. 48.

[*Latin ed. p. 816*]

816 Acta Apostolicae Sedis - Official Commentary II. BRUKLYN. NORWICH. (ROCKVILLE CENTRE).

Certain territories are separated from the BRUKLYN diocese, from which a new diocese is established: (ROCKVILLE CENTRE); and a certain part of the NORWICH diocese is added.

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PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of these events:

While the affairs of these times, constantly changing, occupy our thoughts, we nevertheless rejoice in our hearts, observing the holy Church flourishing everywhere on earth, and seeking it with tireless effort, so that a more fitting opportunity may be provided for the people to adore and worship God; all of which are a sign and a foretaste of a future peace and concord.

Therefore, considering these things, the prayers of the venerable Brother Hamlett, John Cicognani, Archbishop with the title of Laodicea in Phrygia and Apostolic Delegate in the United States of America, were most welcome to us. He, having been heard and approved by our beloved son Francis, Cardinal Spellman, Archbishop of New York, requested that a part of the island, commonly called Long Island, be separated from the Brooklyn diocese, and that other minor changes be made, since that territory, and the small islands adjacent to it, are so richly populated, and the activities of civil life are multiplied with such diligence and zeal, that it is necessary that the care of souls be adapted to the new conditions.

Approving this request, after carefully considering the matter, and having heard our venerable Brothers, Cardinals, who are in charge of Consistorial Affairs; with their consent as well, who have any right in this matter; we decree the following, exercising our supreme authority:

We separate two counties from the Brooklyn diocese, namely Nassau and Suffolk, which are located on Long Island, and from their united territory, we establish a new diocese, to be called Rockville Centre, from the city that the people call Rockville Center. In that city, as is evident, located in the Nassau region, will be the seat of the new diocese, and the dwelling of the sacred Prelate; and the chair of the pontifical magistracy will be placed in the temple of that city, dedicated to Saint Agnes, Virgin and Martyr, which is adjacent to the cathedral building.

[*Latin ed. p. 817*]

The acts of Pope Pius XII, 811, establish the dignity and rank of this See. Therefore, the Bishop of the new See enjoys all the rights, faculties, privileges, honors, and insignia that pertain to all Bishops of equal rank, according to law and custom; and he is likewise subject to the duties and obligations of his office, and we wish it to be noted that, in addition to those that commonly arise from such a position, he shall be subject to the jurisdiction of the Metropolitan Archbishop and the Archdiocese of New York, as a suffragan Bishop of his own diocese. Furthermore, that the worship of God may be celebrated in the new Petrograd temple in a fitting and dignified manner, and that the Bishop may avail himself of the counsel and assistance of distinguished men, we decree that a Chapter of Canons be established; and, in the meantime, until this can be accomplished, we permit

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that, in place of Canons, diocesan Consultors be chosen. The governance and administration of the Church of New York, the episcopal table, its constitution, the Capitular Vicars, the election in the event of a vacancy, and other matters of this kind, shall be entirely governed by the prescriptions of the Code of Canon Law. Moreover, by these present letters, we separate from the Diocese of Brooklyn a small island, commonly known as Fishers Island, which has hitherto belonged to the territory of Suffolk, and we permanently attach it to the Diocese of Norwich. Therefore, as soon as the erection of the Petrograd Diocese is fully effected, and the boundaries of the Dioceses of Brooklyn and Norwich, as we have said, are changed, the clergy and priests attached to that Church shall be considered to be those who legitimately reside within its territory. Finally, we decree that all documents and acts pertaining in any way to the aforementioned territories shall be sent as soon as possible to the Curia of both the Petrograd Diocese on Long Island, and the Diocese of Norwich, to be religiously preserved in their archives. We choose the Most Reverend Brother Hamlet John Cicognani, whom we have mentioned, or whoever, at the time these instructions are issued, presides over the Apostolic Delegation in the United States of North America, to carry out what we have now described; and whoever undertakes this task shall enjoy all the powers necessary for it, and may delegate to any man, if it is necessary, who is of outstanding ecclesiastical standing; and he shall have the responsibility of reporting the progress of the work and of sending, as soon as possible, faithful accounts of its achievements to the Sacred Consistory. We declare these letters to be effective now and forever; so that those things which have been decreed by them may be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind whatsoever shall be able to impede the effectiveness of these letters, since by these letters we repeal all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts in opposition to this,

[*Latin ed. p. 818*]

Acts of the Apostolic See - Commentary 818. Officially, We decree that this [document] is to be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were the originals. Whoever shall disregard or in any way despise Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the sixth day of the month of April, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our pontificate.

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OELSUS Cardinal.

COSTANTINI ©

Fr. ADEODATUS I.

Cardinal.
PIAZZA
S. R. E.
Cancellarius
S. Congr. Consistorialis
a Secretis
Hamletus Tondini
Apostolic Chancery
Regens
Bernardus De Felicis,
Proton. Apost.
Caesar Federici,
Proton. Apost.
Loco £ß Plumbi.
In Ap. Cane, tab., vol. LXXXXV, n. 55.
III

The Diocese of QUITENSIS (CONCHENSIS IN AEQUATORE) is transferred from the province of QUITENSIS to the Archdiocese of GRADUM, and it becomes the head of a new ecclesiastical province.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event.

As a most loving mother, who adapts herself to the needs and circumstances of her children, the holy Church, established by Christ as the parent of all mankind, omits nothing to continuously respond to the needs of the times, and to provide the entrusted people with ever more suitable [guidance].

[*Latin ed. p. 819*]

The acts of Pope Pius XII, page 819, should be diligently fostered and protected. We, therefore, who, by the will of God, have undertaken to govern, consider it fitting to receive and grant the petition of the venerable Brother Opilius Rossi, Archbishop with the title of Ancyra, and Apostolic Nuncio in the Republic of Ecuador, who, desiring to better serve the benefit of the inhabitants residing in the ecclesiastical province of Quito, and to promote the sacred discipline, requested from this Holy See that a new province be

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established there. Therefore, having learned what was the opinion of our beloved Son, Charles Mary, Cardinal of the Holy Roman Church, Archbishop of Quito, and of the Prelates of Cuenca in Ecuador, and of Loja; and with the consent of those who have some right in this order of Churches, we decree the following, by our supreme authority. We separate from the Metropolitan See of Quito, together with its Archbishop, the Sees of Cuenca in Ecuador and Loja. From these Churches, we establish a new ecclesiastical province, to be called Cuenca in Ecuador, and to be bounded by the same limits as the territory of both Sees. We further decree that the diocese of Cuenca in Ecuador be raised to the rank and dignity of an archiepiscopal metropolitan Church, with all the rights and privileges enjoyed by other Sees of the same rank, according to the laws established by our predecessors; and we subject to it, as a suffragan, the aforementioned diocese of Loja. Therefore, we instruct the Prelate of Cuenca in Ecuador, that is, the venerable Brother Emmanuel Serrano Abad, and his successors, with the rank and insignia of an Archbishop Metropolitan, and we honor them with all the rights and privileges, and also burden them with the duties and obligations by which other Metropolitans throughout the world are governed and held. We also grant him, as is customary, the power to carry the cross before him, but only within the boundaries of his archdiocese, and to wear the sacred pallium, after he has duly requested and obtained it in a public Consistory; and we subject to him the sacred minister of Loja. Finally, we command that the cathedral chapter of the temple of Cuenca be raised to the rank, title, and honor of a metropolitan chapter, with all the rights and privileges, and also the obligations, that are customary for such a body of men, of equal dignity. All of these things will be carried out by the venerable Brother Opilius Rossi, whom we have mentioned, to whom we grant all the necessary powers for this purpose, and if necessary, we may delegate them to any other person, provided that he is duly constituted in ecclesiastical dignity, and we impose upon him the task of drawing up the documents of the completed matter, and of preparing accurate copies thereof.

[*Latin ed. p. 820*]

Acts of the Apostolic See - Commentary 820. To be officially transmitted to the Sacred Congregation of the Consistory as soon as possible. If, at the time these are put into effect, another Apostolic Nuncio presides in the Republic of Ecuador, he may undertake these duties and enjoy the same powers. We intend these Letters to be effective now and in the future; in such a way that those for whom these pertain will religiously observe what has been decreed by them, and thus obtain their full force. No prescriptions of any kind whatsoever will be able to oppose the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to

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what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are signed by a public notary, shall be held to be entirely valid, as if they were the original, if they are presented. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the ninth day of the month of April, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our Pontificate.

CELSUS Card.
COSTANTINI

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Card. PIAZZA
S. R. E.
Cancellarius S. Congr. Consistorialis
a Secretis
Hamletus Tondini
Apostolicam Cancellariam Regens
Franciscus Hannibal Ferretti,
Proton. Apost.
Albertus Serafini,
Proton. Apost.
Loco
© Plumbi In Ap. Cane, tab., vol. LXXXXV, n. 50.

[*Latin ed. p. 821*]

Acta Pontificii Pauli XII, 821, IV.

In Coria, [the] Temple of Castro de Ordiales is raised to the rank and dignity of a Cathedral, and this title is added to the Diocese of Coria. Therefore, having changed its name, it is now called (Coria-Castro de Ordiales).

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the fact that these pertain to the governance of the Christian people in his region, we deem it fitting to grant the petition of the venerable Brother Emmanuel Llopis and Yvorra, Bishop of Coria, who, considering the particular circumstances of the city of Castro de Ordiales, which is the capital of the civil province of Cáceres, namely, the opportunities afforded by the roads, the number of the faithful, and the industry, as well as the transfer of the principal offices of the Episcopal Curia and the major seminary,

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requested of this Apostolic See that the name of Castro de Ordiales be added to the Diocese and that the temple located there be raised to the rank and dignity of a Cathedral. Having heard the counsel of the venerable Brother Hildebrand Antoniutti, Archbishop with the title of Synnadensis, and Apostolic Nuncio in Phrygia and in Spain, and having carefully considered the matter, and with the consent of those who deem themselves to have some authority in this matter, We, by Our authority, decree and ordain the following.

That which is now called the Diocese of Coria, We wish that henceforth it be called Coria-Castro de Ordiales, and that the sacred ministers of that place, for the time being, take their name from it.

We also decree that, preserving the dignity of the Cathedral of Coria and of the temple, the temple which exists in Castro de Ordiales, dedicated to God in honor of the Blessed Virgin Mary, be henceforth honored with the title and rank of a Cathedral, with all the honors and privileges that are proper to such temples.

Furthermore, We grant to the Bishop of Coria-Castro de Ordiales, whether in Coria or in Castro de Ordiales, the right, according to the needs of the people, to reside there.

We also decree that the Canons of the Cathedral of Coria, who, for the sake of the sacred ministry or ecclesiastical duties, are in Castro de Ordiales, shall—

[*Latin ed. p. 822*]

Acts of the Apostolic See - Commentary 822. It is officially decreed that the divine offices may be lawfully performed in the cathedral church. Furthermore, the venerable Brother Hildebrandus Antoniutti, whom we mentioned above, or he who, at the time when the matter is brought to completion, presides over the aforementioned Apostolic Nunciature, will take care of the matters prescribed in these Letters. To whomever undertakes this task, we grant all the powers necessary to carry out the matter, which he may also delegate to any man of ecclesiastical dignity; and he shall also be charged with promptly sending to the Sacred Consistorial Council the documents drawn up, and faithful copies thereof. We intend these Letters to be effective now and in the future; so that those to whom they pertain may religiously observe what has been decreed therein, and thus obtain their full effect. No prescriptions of any kind can be contrary to the efficacy of these Letters, since through these Letters we annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, copies of these Letters, whether printed or handwritten, which bear the seal of a man of standing in ecclesiastical dignity, and are also signed by a public notary, shall have the same full

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faith as if they were presented. Let anyone who, in any way, disregards or rejects Our decrees know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the ninth day of the month of April, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our Pontificate.

CELSÜS Cardinal
COSTANTINI

© Fr. ADEODATUS I.

Cardinal PIAZZA
S. R. W.
Cancellarius S. Congr. Consistorialis
a Secretis
Hamletus Tondini, Apostolic Cancellarius
Bernardus De Felicis, Proton.
Caesar Federici, Proton.
Apost. Loco Plumbi
In Cane.
Ap. tab., vol. LXXXXV, n. 51.
Apost.

[*Latin ed. p. 823*]

ACTS OF THE SUPREME PONTIFF, TWELFTH, 823. APOSTOLIC LETTERS. APOSTOLIC INTERNUNCIATURE ESTABLISHED IN THE ETHIOPIAN EMPIRE. BY THE SUPREME PONTIFF, TWELFTH. For the perpetual memory of this matter. The abundance of fruits, as is commonly measured, is usually ascertained by the bonds of relationship that exist between this Apostolic See and the States. Therefore, since it has seemed opportune to the Apostolic See and the Ethiopian Empire to be joined together by such public bonds, We, by Our own initiative, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these Letters, establish and constitute an Apostolic Internunciature in the Ethiopian Empire, and We place its seat in Neanthopolis, which city is commonly called "Addis Ababa." Therefore, We grant to this Internunciature, thus established by Us, all and each of the offices, privileges, and indulgences that are proper to such Legations. These things We decree, We establish, We determine, so that these present Letters shall forever remain firm, valid, and efficacious; and shall produce and obtain their full and complete effects; and so that We shall fully support this Legation, now and in the future; and so that it shall be rightly judged and defined; and so that, from this moment and forever,

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anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be declared void and of no effect. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the ninth day of the month of May, in the year 1957, in the nineteenth year of Our Pontificate. By the special mandate of the Most Holy, for the affairs of the Church, Cardinal GILDÒ BRUGNOLA, from Apostolic Briefs.

[*Latin ed. p. 824*]

Acts of the Apostolic See - Official Commentary 824. LETTERS I TO THE MOST REVEREND MR. FRANCIS, CARDINAL SPELLMAN, ARCHBISHOP OF NEW-YORK, CELEBRATING THE FIFTIETH ANNIVERSARY OF HIS EPISCOPATE. PIUS PP. XII. Beloved Son, health and the Apostolic Blessing. — It has given Us great pleasure to learn that you are soon to celebrate the fiftieth anniversary of your episcopate, having diligently labored since the day We raised you to that dignity; and We offer you, through these salutary letters, Our greetings, prayers, and wishes for joy, both for you and for the flock to which you diligently minister, being very glad that the occasion of this anniversary allows Us once again to openly and clearly confirm Our benevolence and charity. Indeed, the praises of your pastoral ministry are well known, endowed with prudence and moderation in the administration of the Archdiocese entrusted to you, intent on the progress of your flock, and inclined with generous ease to works of every kind, distinguished by abundant generosity. Furthermore, as Commander-in-Chief of the Armed Forces of the United States, moved by devotion to the faith and love of country, you have diligently visited and supported the troops fighting in distant lands, so that they would not lack the consolations and protection of religion. We also attribute to your merits the fact that you honor the See of Peter with singular devotion, and that you never omit anything that may demonstrate and promote such devotion, whether in word or deed. Therefore, wishing you well, We pray that God, who is the measure of times and the giver of life, grant you heavenly grace and the strength of good health, so that you may long serve the Church and accomplish admirably those things which you undertake with such zeal. And so that the solemn anniversary of your episcopate, which you have undertaken, may bring more abundant blessings and be filled with greater joy, We grant you the faculty to, through the performance of a Pontifical ceremony, in Our name and in Our presence, bestow indulgences.

[*Latin ed. p. 825*]

The Acts of Pope Pius XII, number 825, with our authority, we bestow blessings upon the Christian faithful, and we grant them a plenary indulgence, according to the established law. Finally, nothing remains for us except to impart to you, our beloved Son, and to the clergy and Christian

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faithful of the Archdiocese of Neo-Eborance, the Apostolic Blessing, an encouragement of virtue, most earnestly. Given in Rome, at Saint Peter's, on the eighteenth day of the month of July, in the year 1957, in the nineteenth year of Our Pontificate.

PIUS PP. XII

To the Most Reverend Father Joseph Ernest, titular of Saint Mary of the Heavenly Steps, of the Sacred Roman Church, Cardinal Van Roey, Archbishop of Mechlin, completing twelve years of priesthood.

PIUS PP. XII, beloved Son, greetings and the Apostolic Blessing.

It has come to Our attention that you, our beloved Son, are about to complete twelve years since you received the priesthood, a time of youth and flourishing hope. And since this birthday, so desired and so sweet, shines forth for you, granted by the singular grace of God, and the cycle of years brings this anniversary to you, we deem it most pleasing to you, because considering the gifts received from the Supreme Giver of good things, and the labors which you have performed in the Church, with humble devotion towards Him who is the source and origin of life and virtue, you will not be able, without a just and pious joy, to repeat the words of Saint Paul: "I am what I am by the grace of God, and His grace has not been in vain in me."

Indeed, the farmer is delighted when he sees the fields he has cultivated flourish with harvests, and the admiral is not without pleasure when he considers the seas he has navigated, and counts the storms he has subdued. It is not hidden from Us how diligently and with what care you have promoted the welfare of the flock entrusted to you: for, as is your custom, you are strong and steadfast, astute and prudent in devising plans, secure and diligent in carrying them out, with the eyes and cares of a good shepherd watching over all. Your industry is particularly evident in the order you have bestowed, as is clearly demonstrated by 1 Corinthians 15:10.

[*Latin ed. p. 826*]

Acts of the Apostolic See - Official Commentary 826, to the faithful: the religious institute, the Catholic Action, Catholic Charity, the Sacred Seminary dedicated to Saint Joseph, intended for your sacred students; the Sacred Seminary of Latin America; the federation of religious virgins, superiors of convents in Belgium, established and erected in the city of Koekelberg, a building raised from the ground, dedicated to the Most Sacred Heart of Jesus, a splendid monument of faith and size, destined to endure through the ages. We cannot remain silent concerning the paternal charity with which you, relying on God, have been a support to the dignity and salvation of Belgium during turbulent times, nor concerning the fortitude with which you have defended the sacred and salutary rights of these

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Catholic schools. While we bestow praise for your dedication to religion, we will not fail to offer our wishes, a pledge of sincere goodwill, as this auspicious anniversary returns to your memory. May the Most Gracious Redeemer, who is your crown, generously grant you the strength of life, and solid strength of mind and body, so that, devoted to both duties, you may abound in the pursuit of truth, which must be understood, and in the practice of charity – "for charity seeks the truth; necessity of charity undertakes a just work" – and in the consolations of contemplation and the merits of pastoral care. We express these wishes with paternal benevolence. And so that the celebration of this auspicious day may be more beneficial to many, we grant you the faculty to impart the Apostolic Blessing, in Our name and with Our authority, together with a plenary indulgence, to be obtained according to the usual law, after the sacred pontifical rite has been performed, to the Christian faithful. Finally, nothing remains for Us except to bless you and the flock of Christ entrusted to you, who seek heavenly assistance, with heartfelt blessings. Given in Rome, at Saint Peter's, on the first day of the month of August, in the year 1957, in the nineteenth year of Our Pontificate.

PIUS PP. XII

S. Aug. De Civ. Dei, XIX, 19.

[*Latin ed. p. 827*]

Acta Pii Pp. XII 827 III TO THE REVEREND FATHER MICHAEL BROWNE, GENERAL SUPERIOR OF THE ORDER OF THE FRATRES PRAEDICATORUM IN ETRUN: IN THE SEVENTH YEAR SINCE THE DEATH OF SAINT HYACINTH.

PIUS PP. XII, Beloved son, health and the Apostolic Blessing. — The utility, as well as the honor, of the Church Militant demands that the memory of those whom the surpassing virtue has raised to the glory of the triumphant Church be frequently and solemnly commemorated. For through these signs of honor, the remembrance of the height of sanctity attained is brought to mind, which is fitting at all times, but especially salutary in times of persecution of the faith. Therefore, we have gladly learned, beloved son, that you and your brethren are soon to celebrate the seventh anniversary since Saint Hyacinth, a most illustrious ornament of Catholic Poland and of your Order, passed from this earthly life to the heavenly. This is all the more pleasing to Us, because it provides you with an opportunity to convene in this City, that you may discuss the means and methods by which the preaching of the Word of God may suitably respond to the needs of our times. It is by no means hidden from Us that an argument of such importance is joined with the salutary memory of that man. Indeed, from the very beginning of the Dominican family,

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this was an outstanding example of sanctity, in which the image of your most venerable Father is so beautifully reflected; therefore, when you consider this, it is impossible not to have before your eyes the true nature of the apostolic work entrusted to your Order, which "from the beginning has been known to have been instituted especially for preaching and the salvation of souls."

Undoubtedly, special bonds existed between Saint Hyacinth and your Patriarch. For he was in Rome, where he was enrolled in the Order of Preachers by the Founder Himself, and especially in Bologna, where for a considerable period of time he lived with him, "as if he had received from the original source, from the blessed Dominic," those rules of holy living and acting, to which he conformed his conduct until the very end of his life in a most remarkable manner. He was outstanding in his study of prayer and penance, and in his piety.

1. Constitutions of the Order of Preachers, 3, 1.

2. De vita et miraculis S. Hyacinthi, Monum. Poloniae Hist., IV, Leopoli, 1884, p. 849.

[*Latin ed. p. 828*]

828 Acta Apostolicae Sedis - Official Commentary on the Blessed Virgin: Gentleness of manners, joined with the ardor of charity; and as this greatly enhanced the bonds of fellowship within the Dominican family, the flame of the apostolate impelled his soul to strive for the salvation of others. His apostolic endeavors bore abundant fruit in your Institute, of which he became an indefatigable propagator, extending its influence to Poland and the neighboring Eastern regions, which had not yet been joined to the Christian name, among whom he himself, as a herald of the Gospel, offered his services. It is a lengthy task to recount in detail all that this worker of Christ accomplished in these various fields of divine ministry; the arduous journeys he undertook; the labors he bore with a steadfast spirit; and the many and weighty difficulties he overcame. Nevertheless, we must turn our thoughts to the source and origin of your endeavors, beloved brothers, from whence such strength of the apostolate, from whence such a fruitful harvest for the Church, obtained through the labors of St. Hyacinth: we speak of his exalted sanctity, which was the reason why he, following in the footsteps of St. Dominic, nourished his apostolic labors and his soul with constant contemplation of heavenly things and with prayer, as with divine nourishment. This, indeed, was what gave him authority, won the hearts of his listeners, and bestowed upon him an eloquence that was persuasive and victorious. This is why we urge you to remember the example of this illustrious member of the Dominican Order; not so that we may teach you things that you already know well, but so that, inspired by the shining examples of St. Hyacinth, you may more easily discern what is fitting and what is beneficial for fruitfully proclaiming the divine word. In this work

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of such great importance, it is regrettable that some embark on a path that does not correspond to the dignity of the Word of God, nor to the benefit of the listeners; and these can rightly be rebuked by the Apostle, for they are itching to hear, and seek only what pleases themselves, and not what belongs to Jesus Christ. 3 But your method of preaching, beloved sons, should be directed to one thing: namely, the glory of God and the salvation of those who hear; therefore, explain the mysteries necessary for the understanding of the people, impart moral precepts, and expose vices; let this be your duty, your supreme law. Nothing is more to be avoided by preachers of the Gospel than to seek popular applause, to choose material for explanation that is of lighter importance, or frivolous, or irrelevant: for while such things may please the ears for a time, the multitude is dismissed no less empty than when it arrived. In this regard, St. Jerome aptly said: "When you preach in the Church, it is not clamor..."

[*Latin ed. p. 829*]

Acta PP. XII, 829: "It moves the soul, but awakens groans. The tears of the audience, may they be a praise to you. I do not want you to be a mere declaimer and a garrulous babbler without reason, but a skilled interpreter of mysteries, and most learned in the sacraments of your God."

4. However, this cannot be achieved unless diligent preparation is employed; otherwise, no one can attain it in any way. Therefore, whoever desires to undertake this office must first instruct and adorn themselves with the necessary aids and safeguards, with a study of things and people, with a knowledge of sacred doctrine, with the art of speaking, and above all, with the sentiments of Christian piety and the innocence of life; for he is a truly praiseworthy orator in the Church, who, like the Apostle to the Gentiles, speaks "not only in word, but also in power, and in the Holy Spirit, and in much confidence."

5. If this is lacking, if nothing is offered but the words of human knowledge and prudence, if a certain divine inspiration does not pervade the soul of the speaker, then his eloquence, however brilliant, must necessarily languish and fall into disrepute, because it is far removed from that power with which the divine word is endowed: "For the word of Hebraic 4:12: "For the word of God is living and effectual and more piercing than any two edged sword; and reaching unto the division of the soul and the spirit, of the joints also and the marrow: and is a discerner of the thoughts and intents of the heart."

6. Therefore, be encouraged, beloved sons, by the outstanding zeal for the apostolate with which you are imbued, and strive that, just as the deeds accomplished in honor of St. Hyacinth, whom you devoutly venerate, may be revived by your commemoration, so too may the benefit of sacred preaching be increased. That these things may happily occur, We, together with you, ask in prayer from Almighty God, through the intercession of St.

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Hyacinth, and We impart to you and to all your companions the Apostolic Blessing, a pledge of heavenly gifts and of Our paternal benevolence, in the Lord.

Given at Rome, at St. Peter's, on the first day of August, in the nineteenth year of Our Pontificate.

PIUS PP. XII

*** Ep. 52. P. L., XXII, 534.**

6 II Thess. 1, 5.

6 Hebr. 4, 12.

[*Latin ed. p. 830*]

830 Acta Apostolicae Sedis - Official Commentary IV TO THE MOST REVEREND JOSEPH CARDINAL SIRI, ARCHBISHOP OF GENOA, PRESIDENT OF THE ITALIAN CATHOLIC COUNCIL FOR SOCIAL STUDIES: FOR THE WEEKLY OBSERVANCE (SOCIAL WEEKS). PIUS PP. XI, Beloved Son, health and Apostolic Blessing. — To the great pleasure with which We are accustomed to receive news of the sessions of the Social Weeks of the Catholics of Italy, and to follow with Our encouragement and Our Blessing, is added this year the paternal consolation of expressing Our congratulations on the golden jubilee of so provident an institution. Indeed, it proves to Us to be provident and truly fruitful, if, looking back, We measure the vast extent of the activities carried out by it from its inception to the present day, amidst difficulties and obstacles, which, although they may have made the path traversed arduous, have not prevented these meetings of Christian thought and action from attracting the attention and esteem of all. Thus, today, the Social Weeks, while giving clear testimony to the mature social conscience of the Italian Catholics, for whom the high call of the great Encyclical "Rerum novarum" was not in vain, also constitute a powerful stimulus for the study and development of sound guidelines in the social sphere, in relation, especially, to the major problems that afflict the Nation, in the anxious search for a new structure adequate to the new urgent needs. With a heart full of gratitude to the Lord who has abundantly blessed this great undertaking, We are particularly pleased this jubilee year to indicate the reasons for so much success, so that from the happy experience of the past, all may draw instruction and encouragement to continue a work that has proven to be most opportune. First and foremost, Our approval goes to the work of thought, which precedes action and guides it along safe paths, as We gratefully remember all the illustrious teachers who have succeeded one another at the lectern. Furthermore, it is a merit that We gladly recognize in the intelligent diligence of the organizers, if the

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work of these assemblies, far from being confined to the field of theoretical principles, has also extended to the outlining of broad-ranging guiding principles required by the historical moment; and this...

[*Latin ed. p. 831*]

Acts of the Pontifical Council for Social Questions, XII, 831, especially in this post-war period, in which the Social Weeks have become a meeting point for active Catholics from all sectors of national life. To this must be added the absolute conformity with the teachings of the Church's Magisterium; a conformity that has always characterized the work of the promoters, conscious of feeling themselves more committed to this than any other, for the privilege of being closer to the center of that Catholic life, of which they are, in their own sphere, first-rate witnesses. Consequently, the Italian Social Weeks, in addition to rendering signal services to the true progress of the Nation, have been a ready echo of the anxieties and concerns of the Church in the social sphere, and have splendidly demonstrated how fidelity to traditional principles is not in conflict with even bold reforms, when these are required by the common good. It has also become apparent that, in order to keep pace with the needs of the times, Catholics have no need to draw upon teachers of other faiths and of dubious or false science, but find in the very principles of evangelical justice all that is necessary for the gradual social elevation of peoples, in the same way that they find in the message of Christ the secrets of the highest moral and religious elevation of man. In harmony with this character of scientific seriousness, historical coherence, and full obedience to the social teaching of the Church, this present session, we are pleased to think, will undoubtedly proceed – and the city of Cagliari will this year have the honor of hosting it, amidst the welcoming joy of its population, dear to Our heart for its industriousness and its fidelity to Catholic traditions. The very theme: "Human Aspects of Agrarian Transformations," would alone suffice to attract attention, so great is the importance that agriculture has now assumed on the national and international level. And it will depend on the just and timely solution of these problems whether the Italian Nation, together with progress in such an essential field of its economy, will also be able to safeguard those fundamental human values of individuals and groups living in the agricultural world, which are now more than ever in danger from the imbalance that exists between agriculture and other sectors of economic and social life. For, as in the past, so also today the countryside has something to offer that is not limited to material goods: it is still one of the most precious reserves of physical and spiritual energies. Hence the esteem and interest with which the Church has always regarded agriculture, "innocentissima," as it calls

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it, of all arts.

[*Latin ed. p. 832*]

Acta Apostolicae Sedis - Official Commentary 832 - St. Augustine; one of which is the urgency with which, especially today, it turns its attention to the rural population, which, both because of its more direct contact with the mystery of nature and because of the greater isolation imposed upon it by its own work, has generally preserved a more vivid sense of the religious, and thus "has remained, until today, almost the custodian of genuine Christian tradition." Therefore, it is not superfluous, but rather perfectly in accordance with Our own concerns, that, scarcely a decade after the Social Week of Naples, you have once again felt the need to examine anew the problems of the people of the fields, in order to make them ever more participants in those advancements that the pursuit of a more perfect social justice has brought to other working classes. We understand, however, that your investigations are presented with not a few, nor light, difficulties. Indeed, today, agricultural problems can no longer be considered in isolation, but in relation to other branches of economic life. Scientific development and the application of technical advancements in agriculture, which have transformed working methods and imparted a more intense character to agricultural production, have brought the rural world into full development; it has come to assume a very important role in the general economic sphere. One might even say that the agricultural problem today presents itself with characteristics of greater urgency and gravity precisely because, at first, it remained backward in the face of social problems. On the other hand, the influence of the city, with the mirage of easier and higher earnings, the higher standard of living, the greater conveniences of civil life, is a reality well known in Italy, and unfortunately, the cause of a disordered exodus from the countryside, not without serious moral and religious consequences. All of this makes it clear that the problems that today plague the people of the fields are not only of a technical and economic order, and that a more equitable distribution of land or an increase in production cannot alone be considered the only remedies. If there is the problem of rural labor, there is also the much more urgent and important problem of the rural person, who today is experiencing new realities. Moreover, who does not see that if rural people leave the countryside, it is often because they no longer find in the countryside sufficient conditions of a dignified and comfortable life, which would make it beloved, such as, especially, the house, the school, and healthcare.

[*Latin ed. p. 833*]

Acts of Pope Pius XII, 833: "Healthy recreation and all those aids which ensure them the possibility of social advancement? To overcome the crisis that today afflicts the agricultural world, it is necessary to keep firmly

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in mind these profound aspirations for human progress, and to give the farmer the assurance that, in comparison with those who engage in activities in other sectors of social life, he can live with equal comfort and dignity, with equal resources and opportunities to assert himself in society, with equal recognition of the importance to the community of his profession as a farmer and of his specific contribution. The lack of sensitivity towards these human needs of the agricultural world, which has been evident in these last two centuries in experiences based on the principles of liberal individualism and materialistic collectivism, has clearly demonstrated the inherent inability of these systems to resolve the problems of farmers. The Church, which always and everywhere – as we have already had occasion to affirm – has fought "so that more account be taken of man, than of the advantages of economic and technical progress," has constantly opposed these two extreme forms of selfish exploitation of labor and human values. Therefore, as it has always done in the past, so too now, in favor of the farmers, it calls attention to the duty of placing spiritual values at the forefront in the effort to restore economic relationships. And it will be a source of legitimate pride for Italian Catholics during the upcoming Week in Cagliari to note how Catholic sociology, better than any other, raises high the torch of just freedom and human dignity. Guided by the age-old and maternal wisdom of the Church, which has poured forth so much wealth of teachings regarding the essential and permanent values of agricultural life, they will not err in proposing those new forms of life and work that best adapt to the needs of the changing agricultural world. Furthermore, for the achievement of effective protection of the human values of agricultural life, it is clear that the main help must come from the farmers themselves, by making the most of both their abilities and their spirit of collaboration. In this regard, speaking of the Italian Confederation of Direct Farmers, we have not hesitated to recognize that "one of the most eminent services it has rendered to its members has been to make them aware of the part they play in the economic life of the..."

[*Latin ed. p. 834*]

Acts of the Apostolic See - Official Commentary 834 Nation; it invited them to free themselves from a "particularism" that was sometimes quite tenacious, and quite understandable in the case of a farmer, strongly attached to his land, and not easily induced to look beyond a more limited horizon. Therefore, what we added then, we now extend to every category of rural workers: "For a social group as considerable as yours, and engaged in such a fundamental sector of production, it is essential to maintain contact with the currents of opinion and the great currents of ideas that guide the progress of the country, and to exert a beneficial influence upon them, not with the aim of deriving particular advantages, but for the common good itself... If you remain faithful to your principles, your activities will,

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over time, acquire an even wider scope; new opportunities will be offered to you to increase trade union assistance, to multiply for each of you the opportunities to contribute to the good of all." It is on the basis of such a conception of solidarity that the technical and professional training of farmers can also be more easily developed, which is increasingly required today by the progress of the sciences applied to agriculture; training that will allow for a saving of human energy, a greater increase in working capacity, and a more intense productivity of the Italian soil, inadequate to the number of its inhabitants. However, individual and collective efforts are not enough. To a certain extent, the intervention of the State is also necessary, which, in such an important sector, cannot renounce its function as guarantor of the common good. Without replacing the personal activity of those concerned and their groups, it is called upon to coordinate and stimulate the energies of private individuals, as well as to create those general conditions regarding public education, communications, and forms of social welfare and security, which can, as much as possible, prevent imbalances between the various classes, and instead guarantee a positive and continuous economic and social development. For this reason, while recognizing the vital function of private property in its social value as well, We have affirmed that when "the distribution of property is an obstacle to the end – which is not necessarily or always caused by the extent of private property – the State can, in the common interest, intervene to regulate its use, if it cannot fairly provide for it in another way." * Discourse to Direct Farmers, April 11, 1956. A. A. S., vol. XXXVIII, p. 277, s. Ibid.

[*Latin ed. p. 835*]

Acta Pontificia, Pontificium XII, 835, ita decrevit: "expropriationem constituere, dando convenientem indemnitatem." 6. De applicatione talium principiorum, oportet agnoscere perseverantes labores quales sunt ii qui responsabilitatem vitae publicae Italiae gerunt, ut respondant petitionibus agrorum cultorum. Effectus huius multiformis operis, quod ad elevationem huius classis operariorum perficitur – in magna parte iam experimentati inter generosas gentes Sardiniae – non defuturum est habere repercussionem beneficas in evolutione oeconomica Patriae. Desideramus vehementer ut catholici perseverent audacter procedere ad metas quas doctrina socialis catholica prospicit, curantes ut firma in omni sua forma, respondeat necessitatibus personae humanae in harmonia cum servitio omnium, et praesertim ut promoveatur, si fieri potest, diffusio firmae familiae oeconomice efficientis, quae – convenienter integrata ab associatione cooperativa et defendenda ab associatione professionali – est munimentum sanae libertatis, limes contra periculum urbanismi, efficax contributio ad continuationem sanarum traditionum populi. Hoc opus defensionis valorum humanorum in mundo agricolo multam partem efficaciae suae amitteret, si non esset coniunctum etiam

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cum actione pastorali vigilantissima et renovata sacerdotum. Praeter cognitionem quam clerus habet de problematibus populorum ruralium, cum quibus vivit et, plus quam alii, difficultates eorum participat, sicut etiam fidem, in multis regionibus unicam, quam populus agrorum in sacerdotibus suis reponit, non est dubium quin actio educativa clerici ubique insostituibilis sit ad florescendum virtutibus christianis, quae sunt fundamentum populationis agraris moraliter sanae, laboriosa, utilis collectivitati. Bene scimus quaestiones angustiosas et anxietates multorum pastorum animarum in regionibus campestribus. Progressus multas distentias breviorevit, campum ad urbem appropinquavit, contactus agrorum cum civibus facilitavit, sed etiam multas moles diruit quae prius erant defensio puritatis morum inter populum agrorum. Omnia haec, exacerbata a propaganda antireligiosa annorum recentiorum, paene in multis regionibus fidem refrigeravit. Necessarium est ut sacerdos conscius sit huius problematis, et intueratur quod ministerium apostolicum in campis nunc stat in terminos maioris responsabilitatis et intensiori studio directum ad educationem conscientiarum. 6 - vol. Nuntius occasione V anniversarii belli, 1 Septembris 1944. A. A. 8., XXXVI, pag. 249.

[*Latin ed. p. 836*]

836 Acta Apostolicae Sedis - An official commentary for a deeper understanding of religious values; nor can it remain tranquil even where large strata of simple souls live, not yet tainted by the poison of corruption, but also not sufficiently illuminated by the doctrine of Christ. Above all, we expect the religious rebirth of the countryside from a more active and conscious participation of the rural population in parish life. For a long time, the farmer has remained passive, not only in the social sphere, but also, and perhaps even more so, in the religious sphere. More intimately integrated into the parish, he will instead better understand that the interests of the Church are his own, he will have the opportunity to collaborate with others, he will be encouraged to overcome every form of selfishness in order to dedicate himself to the service of others, he will become accustomed to the practice of social virtues. Thus, opening his heart and mind to the vast horizons of Christian charity, he will soon learn from the maternal lips of the Church that Christianity interprets his deepest needs, and helps him to achieve his perfection both as a man and as a worker. In this way, the parish, born precisely to expand the Church in the rural world, as in the past it was the cause of progress not only religious, but also civil and social among the agricultural populations, can continue today to fulfill this maternal and civilizing mission. We are fully confident that the works of the Social Week of Cagliari, under the enlightened guidance of its worthy and diligent President, will not fail to offer abundant material for reflection and zeal to all those who participate in them. We know well how much the nation looks forward to these laborious and fruitful assemblies. May they

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shed abundant light on such complex and important problems, contribute to the prosperity and peace of the countryside, and above all, strengthen in the rural populations the conscious attachment to religion, which must be the star under whose guidance, as in past centuries, their path towards progress must develop. With these hopes, in anticipation of the most excellent heavenly favors, We impart from the heart to You, beloved Son, to the public authorities present here, to the teachers and participants, and also to the dear people of Sardegna, the comfort of the Apostolic Blessing. Given at Rome, near St. Peter, on September 18, 1957, in the nineteenth year of Our Pontificate, PIUS PP. XII.

[*Latin ed. p. 837*]

ACTA Pontificii Pauli XII. ALLOCUTIONES. I. Ad eos qui interfuerunt Conventui Romae habito Sodalitatis Universae Iuvenum Operariorum Catholicorum (J.O.C.), in Foro Sancti Petri congregatis.

MIRABILIS SPECTACULUM. Quomodo possumus, carissimi filii et carissimae filiae J.O.C., exprimere gaudium Nostrum, cum vos, hodie, sub oculis Nostris conspicimus, et cum audimus haec loca, quae martyrio et sepulcro Principis Apostolorum consecrata sunt, et quae a turba Christianorum ex toto orbe terrarum visitantur, quae semper ibi vim et consolamentum quaerunt, resonare clamoribus et cantibus vestris? Diu desideravimus hunc congressum cum repraesentantibus iuventutis operariae Christianae; iam anno 1939, principio Pontificatus Nostri, promissus erat, sed trista eventa belli eum ad dies meliores posuerunt. Scientes quod hoc desiderio Nostro, iam per multos menses, exspectatio et praeparatio omnium Filiorum Nostrorum, praesertim longinquorum, correspondunt, qui in spe huius horae viverunt, satisfactio Nostra multo augetur, cum videtis congregationem vestram, quae gaudio vibrat, et audimus vos, cum tanta confidentia, obligationem vobiscum exprimere, quotidie pugnare pro meliore vita, et ad hunc idealem fratres et sorores vestros operarios converti. Sicut turba quam Apostolus Sanctus Ioannes contemplabat, in prophetica revelatione Patmos, "turba magna, quae nemo numerare potuit, omnium nationum, tribuum, populum et linguarum," ita vos, quasi amictu innocentiae, ornati gratia sanctificante, quae est gloria et robur vestrum, palmas apostolatus iam mirabiliter fructuosi, pugnarum semper generosarum et sacrificiorum portatis – quae, non ignoramus – aliquando temporibus heroicis digna sunt. Et omnes, stantes, contra mundum qui sacra obliviscitur vel spernit, ei altissime clamatis, verbis vestris, actibus vestris, vita vestra tota: "Salus est ex Deo nostro, qui sedet in throno, et ex Agno."

2. Die 25 Augusti mensis anno a. 1957. Apoc. 7, 9. Apoc. 7, 10. 1 2.

[*Latin ed. p. 838*]

838 Acta Apostolicae Sedis - Commentarium Officiale. But beyond your

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ranks of young and dedicated workers, We also see the hundreds of thousands of young men and women from all continents, who have delegated you to Rome and charged you with bringing to Us the testimony of their devotion and of the apostolic work they are carrying out in their midst. We also perceive the multitude of those whom they seek to win over, bringing them back to God – just as a handful of leaven, mixed with the inert mass of dough, must, through its fermentation, work upon it, raise it, and transform it into a savory and beneficial bread. Yes, your presence consoles and moves the heart of the common Father, who knows with what enthusiasm and at what cost you have accomplished your pilgrimage. Young men and young women from more than eighty nations, united in the great Christian brotherhood, you proclaim aloud that you have come here to affirm your Catholic faith, your boundless love for Christ, your filial trust in His Vicar and in His Church, your will for justice and peace. You have come to renew before Us your noble promise to bring all workers back to the Church; a great ambition, indeed! But how natural it is in loving hearts that know themselves united to Christ, because they have already experienced in their holy endeavors the power of His grace. You have therefore come to this eternal Rome, as to a hearth of light and warmth, which must illuminate your minds and inflame your hearts in the fulfillment of your twofold task: to preserve and strengthen within yourselves the life of faith, and to impart its benefits to those who are ignorant of it. You desire to live a Christian life, profound and authentic, not only in the secret of your consciences, but also openly, in your families, in the neighborhood, in the factory, in the workshop, in the office, and thereby to manifest your sincere and total belonging to Christ and to the Church. Your solid organization, your method summarized by the well-known formula: "See, judge, act," your interventions at the local, regional, national, and international levels, enable you to contribute to the extension of the Kingdom of God in modern society, and to introduce into it the teachings of Christianity with all their vigor and originality. We would like to emphasize here a few aspects of this action, linking them to the very name of your movement; you are young people, workers, and Catholics.

[*Latin ed. p. 839*]

Acta PU Pp. XU 839 I. You are young people. Young people feel their physical and moral strengths growing within them; spurred by the desire to develop these strengths, they naturally contemplate the future, and what life promises them of great and beautiful things. They are animated by a fervent optimism, which bravely moves forward, especially when it is supported by divine grace and the help of God Himself. But the present world opposes terrible obstacles to this optimism. You see around you masses of men struggling in insurmountable material difficulties, hunger, misery, ignorance; some even forget their dignity, lose their ideals, and content them-

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selves with vulgar satisfactions. Then, false prophets insinuate themselves into these depressed groups, sowing seeds of hatred and revolt within them, and deceiving them with illusory promises. Under the pretext that natural resources may not be sufficient to nourish the growing human race, even the dignity of marriage and the family is called into question. How does the JOC (Jeunesse Ouvrière Chrétienne – Christian Workers' Youth) attempt to remedy these evils? It affirms, with all the fervor of youth, its faith in the spiritual riches of humanity, in its earthly and supernatural vocation, and it strives from now on to realize this vocation. Concerned to ensure that its members receive an intellectual and moral education, it shows them the true meaning of life; it encourages them to resist degrading temptations, to repel all cowardice; it reveals to them the value of generosity and fraternal assistance. It undertakes to shape their minds and hearts to make them men conscious of their responsibilities and ready to face the most difficult tasks without fear. For it is the case that the JOC, where it has worked for a long time, has formed Christian leaders, and as such, they are a hope for the future of society and the Christian regeneration of the working world. The economic and social problems, which arise from the growth of the world's population, the inequalities in the distribution of natural resources, and the insufficient development of certain regions, inspire some with distrust and pessimism; young people, on the other hand, are convinced that these problems can and must receive a solution through the collaboration of all good will. If one is determined to look at these problems with honesty, to study their data seriously, and to follow the imperatives of Christian conscience, then no...

[*Latin ed. p. 840*]

This affliction, however grave it may seem, will not prolong its harmful effects for long. Strive to make the most of all the means of personal and social formation that your movement provides. It is sometimes wrongly imagined that young Christians view the future of the world with suspicion, that they are sad and discouraged by scientific and technological advancements that could become an obstacle and hindrance to their faith; that, in a word, they are weak and powerless in the face of poverty, social injustice, and all forms of oppression that persist in contemporary society, and that they passively resign themselves to accepting a fate that overwhelms them. The JOO has clearly and victoriously demonstrated to you, dear sons and daughters, how false all of this is. Because you are Catholics, you are much stronger than others; you have the unwavering assurance of ultimate triumph. Indeed, you refuse to employ the means of violence, deceit, and all methods that, instead of respecting the rights of the person, diminish and even suppress them. But your strength is supernatural; it comes from God, and it is given to you at every moment by the Holy Spirit, who inspires you and confers upon your most humble actions an inestimable

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spiritual value. And as you experience within yourselves the benefits of the jocist formation and this new fervor that permeates your lives, you desire to bring it to others, especially to those who, deprived of means of formation and culture, have not learned from you the personal discipline of life and the methods of social and religious action. You will approach them simply and cordially; you will attract them to your movement, or at least you will communicate to them what you yourselves have received, so that, instead of wasting their youth in idleness and unhealthy pleasures, instead of passively suffering the pressure of hostile circumstances, they may learn to set a high ideal for themselves, to exalt their strengths and their confidence through the close bonds of jocist fraternity. United in a common endeavor, you will prepare together, guided by the light of the Gospel and sustained by the fervor of your Christian friendship, a happy and fruitful future for yourselves and your companions.

[*Latin ed. p. 841*]

Acts of Pope Pius XII, 841 II. "You are workers. You come to Us, dear sons and daughters, as delegates of young workers, not only because you share their condition of life, but also because they have entrusted you with their confidence and chosen you to represent them here; they have borne, through collective savings, the expenses of your journey, and have given you documents which contain information about their religious and material situation, and about their activities within the Young Christian Workers. Surely, you are not unaware of the solicitude and affection with which the Church and the Supreme Pontiffs surround workers, with what insistence they have instilled the principles of social justice, and with what fervor they have encouraged all those who, conscious of the gravity of the times, strive to put them into practice. The Young Christian Workers addresses the problem of working life at its most delicate point, perhaps, that is, at the moment when it begins to present itself to the young man, to the young woman. When these leave school to go to work, they are usually proud to assume, in turn, an active role in society, and are full of confidence in themselves. But very soon, cruel disappointments befall them; too often they encounter difficult conditions of life, they find only incomprehension, harshness, bad examples; they slowly absorb the poison of materialistic doctrines, of attitudes distorted by class conflict and hatred; they thus quickly, and sometimes irreparably, lose their freshness, their joy, their most legitimate aspirations, and soon become embittered and rebellious. Such is the disaster that the Young Christian Workers absolutely wants to prevent. And for this reason, it strives to restore, in all its nobility, the Christian notion of work, of its dignity, of its sanctity. You are eager to consider the actions of the worker as personal acts of a son of God and a brother of Jesus Christ, as a freely given effort, by mind and body, for the service of God and of the human community. May the members of your

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movement, through their presence and collaboration with other groups also animated by generous intentions, bring this conception of work into factories, into offices, into vocational schools. This is an apostolate of a very high degree, both practical and necessary."

[*Latin ed. p. 842*]

842 Acta Apostolicae Sedis - Commentarium Officiale. Si, in veteribus terris Europa, quaestiones sociales quae a industrializatione orta sunt adhuc longe a solutione sunt, quid ergo de terris quae in plena evolutione industrialis sunt, ubi populi considerabiles ad centra magna confluunt et ibi confertim congregantur? Praesertim, iuventus Africae, Asiae et Americae Meridionalis debet cum fortitudine difficultatibus obire quae ex novis formis vitae laboris eorum nascuntur. "Investigationes vestrae iam vobis revelaverunt et quotidie vobis manifestant dolores operariorum ex diversis continentibus: quaestiones employmentis iuventutis post scholam et pericula otii prolati; quaestiones disoccupationis, habitationis, transportationis, otii; praesertim, quaestio ipsarum conditionum laboris cotidianorum eorum, pericula quae salutem et moralitatem eorum periculant. Ut Jocistarum ex terris plus prosperis possint intervenire active et ad socios eorum in difficultatibus manum fraternam tendere, quae eos a naufragio salvabunt et ad futurum sperabile ducent, oportet ut multiplicentur contactus omnimodos per correspondendum, bulletins informationum, sed praesertim per relationes personales, quas hoc Congressus internationalis vobis mirabilem occasionem praebet. Solidaritas quae vos coniungit vitam vestram transformavit et elevavit, sicut radius solis per vitrum coloratum mille lucibus fulgebat. Quare non recusabitis participare ad effortem magnum, quem requirit melioratio conditionis iuventutis operariorum omnium nationum et omnium generum. Vos vos ostendebitis veros filios Ecclesiae, portantibus ad alios, sicut "missionarios Jocistas", per plenarium exercitium responsabilitatis vestrae iuventutis operariorum Christianorum, salutem quae vobis nuntiativa est.

III. Omnes estis catholici. Et sic ad tertium characterem qui JOC distinguunt venimus: estis catholici, et estis ita in pleno sensu termini, id est, non solum ut individui qui veritates a Christo revelatas profiteri et personaliter de gratia Redemptionis vivere, sed ut membra communitatis Christianae et in hac communitate munus proprium, indispensabile ad vitam et aequilibrium eius, implentes. Ecclesia hodie plus quam umquam indiget...

[*Latin ed. p. 843*]

Acta, Pontificii, Pauli XII, 843, concerning young workers, to build valiantly, in joy and in sorrow, in successes and trials, a world as God wills it, a fraternal society in which the suffering of the most humble will be shared and alleviated by all. May your apostolate therefore be exercised in a perspective of universality, and always, as is fitting, in filial submission

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to the ecclesiastical hierarchy; may it find there the source of its efficacy and its fidelity to the intentions of Christ. The years following the war saw the creation of new international organizations, charged with remedying the economic and cultural distress of the most needy peoples. Significant, but still insufficient, sums are dedicated to establishing technical and educational assistance services; specialists travel to the scene to work on the economic and intellectual recovery of these populations. The Church, too, by its very nature and history, by the devotion and competence that its missionaries have displayed in all latitudes, has proven that it is especially qualified to successfully carry out a civilizing work. The JOC is rich in its experience in the education of young workers, and possesses a method that has proven itself and demonstrated its ability to adapt to the most varied circumstances. It is therefore capable of exercising, wherever it is present, a broad and lasting action on popular education, in collaboration with other official or private organizations that pursue the same goal. Its direct contact with the reality of the working class allows it, in each case, to draw up a comprehensive plan of action that meets the requirements of the situations, and to provide its members, and through them to all young workers, the most effective assistance. We therefore desire that public authorities increasingly recognize its services and provide it, particularly in regions where the urgency of intervention in the field of education is felt, the necessary material means for this vital work. We desire, dear sons and daughters, that this global gathering of Christian young workers manifest even more to your own eyes and to those of the world the concrete possibilities of your movement, when its members remain true to their commitments. There is no victory without struggle, you know. And spiritual conquests, more than others, demand renunciation, self-sacrifice, and self-forgetfulness for the cause that one seeks to serve. You are not engaged in a temporal struggle, for the attainment of some advantages of a worldly nature.

[*Latin ed. p. 844*]

The Acts of the Apostolic See - Official Commentary 844 concerns not only economic and social matters, but above all, the conquest of souls. It is in the souls of your brothers who do not yet know Christ, or who do not faithfully serve Him, that the decisive part lies; it is your task to make the Savior known, to instill His law of love into all areas of private and public life. His precept of charity and fraternal union must first be fulfilled among the young, and for this, the sense of the Church, the missionary spirit, the knowledge of workers in other countries, and the will to generously respond to their needs must constantly grow within you. You will not forget the debt of gratitude you owe to your spiritual directors, who spare no effort in the service of the Young Christian Workers. Aware of what you have received from them, you will continue to grant them the

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trust and affection they so richly deserve. Is it not, in particular, due to their efforts that priestly vocations have arisen among the members of the Young Christian Workers?

FINAL EXHORTATION

The Apostle Saint John recounts, in a famous passage of his Gospel, how Jesus, upon arriving before the tomb of His friend Lazarus, began to weep. The Jews, witnessing these tears, said among themselves: "See how much he loved him!" But Jesus did more than merely be moved; having invoked His Father, He approached the sepulcher and cried out in a loud voice: "Lazarus, come forth!" Then the dead man rose, and Lazarus came out alive from the tomb.

Dear sons and daughters, millions of young people are still prisoners of bonds worse than death: those of poverty, of error, of moral corruption. Do not merely weep for them! Christ is within you with His power that drives back the enemy. Go forth boldly to these souls and proclaim to them the good news of the Gospel, the words of resurrection and life, of which God has made you, for their sake, the depositaries: "My brother, come to the truth! Come to the light! Come to love!" And soon, in countless numbers around you, as in the vision of the Apocalypse that We mentioned at the beginning of this discourse, the working world will sing the hymn of its spiritual resurrection: "Beloved members of the Young Christian Workers, through you we have found true life, and we give glory to God the Father and to the Lamb who was sacrificed on the altar."

Dear sons and daughters, when you return to your homes, may you... (references to scripture follow).

[*Latin ed. p. 845*]

Acta PP. XII, 845, continuing: each one, within the field of apostolate assigned to him, should pursue a still more determined and vigorous action, because you will have better understood the inestimable value of the cause which you defend. Now, as in the past, We count on you and expect great things from you. As a pledge of divine favors, We shall bestow upon you the Apostolic Blessing: upon you first, and upon all the members of the JOC throughout the world, those who listen to Us from afar, those who have aided your pilgrimage with their prayers, their contributions, their sacrifices; especially those who, immersed in suffering, offer for the JOC the merits of a humbly filial, sometimes heroically joyful, resignation; also upon your benefactors, all those who sympathize with your great undertaking, upon your spiritual directors, upon your families, and finally, upon those persons who are present in your thoughts or in your hearts, and in particular, upon those brothers and sisters of labor whom you aspire to win over.

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To the Students and Professors of the Minor Seminaries of Galliae, assembled in Rome for the pilgrimage.

It is a great joy for Us, dear sons, to welcome you this morning, at the conclusion of your pilgrimage to Rome. For months, indeed, We have been aware of your efforts and the generosity with which you prepared this tenth anniversary of the Movement that unites you. We knew of your sacrifices, your prayers, your studies in the treasures of dogma, of the liturgy, of history, in order to make this beautiful journey something more than a mere vacation, a rewarding study, a supernatural grace, a decisive step in your lives and in the life of the "Young Seminarians" Movement.

In greeting here the numerous professors who have accompanied you and who represent with you the approximately one hundred minor seminaries of France, how can We not mention the sublime ideal that unites you and that has led you, by an impulse of the heart, as well as by a vision of faith, to the successor of Saint Peter?

Students and professors, do you think only of the priesthood, some aspiring to it, others serving it? And you knew, when coming here...

*Held on September 5th of the year 1957.

54 - ACTA, vol. XXIV, n. 14. — October 26, 1957.

[*Latin ed. p. 846*]

Acta Apostolicae Sedis - Commentarium, Official, 846 from Rome: This is truly a pilgrimage to the sources of the priesthood that you are undertaking. Indeed, from the third century, Saint Cyprian, Bishop of Carthage, did he not speak to Pope Saint Cornelius of "this chair of Peter and this principal church, from which the unity of the priesthood derives its origin"? "Ad Petri cathedram atque ad ecclesiam principalem unde unitas sacerdotalis exorta est." This formula, which contains one of the most precious affirmations for the history of papal primacy, you have read in gigantic letters above the tomb of Saint Peter: "Hinc sacerdotii unitas exoritur." From here, from this humble sepulchre of a witness to Christ, flow rivers of grace throughout the world. From here, from this chair of Peter, his successors exercise, with the infallible assistance of the Holy Spirit, their role as teacher and guide; they preserve the deposit of Tradition, interpret Scripture, govern and sanctify the entire Catholic Church through the exercise of their powers of order and jurisdiction. The ancient capital of the Roman Empire, whose prestigious ruins you have visited, was the land of election, in which the mustard seed of the Gospel took root. Peter himself was, like his Master, the foundation of the Church, for he bore within him a unique strength. This rough fisherman of Galilee is the only man to whom God entrusted the keys of the Kingdom, the only one to whom victory was guaranteed over evil, the only one who received the charge of leading all of humanity to the fullness of truth and to eternal life, in the name and place of Jesus

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Christ Himself. It is to the priesthood of Christ that you hope to participate, in order to render to God the greatest honor and to your brothers, men, the greatest service that can be imagined. What, then, do men need most, today as always? Nothing less than to know and love God, the true God, as He has historically revealed Himself. Now, you know that giving God to men and men to God is a task so exalted that it cannot be undertaken without a special grace. Our Lord, however, willed to bestow this honor not only upon some of His contemporaries, but upon all those who, responding to His will to save all men and to bring them to the knowledge of the truth, would be accepted by the Church for this mission. The Catholic priesthood is rightly one of the greatest glories.

[*Latin ed. p. 847*]

The Acts of the Pontifical Congregations, Volume X, page 847, speak of the care of the Church for its priests, and this is one of the most striking marks of her sanctity. Therefore, throughout the centuries, she has surrounded them with ever more attentive solicitude. Despite the weakness of human nature, she has maintained a very high standard of life, sparing no effort to make her priests true men of God and men of the Church, truly capable of taking charge of a portion of Christ's flock and of rendering an account to God on the day of judgment. She has ordered their formation, intellectual, moral, and pastoral, with ever greater precision and rigor. After having ordered the erection of major seminaries in the dioceses, she subsequently created special institutions for those aspiring to ecclesiastical life, and, far from regretting such an institution, she rejoices in it, noting the happy fruits of the minor seminaries, both for studies and for the formation of character. You must first rejoice in undertaking classical studies, for they remain unsurpassed in cultivating and developing the most precious qualities of the mind: penetration of judgment, breadth of vision, subtlety of analysis, and gifts of expression. Nothing aids in understanding modern man as much as the thorough study of his history; nothing teaches one to weigh the value of words, to grasp the nuances of a thought, the logic of a composition, and the solidity of a reasoning, as much as the study of versions and themes in the classical languages. For you, Frenchmen, Latin and Greek are, moreover, the origin of the national language and literature; but every man of the Church should be able to read in the original the most important and most venerable documents of Scripture and Tradition. During the brief stay you have just made in Rome, you have seen many Greek and Latin inscriptions, which remain in the ancient cemeteries and museums, on pagan and Christian monuments. You know that ancient Christian literature constitutes an immense treasure of knowledge and piety, upon which many scholars from all over the world are studying with admiration. It will not be possible for each of you to devote yourselves to special and in-depth studies; but what joy for a Christian to come into

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immediate contact with these texts and to hear today the powerful voice of the Fathers of the Church, of a Chrysostom or an Augustine! Solid studies are, however, not the only benefit, nor the primary reason for the existence of minor seminaries. A sound Christian pedagogy, confirmed by centuries of experience, teaches that personality...

[*Latin ed. p. 848*]

Acta Apostolicae Sedis - Official Commentary 848. True virtue, solid faith, and profound convictions are not formed by chance or haphazardly. Life is too brief, and the years of adolescence and youth are too decisive and too delicate, to not have an urgent need for guidance and protection. The young man who carries in his heart the desire for the priesthood must mature in the most favorable environment for a clear choice; the education of his still fragile will requires careful and respectful guidance. Therefore, he will find in the minor seminaries counselors and teachers full of experience and solicitude, who will guide his steps, stimulate his intelligence, develop his generosity, and foster a sense of his responsibility in the proper functioning of the seminary. Each of you knows from experience the vicissitudes of the inner life. It is an irregular flame, sometimes devouring, sometimes languishing, upon which not only the winds from without, but also the disturbances and storms of the soul, inexperience, or even simple apprehensions and awkwardness of the individual, have an influence. It is therefore quite useless, and often imprudent, and sometimes even reckless, to expose him to additional temptations. If the minor seminaries are so useful and beneficial, it is because their institution is based on an accurate knowledge of the needs of Christian adolescence and youth. Families can therefore trust in the wisdom of the Church to judge aptitudes for the priesthood and the most suitable means for preparing for it. The teachers, who dedicate themselves unsparingly to creating true centers of solid culture and deep spiritual life in the minor seminaries, deserve the praise and encouragement of their Bishops, and it is a consolation for the Supreme Pastor to think of the zeal of these trustworthy men, upon whom rests, to a large extent, the future value of the clergy of France. The "Young Seminarians" movement, which helps those aspiring to the priesthood to better serve from now on, has not been insignificant in increasing their pride and ardor, in making them enter more deeply into the Catholic life of the Church, and in giving them a more vivid awareness of the needs of souls, the demands of their vocation, and the part they must take in the pastoral care of their Bishop. May the Master of the harvest deign to send worthy recruits to the minor seminaries. Surely, He will not be deaf to the prayers of the young, who implore Him for this purpose. As I bid you farewell, I thank you, dear sons, for having given a fine example of faith and generosity in

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your preparation and in your fulfillment.

[*Latin ed. p. 849*]

The Acts of Pope Pius XII concerning this pilgrimage. Carry with you from Rome a renewed ardor, and also some measure of its age-old patience, so that you may better understand and accept the rhythm of the interior life and its demands: it takes many years to form a priest, but those years would not be sufficient, unless a constant and humble effort were to continue and tirelessly advance, each day, the work undertaken, towards greater perfection. Christ is the vine, and you are his branches: it is in Him, and in Him alone, that you will bear fruit. Therefore, it is to Our Lord that We entrust you, calling down upon you, upon all the seminarians of France, upon their families, and upon all those who contribute to their formation, the most ample and most paternal Apostolic Blessing.

To those who attended the Twelfth International Congress of "Odontostomatology," held in Rome.

The great gathering that constitutes the XII Congress of the International Dental Federation brings together this year in Rome several thousand delegates from all parts of the world, and We are pleased to respond to the desires that have been expressed to Us, by welcoming you today, Gentlemen, this impressive representation of a branch so important of the medical sciences.

The documentation, which has been graciously provided to Us, gives a high idea of the program of your congress: it indeed includes, in addition to scientific presentations, exhibitions and clinical and technical demonstrations, intended to give as complete a picture as possible of the work carried out over the past five years in all areas of your competence.

We could not review this veritable compendium of information; but We are pleased to point out a few points, which have struck Us with their human interest as We have read the reports that have reached Us. Indeed, one of the happiest consequences of the universal development of medical disciplines is to bring them closer together, demonstrating more clearly their interdependence; and if there is a part of the organism concerning which this observation is verified in a more striking way, it is the oral region, the starting point of the digestive system, the seat of taste.

* * *

September 8, 1957.

[*Latin ed. p. 850*]

B50 Acta Apostolicae Sedis - Commentarium Officiale. The oral cavity, a vital part of the organs of speech. However, one would fall short of the truth by considering only the mechanical and physiological functions localized in this region. It has been observed that the structures and condition of the oral cavity influence, and sometimes decisively, the physical, nervous, and

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even mental health of the individual; which, indeed, is easily understood when one considers the consequences of a malocclusion on operations so essential to the life of the body and the mind as respiration, mastication, and articulation of speech. Thus, from clinical observations of numerous practitioners and from methodical research pursued scientifically, the field of dentofacial orthopedics has emerged, and an important branch of it, pedodontics, is dedicated to children. These new specializations are, in truth, still far from uniting their acquisitions into a well-established body of doctrine: too many factors, difficult to measure, come into play, and one finds oneself facing investigations that are too sporadic, or too limited, to arrive at general conclusions. However, etiology has made serious progress in the complex field of the growth of various tissues, anomalies of constitution, conformation, or function, from which one attempts to explain subsequent disorders and to suggest preventive remedies. All specialists agree that, here as elsewhere, prevention is the only means of assisting vast social groups. Now, with regard to orthodontics, the ailments to be prevented or cured can have an origin prior to or subsequent to birth, hereditary or accidental. Therefore, effective prevention must begin by caring for the mother before the birth of the child; it will then monitor the growth of the individual at all stages, from the appearance of the first teeth to the establishment of the permanent dentition. Over this long journey from infancy to adulthood, the specialist is led to examine the most varied indicators: thus, morphological studies of the organs at birth reveal that some of them, such as the brain, the eyeball, and the tongue, are proportionally more developed than the entire head; with regard to the tongue, this provident arrangement corresponds to the need that the child will have, from his earliest days, to provide abundant work of deglutition to absorb breast milk. But sometimes the size of the tongue anticipates too much the size of the jaws and causes deforming pressures that can excessively widen the upper jaw and cause it to completely enclose the mandible; from this results...

[*Latin ed. p. 851*]

Acta Pii Pp. XII 851 mentions a malocclusion dentaire. Les inconvénients de cette malformation peuvent se faire sentir, ainsi que Nous l'avons noté tout à l'heure, à la fois sur la mastication, la déglutition, la respiration et parfois même l'élocution. Ainsi, les parents doivent faire examiner leurs enfants dès leur plus jeune âge par un stomatologiste et s'efforcer, avec son aide, de corriger des habitudes qui peuvent sembler anodines, mais qui ne le sont pas toujours : les enfants qui respirent par la bouche, ou qui continuent à sucer leur pouce après le premier âge, ceux qui mastiquent mal ou avalent trop vite, ceux qui rongent leurs ongles ou contractent continuellement certains muscles du visage, manifestent par là des symptômes qu'il convient de combattre et de faire disparaître sans tarder. Ce contrôle, ex-

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cellent facteur d'éducation, ne contribue pas peu à corriger des défauts de caractère et à fortifier la volonté. On doit se réjouir de l'aide ainsi apportée aux parents dans la tâche si délicate de guider la croissance et de former harmonieusement la personnalité de leurs enfants. L'orthopédie dento-faciale peut, on le voit, améliorer grandement le développement de certains enfants et adolescents. Plusieurs États en ont profité, en intégrant les services de celle-ci dans les programmes de prévention sanitaire et d'assurance sociales. Une organisation rationnelle des inspections médicales dès la petite enfance permet ainsi d'obvier à temps aux malformations congénitales, de déceler et de traiter sans tarder les premiers symptômes de désordres locaux ou même généraux, car il en est, comme le diabète, qui parfois se manifestent en premier lieu dans la bouche. À mesure que la science médicale progresse, elle constate qu'elle ignorait encore certaines ressources de la nature et qu'elle avait parfois eu tort de vouloir se substituer aux forces de régénération pour corriger les maux qu'elle découvrait. Dans la guérison des corps, on ne commande à la nature qu'en lui obéissant, ce qui suppose d'abord qu'on la connaisse à fond et qu'on se conforme à ses lois. Il est souvent plus opportun de favoriser les processus naturels de défense que de chercher à détruire directement les foyers d'infection. C'est ainsi qu'on a pu mettre en évidence les possibilités de guérison de certaines caries profondes dans un grand nombre de cas, où les techniques précédentes auraient conseillé de dévitaliser la dent pour éviter toute complication. On s'efforce aujourd'hui de préserver la pulpe par des précautions adaptées et l'on permet ainsi à la nature de se défendre elle-même avec plus d'efficacité. Mais il restera toujours un très grand nombre de cas, où les inter-

[*Latin ed. p. 852*]

852 Acta Apostolicae Sedis - Commentarium Officiale. Les inventions thérapeutiques devront soigner ou réparer des maux déjà anciens. Un travail de routine et souvent accablant, qui ne se fait pas sans parfois poser au praticien certains dilemmes de conscience. S'il dispose aujourd'hui d'un matériel de plus en plus perfectionné, dont la précision et l'adaptation permettent un gain de temps considérable, il faut s'en réjouir ; car nombre de patients, pressés par leurs occupations, craignent souvent la durée prolongée des traitements. Cependant, le résultat des actions opératoires et des restaurations dépendra toujours de la science du dentiste, de son habileté professionnelle et de son sens de la responsabilité. Tout apprenti sait, par exemple, qu'avant de procéder à une obturation à l'aide d'amalgame métallique, il doit préparer très soigneusement la cavité dentaire et y ménager des angles et des bords capables de retenir l'obturation sans laisser pénétrer d'infiltration. Ce travail délicat requiert un finissage minutieux, redouté des patients, malgré le perfectionnement des abrasifs modernes. Si donc le chirurgien n'a pas la maîtrise et la conscience professionnelle suffisantes, il sera tenté de faire les choses sommairement, ou même de renoncer à

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la solution plus rationnelle, pour lui substituer un appareil plus facile à confectionner, mais plus coûteux et peut-être moins indiqué du point de vue technique et médical. Nous avons appris récemment, avec une vive satisfaction, qu'on venait de mettre au point un nouvel instrument capable d'effectuer pratiquement sans douleur le nettoyage des cavités. Doté d'une vitesse exceptionnelle, atteignant les 200.000 tours à la minute, ce trépan est non seulement plus efficace que les appareils ordinaires, mais il évite au dentiste tout effort de pression, élimine la chaleur et épargne au patient les sensations désagréables accompagnant d'habitude cette opération. Nous osons espérer que les premiers résultats si prometteurs trouveront pleine confirmation et que le nouvel équipement permettra de soulager beaucoup de souffrances. L'appréhension bien connue des clients pour la douleur des interventions sur les dents, et les conséquences fâcheuses qui s'ensuivent, n'ont pas manqué d'attirer l'attention des psychologues. La partie de votre art, qui étudie les soins dentaires à donner aux enfants, ou pédodontique, s'occupe tout particulièrement de ce problème. Il est facile de comprendre, par exemple, que l'attitude de l'enfant vis-à-vis du dentiste commandera presque toujours les réflexes de l'adulte. Si, grâce au judicieux concours des parents et du chirurgien lui-même, celui-ci apparaît à l'enfant comme un ami, qui rend un service important à sa santé, à son développement, et même à son travail, il est vraisemblable qu'il...

[*Latin ed. p. 853*]

The Acts of Pope Pius XII, 853, will continue to be consulted, whenever necessity or prudence may advise. There is no one who does not see how a confident attitude facilitates the rational organization of individual care, and contributes even more to the good outcome of social measures intended to improve the general condition of populations, especially in regions where, too often, instinct is obeyed more than reason. The aspects to which We have just alluded sufficiently indicate that the interests of specialists in the art of dentistry and stomatology, as well as in other branches of medicine, have, in recent years, been increasingly focused on the personality of the patient and on human problems. These concerns have also permeated the teaching of university faculties, and now constitute a necessary part of the training of the scholar and the practitioner. The specialties previously considered the most technical are thus, as they are deepened, brought to be integrated into the grand, ever richer and more admirable, panorama of the knowledge of man, that being who is often called the center and king of the universe, subject, indeed, to the necessities of the material world, but capable of dominating them, of understanding their laws, and of using them by submitting to them. These laws of the biological world remain, despite their complexity, relatively simple and easy to formulate, if compared to the psychological and social laws that govern man on the spiritual plane. However, mysterious as it may remain, the condition

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of the incarnate spirit is defined with increasing precision day by day, and it cannot be ignored or underestimated without failing to recognize the real man, as the Creator willed and made him. This methodical discovery is due to the integrity of researchers and their willingness to approach their subject matter with rigor and insight, but without losing sight of the concrete whole in which their work is situated. Thus, the progress of thought and science must tend to reduce the gap that separates them, and which always risks causing serious harm to both. We congratulate you on the concern for accuracy and the patient perseverance with which you pursue your work, and we offer you all Our encouragement for the future. Praying that the Master of the universe may crown your efforts in the service of science and humanity, We grant to you all who are present here, to your families, and to all those whom you desire to commend to God, Our Apostolic Blessing.

[*Latin ed. p. 854*]

Acts of the Apostolic See - Commentary 854. Official Radio Message Given to the Faithful at the Marian Shrine in (Mariazell), Celebrating the Eighth Centenary Founded by It.

With paternal joy and profound emotion, We address Our words to you, beloved sons and daughters of the Austrian lands, who, gathered around your shepherds, Our venerable brothers, today celebrate the eight-hundredth anniversary of your national shrine, Mariazell, and wish to mark the culmination of the veneration and love that has been shown to Mary, the "Magna Mater Austriae," during these months. Mariazell, the oldest and greatest shrine of the Mother of God in Austria, dominating the Danube region – how many prayers and supplications have been offered to the Mother of God there throughout the centuries! As early as the year 1400, we are told, crowds of pilgrims flocked there from the Baltic Sea to Italy and from France to Romania. How many young people and how many couples have entrusted their happiness in love to your shrine, and how many times has her maternal protection and her powerful help been invoked there in times of need, danger, misfortune, and tribulation! How often, since the time of Louis the Great of Hungary, have your rulers recommended the salvation and well-being of Austria to the Gracious Mother of Mariazell! We recall the Catholic renewal after the storms of the schism of faith in the 16th century, the pious Emperor Ferdinand II during the Thirty Years' War, and the terrible Turkish peril of the year 1683: at that time, your ancestors in Mariazell and Our predecessor, the blessed Pope Innocent X, whom We have declared blessed, in Rome, called upon the Holy Virgin for help. Innocent X was a man of prayer, but also of action. Foresighted, he paved the way, through long and arduous negotiations, for the salvation of the imperial city of Vienna and of Christian Europe, by establishing the alliance of Emperor Leopold with the Polish King John II Sobieski. The feast of the Name of Mary, which he himself instituted in

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memory of the victory under the walls of Vienna, and the name "Patrona Viennensis," which... * The 15th day of the month of September, in the year 1957.

[*Latin ed. p. 855*]

The Acts of Pope Pius XII, page 855, recount how the saved city of Vienna, filled with gratitude to the Mother of God, offered thanks; may these events always remind you of the wondrous help that your land received at that time, when it was in mortal danger through Mary. Finally, we recall the harsh blows that the Enlightenment and the liberal tide, alien to the Church and to the people, have inflicted upon the Catholic faith in your lands during the past 200 years. Perhaps, in Mariazell, more prayers have been offered than anywhere else, especially in times of great need and danger. However, regarding the number of pilgrims, the past pales in comparison to the present, where hundreds of thousands of faithful make their pilgrimage each year to the Gracious Mother of Mariazell. This fact is certainly due, in part, to modern means of transportation. Nevertheless, it remains a striking proof that the past 50 years, during which your people were plunged into two world wars and into the most severe political and economic upheavals, have not broken their Catholic faith, but have only strengthened their devotion to Mary. We see in the splendor in which the Basilica of Mariazell shines after its structural renovation, a symbol of your unwavering loyalty and love for the Heavenly Queen. How could We doubt, when We recall before Our spiritual eyes the Mariazell jubilee celebrations that have come to Our knowledge, as well as the pilgrimages that have taken place and will still take place during these months? We cannot deny Ourselves the joy of listing them individually or in groups: The Day of the Mother of Styria. Pilgrimages of Burgenland and Upper Austria. The Day of Austrian Women. The pilgrimage of the Austrian industrial sector, of the Catholic youth of Styria, of the youth of St. Pölten, of Burgenland youth, of the Austrian Scouts, and of the Kolping Society. The Great Vienna City Pilgrimage. The pilgrimage of Viennese men, as in the days of your male apostle, Heinrich Abel. The pilgrimage of Bavaria and the Day of "Patrona Bavariae." The pilgrimages of Stuttgart, with the Hungarians and Sudeten Germans. The Day of "Magna Hungarorum Domina." The Day of "Mater Gentium Slavorum." The Day of the 11th World Congress of the World Union of Catholic Teachers. The Day of Saint Benedict. The International Pax Christi Congress. The Day of the Catholica Unio. The Day of International Understanding. The Day of the Mother of Peoples. The Day of Atonement. How much good will, how much holy zeal, how much concern and distress...

[*Latin ed. p. 856*]

Acts of the Apostolic See - Official Commentary 856. Hope and trust, and

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how much devotion to Mary, are contained in these inscriptions! In the year 1952, on the occasion of your great Catholic Congress, We exhorted you: "Place your affairs in her [Mary's] hands, but above all, your will for a new life of holiness. Then you need fear nothing; then you may confidently hope." Certainly, the Church cannot give you binding assurances in this earthly realm, even when it comes to matters of the highest value. But "a life dedicated to holiness" – this always receives an unconditional promise, for God has pledged His word that all things will work together for the good of those who love Him. Therefore, we can only repeat what We urged upon you five years ago, and we wish to add three points: First: You hear again and again: the hour of the lay apostolate has struck, and everyone is called to it. Yes, at least to the apostolate of prayer and of good example. And this apostolate is the most important today, because the world, having been disillusioned by so many messages that have proven to be deceitful, will only believe your words if they see in your actions that you are truly dedicated to "serving God and putting His commandments into practice" in your own lives. This "serving God" does not only apply to your personal lives, but also to your life in community, to your profession, to your duties in public life, to your entire existence, down to its very last details. Men and women who hold leading positions and act as fully valid Christians and Catholics can work wonders for the cause of Christ and His Church. Such "serving God" is the truest "love of Mary." Second: Be aware of your responsibility for the surrounding countries and peoples! As if Austria had not made great sacrifices, as in the past autumn and winter, when Hungarian refugees fled to its territory seeking refuge. We now think of the common destiny of those countries and peoples, and We think of them especially as you are united here to glorify the Mother of God in the sanctuary of Mariazell: Mariazell was also their place of grace; they too made pilgrimages there, and count the thousands who eagerly await the day when they can once again offer their thanks to the Heavenly Queen.

[*Latin ed. p. 857*]

857 The acts of Pope Pius XII bear witness to his devotion. Now it is your turn to intercede for them before Mary and her divine Son. Pray for them for the great good of freedom, freedom from all that is unworthy and displeasing to God, and implore with the Church: "O God, our protector, look upon us and defend us against the dangers that threaten us from our enemies, that, after all disturbances have been settled, we may serve You with a free mind." Thirdly: Pray at the shrine of the Mother of Mercy for the great concerns of the universal Church! This is the characteristic of the present time, that it remains difficult to determine which is greater: the distress caused by the worldwide troubles and dangers in which the Church stands, or the hope arising from the immense, even worldwide, possibilities that can be realized. Here, for all the children of the Church, there

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is one thing: to pray and to offer sacrifice! We commend to your prayers the bishops and priests present at the celebration, the representatives of the civil authorities, you all, beloved sons and daughters, all of Austria and its people of the Immaculate Conception, that their powerful intercession may bring down upon you in abundant measure the merciful providence of God, as well as the grace and love of Jesus Christ, their divine Son. As a token of this, We impart to you from the depths of Our heart the Apostolic Blessing.

TO THOSE WHO ATTENDED THE CATHOLIC CONVENTION, HELD IN VINDOBONAE, UNDER THE AUSPICES OF THE "UNION TERTIO INTERNATIONAL MONDIALE DES DOCENTIUM ENSEIGNANTS CATHOLIQUES."

To the III International Congress of the World Union of Catholic Teachers in Vienna.

You are preparing, beloved sons and daughters of the World Union of Catholic Teachers, at the invitation of the Catholic Teachers of Austria, to hold your Third World Congress in Vienna. From the midst of the Catholic educators of Austria, the idea of a world organization of Catholic teachers arose, and in Vienna, at the Eucharistic Congress of the year 1912, the...

[*Latin ed. p. 858*]

858 Acta Apostolicae Sedis - Commentarium Officiale. Die "Weltvereinigung Katholischer Pädagogen" wurde gegründet. Die Stürme und Schicksalsschläge, die in der Folgezeit über Österreich hereinbrachten, trafen auch diese. Allein nach dem Jahr 1945 lebte die Idee, die dieser Weltvereinigung Gestalt verlieh, nur noch stärker auf. Das Heilige Jahr 1950 brachte dann die Bildung ihrer Union, deren Sitz am Mittelpunkt der Kirche, ganz nahe bei Uns, angesiedelt wurde. Wir freuen uns über die Jugendkraft und das Wachstum dieser Union. Aus 10 Lehrervereinigungen entstand sie; heute gehören ihr aber bereits 40 Lehrerverbände aus der ganzen Welt an. Mit 320.000 Mitgliedern steht sie da, alle geeint in dem Denken und Wollen, das Unser unmittelbarer Vorgänger, Pius X., in seiner Enzyklika "Divini illius Magistri" als katholisches Erziehungsideal aufgestellt hat. Mit Genugtuung nehmen Wir zur Kenntnis, dass Ihr Bund das Ansehen genießt, auch aus der Tatsache, dass er von der UNESCO unter ihre beratenden Verbände eingereiht wurde. Die Katholische Lehrerschaft Österreichs, mit der Vorbereitung ihres diesjährigen Weltkongresses betraut, hat Uns gebeten, demselben Unseren Segen zu erteilen. Gerne willigen Wir in diesen Wunsch ein, glauben es aber der Bedeutung Ihres Berufs wie Ihrer Weltunion schuldig zu sein, zuvor einige richtungweisende Worte zu Ihnen zu sprechen: Die letzten hundert und mehr Jahre sind erfüllt vom Ringen der Kirche um die katholische Erziehung und Schule ihrer Jugend. Wo Verfassung und Gesetz es den Katholiken gestatteten, ihre Schulen aus eigenen geistigen und finanziellen

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Kräften zu gründen, haben sie weithin geradezu heroische Opfer für dieses Ziel gebracht. Inzwischen ist die Menschheit in das Zeitalter der Technik eingetreten. Diese ist zwar dabei, Änderungen in der seelischen Struktur des Menschen herbeizuführen; aber am katholischen Erziehungsideal darf sie nicht rütteln. Es ist von pädagogischer Seite mit vollem Recht darauf hingewiesen worden, dass gegenüber jenen Änderungen, die, was das Triebleben angeht, auf übermäßige Hingabe an Sinneseindrücke, bei gleichzeitiger Schrumpfung des Denkvermögens, übersteigertem Tätigkeitsdrang, Neigung zu widerstandsloser, verantwortungsloser Anpassung hinausgehen, die sittlich-religiöse Erziehung nunmehr sogar von noch größerer Bedeutung ist als Wissensvermittlung und Berufsbildung; dass gerade der Mensch im Zeitalter der Technik jener geschlossenen, einheitlichen, auf absoluter Wahrheit aufbauenden und Gott in den Mittelpunkt des Daseins stellenden Erziehung bedarf, wie sie nur der christliche Glaube bieten kann.

[*Latin ed. p. 859*]

Acta PU Pp. XII 859: "Die katholische Kirche gibt bekannt." Ergo, nos etiam idealem scholasticum nostrum in novam aevum transferimus. Cum in novam aevum, Ecclesia Catholica etiam idealem magistri catholici fert. Magister est anima scholae. Hic est fundamentum, cur Ecclesiae tamquam ad personam magistri et ad formationem magistrorum, quantum ad ipsam scholam catholicam, sit concernens. Nam verus magister catholicus est elementum essentiale scholae catholicae. Utrum opus vitae magistri catholici, vel magistrae catholicae, ad apostolatum laicorum in sensu proprio verbi pertineat – sitote certi, carissimi filii et filiae: magister catholicus, qui in arte, in formatione et in dedicatione, ad summum professionis suae attingit, sed qui etiam fide catholica sua profunde persuasus est, et eam iuventuti quam tradit, quasi res data, ei ad secundam naturam facta, praebet exemplum, in ministerio Christi et Ecclesiae eius, officium exercet, quod optimo apostolatu laico aequatur. Hoc valet pro magistro catholico in schola catholica – et paene etiam plus in schola non-catholica. Eius Concilium Mundiale proposuit thema: "Officia magistri catholici in vita internationali." In gravibus deliberationibus multa habebitis ad discurrere. Nos paucos, quae ad educationem catholicam et scholam pertinent, magna quaestiones et officia praesentis momenti, breviter tangemus: In toto America Latina, versus pericula mortifera, quibus Ecclesia Catholica ibi exposta est, una ex postulatis est: auctio magna et formationis professionis idoneae personalis magistrorum catholicorum; perfectionem, quae ad spiritum catholicum et ad praestationem pertinet, superiorum scholarum catholicarum, ex quibus vocationes sacerdotales exspectantur, et quae officium habent, ad alias vocationes, iuvenes catholicos persuasos formare. Quod ad educationem catholicam et scholam in Asia pertinet, Prima Asiatica Conventio pro apostolatu laicorum in Manila, et similiter pro

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Africa, prima Conventio ductorum apostolati laici in Kisubi (Uganda), lineas et officia fructifera proposuit: etiam hic, formationem professionis magistrorum catholicorum, qui exemplum praebere possint. Schola puellarum et formatio feminarum, relatio magistri catholici ad auctoritatem ecclesiasticam; pro Africa, praesertim ad auctoritates civiles indigenae, et behavior magistri catholici..."

[*Latin ed. p. 860*]

Acta Apostolicae Sedis - Official Commentary 860: Regarding teachers in relation to neutral associations founded and exclusively authorized by the State. In Kisubi, the sound principle, perfectly corresponding to the principle of subsidiarity, was established: The State should allow the family and the Catholic mission school to operate, as long as they do not require its protection or supplementation; the school, for its part, should strive to form good citizens. In Our Christmas Message of December 24, 1955, concerned with securing world peace, We spoke of the relationships between Europe and the young, non-European states. We stated that these should not forget how much they owe to Europe; but Europe, in turn, should generously continue to make the true values in which it is rich available to them. What We said there can also be applied, with some modification, to the field of education. However, We consider it self-evident that the adoption of cultural values by these young, perhaps still underdeveloped peoples, should proceed organically; that is, in such a way that the living organism absorbs and processes what is offered within it, in the measure and form that corresponds to the conditions of the young people, and always in such a way that spiritual and moral development keeps pace with technical, economic, and intellectual development. The whole person, oriented towards God, is the goal of true cultural development. Here lies the task of all those who are able to influence spiritual development, namely, the Catholic teacher and the Catholic teacher. Following the theme of your Congress, We would like to draw your attention to a very simple, yet obvious, thought: Radio, film, and television – besides the destructive effects that they unfortunately often have – certainly have the good quality of bringing people closer to each other across the globe, as far as knowledge of one another is concerned, but also emotionally and sentimentally. The Catholic teacher knows how to elevate these feelings to the height of their moral goal. He will point out that even those people living far away feel as we do, that they too have achievements to show, and that in some respects they can serve as an example to us; but above all, that God is also their Creator and Father, that they too are included in the love and redemption of Christ, and are called to His Church. In this way, the young person, in all that is justified,

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[1] Acta Ap. Sed. 48, 1956, page 39 and following.

[*Latin ed. p. 861*]

Acts of the Supreme Pontiff Pius XII, 861. Pride in the history and achievements of one's own people, and, with all love for one's own homeland, show respect and goodwill to all other peoples. What immense power lies in such an education against excessive nationalism, which lacks such respect and goodwill, and which is incompatible with Christian thinking! Here also, the work of your school proves to be a precious reflection of the all-encompassing unity of the Catholic Church. You will conclude your World Congress with a pilgrimage to the Mother of Grace of Mariazell. Entreat her, the purest and most powerful Virgin, in fervent prayer, for your resolutions, your tasks, your concerns, and your hopes. Jesus Christ, Son of God and of Mary, may with His grace fructify and bring to fulfillment all things. As a pledge of this, We grant to you, beloved sons and daughters, who are gathered together in Vienna, as to your entire association, the Apostolic Blessing from the fullness of Our heart. From the Vatican, August 5, 1957. PIUS PP. XII. 55 - ACTA, vol. XXIV, n. 14. - October 26, 1957.

[*Latin ed. p. 862*]

Acts of the Apostolic See - 862. Official Commentary. ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORY. I. PROVISIONS REGARDING CHURCHES. The Most Holy Pope Pius, by the Divine Providence, Pope X II, having, through successive decrees of the Sacred Consistory, provided for the following churches with new pastors, namely: on May 29, 1957. To the titular episcopal church of Bareta, he appointed the Most Reverend Father Hernando Frias Hurtado, formerly Bishop of Antofagasta, whom he appointed Auxiliary to the Most Reverend Father Theodorus Eugenin, titular Bishop of Hierissus and Vicar of Castrum in the Republic of Chile. On July 19. — To the titular archiepiscopal church of Chalcis in Syria, the Most Reverend Father Anthony Mary Alves de Siquiera, formerly titular Bishop of Arycanda, whom he appointed Coadjutor to the Eminent Father Charles Carmel, Cardinal de Vasconcelos Mota, Archbishop of São Paulo in Brazil. On July 20. — To the titular episcopal church of Hadrianopolis in Pisidia, the Reverend Father Bernardinus Mazzarella, of the Order of the Friars Minor, Prelate Nullius of the Immaculate Conception of the Blessed Virgin Mary in Olancho. On July 22. — To the cathedral church of Thelesia, the Reverend Father Felices Leonardo, formerly Urban, Canon of the Chapter of the cathedral church of Teano, and Rector of the interdiocesan seminary of Calvens and Teano. On July 81. — To the cathedral church of Signia, the Reverend Father Aloysius Carli, formerly Urban, General Vicar of the diocese of Comacchio, Archdeacon of the Chapter and Rector of the seminary of the same diocese. — To the titular

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episcopal church of Pergamum, the Most Reverend Father Peter Severi, formerly Bishop of Signia, whom he confirmed as Auxiliary to the Eminent Father Benedict, Cardinal Aloisi Masella, Bishop of Praeneste. On August 2. — To the titular archiepiscopal church of Leontopolis.

[*Latin ed. p. 863*]

The Sacred Consistorial Congregation, 863, appointed the Most Reverend Father Angelo Ficarra, formerly Bishop of Patti, to the Cathedral Church of Patti. The Most Reverend Father Joseph Pullano, formerly titular Bishop of Uzalis, was appointed to the Cathedral Church of Patti. This occurred on August 3rd.

To the newly established Territorial Prelature of Juli, the Reverend Father Edward Pedders, a member of the Society of Maryknoll for foreign missions, was appointed on August 12th.

The Reverend Father Albert Sanschagrin, Superior Provincial of the Congregation of Oblates of the Most Holy Virgin Immaculate, from the Province of MontrÃ©al, was appointed titular Bishop of Begenae and designated as Coadjutor with right of succession to the Most Reverend Father Joseph Aldei Desmarais, Bishop of Amos. This occurred on August 9th.

The Reverend Father Joseph Eugene Correa, parish priest of the town commonly called "Rio Preto," in the archdiocese of Judiciore, was appointed to the Cathedral Church of Caratinga.

The Most Reverend Father Henry Wienken, formerly Bishop of MeiÃen, was appointed titular Archbishop of Mocissenae.

The Reverend Father James Cunningham, General Vicar of the diocese of Salford, was appointed titular Bishop of Iotanae, and designated as Auxiliary to the Most Reverend Father Joseph Me Cormack, Bishop of Hexham and Newcastle. This occurred on August 20th.

The Most Reverend Father Francis Borgia Valenzuela Rios, formerly titular Bishop of Aegeae and Prelate Nullius of Copiapo, was appointed to the Cathedral Church of Antofagasta. This occurred on September 2nd.

The Most Reverend Father Anthony Ignatius Camargo, formerly Bishop of Calaboc, was appointed to the Cathedral Church of Trujillo in Venezuela, which had recently been established. This occurred on September 9th.

The Most Reverend Father Paul Bernier, formerly titular Archbishop of Laodicea in Syria, to whom the titular archiepiscopal title was retained personally, was appointed to the Cathedral Church of GaspÃ©. This occurred on September 11th.

The Reverend Father Evelio Domínguez Recinos, canon of the metropolitan chapter and parish priest of the town commonly called "Sabanagrande," in the archdiocese of Tegucigalpa, was appointed titular Bishop of Achollitanae and designated as Auxiliary to the Most Reverend Father

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Joseph Turcios y Barahona, Archbishop of Tegucigalpa. This occurred on September 12th.

The Most Reverend Father Hyacinth Argaya Goicoechea, formerly titular Bishop of Geritanum, was appointed to the Cathedral Church of MondoÃ±edo.

[*Latin ed. p. 864*]

Acts of the Apostolic See - Commentary 864 Official II

DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES IN TARRAGONA, VALENCIA, AND OTHER PLACES.

By solemn agreements concluded on the twenty-seventh day of August in the year 1953, between the Holy See and the Government of Hispania, the Most Reverend Father Hildebrandus Antoniutti, titular Archbishop of Synnades in Phrygia and Apostolic Nuncio in Hispania, earnestly requested that the boundaries of certain dioceses be altered.

Our Most Holy Pope Pius, by Divine Providence, PP. XII, having heard the Most Reverend local Ordinaries concerned, and considering that such an alteration of boundaries would greatly benefit the strength and growth of the Catholic Religion, graciously approved the requests presented.

Therefore, with the consent of those who are, or are presumed to be, concerned, the following alterations of diocesan boundaries are established by these Apostolic Letters:

1. To the archdiocese of Tarragona: twenty-one parishes which were formerly part of the diocese of Barcelona, and nine which were formerly part of the diocese of Vich, all of which are located within the civil province commonly called Tarragona.

2. To the archdiocese of Valencia: the archpriory commonly called Requena-Utiel, with all its parishes and subsidiary churches located within the territory of the civil province commonly called Valencia, which is separated from the diocese of Cuenca.

3. To the diocese of Barcelona: the parish called Arenys de Mar, which is separated from the diocese of Gerona.

4. To the diocese of Celson: twenty parishes, located within the boundaries of the civil province commonly called Lérida, and Suria with Balsareny, which were formerly attached to the diocese of Vich.

5. To the diocese of Cuenca: the parish called Casa de Roldan, which is separated from the diocese of Albacete, because it is located within the territory of the civil province of Cuenca.

6. To the diocese of Gerona: the parish commonly called San Marti de Riells de Montseny, which was subject to the diocese of Barcelona, and is

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located within the boundaries of the civil province of Gerona.

[*Latin ed. p. 865*]

The Sacred Consistorial Congregation, 865, 7. To the diocese of Oriola, all the parishes of the archpresbyterates, commonly known as: Callosa de Ensarriá, with the exception of the parish called Benisa, Jijona, and Villajoyosa, belonging to the civil province of Alicante, which are separated from the archdiocese of Valencia; 8. To the diocese of Segorbe, the parish of Gatova and all the parishes of the archpresbyterate now called Villahermosa del Río, located within the civil province of Castellón de la Plana, which previously belonged to the archdiocese of Valencia; 9. To the diocese of Vich, the parishes named: San Rafael de Figaro, San Pablo de Montmany, Rieïls del Fay Gallifa, San Feliú de Codines, San Lorenzo Savall, Villanova del Carni, and Santa Maria de Pobla de Ramunt, separated from the diocese of Barcelona; furthermore, Camprodón, Setcases, Vinalonga, Llanas, Molió, and Tragura from the diocese of Gerona; and finally, the parish of Palmcrola from the diocese of Celson. Furthermore, His Holiness commands that all acts and documents pertaining to the aforementioned parishes, concerning the clergy, the faithful, and temporal goods, be delivered by those to whom they pertain, as soon as possible, to their respective Episcopal Curias. As for the clergy, it is decreed that as soon as the present Decree has been put into effect, the clergy shall be considered incardinated in the diocese in whose territory they legitimately reside. For all of these matters, the Most Holy Lord has deigned to appoint the aforementioned Most Reverend Father Hildebrand Antoniutti to oversee their execution, granting him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, the task of submitting to the Sacred Consistorial Congregation, as soon as possible, an authentic copy of the executed act. Concerning the matters above, the present Consistorial Decree has been issued to be of the same validity as if it had been given with Apostolic Letters sealed with the leaden seal. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 6th of June, 1957. Pr. A. I. Card. PIAZZA, Bishop of Sabina and Manten, Secretary. L. S. Iosephus Ferretto, Assistant.

[*Latin ed. p. 866*]

Acts of the Apostolic See - Commentary 866 Official III OF THE REPUBLIC OF ARGENTINA, DECREE ON THE ERECTION OF THE MILITARY VICARIATE OF CASTRENSIS.

The Military Vicariate of Castres, recently restored with diligence, and the norms published for the proper exercise of the ministry of military chaplains, clearly testify to how much the Catholic Church is accustomed to devote itself to promoting the spiritual care of the armed forces. Very recently, in fact, this Apostolic See, generously providing religious assis-

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tance to those who are dedicated to military service and arms in Argentina, entered into a solemn agreement with the Governors of the Republic of Argentina, considering the establishment of the Military Vicariate of Castres as a priority. Therefore, Our Holy Father Pius, by the Divine Providence, PP. XII, with the understanding that it is in the interest of those concerned, or is presumed to be, by this Consistorial Decree erects and establishes the Military Vicariate of the Republic of Argentina.

This Military Vicariate, thus erected, will consist of: a Military Vicar, three senior chaplains for the respective land, sea, and air forces, and junior, or military, chaplains. Whenever the administration of the Military Vicariate requires it, the Military Vicar may appoint a deputy to assist him, to whom – in accordance with their respective qualifications – duties are assigned by the General Vicar according to the Code of Canon Law. The seat of this Military Vicariate and its Curia will be established in the city of Buenos Aires; the Curia will be organized in the manner of a diocese, and to it will belong the deputy – if there is one – the senior chaplains, advisors, and others whom the Military Vicar deems necessary.

The Military Vicar will enjoy personal jurisdiction, both ordinary and pertaining to the internal and external forum, as well as special and cumulative jurisdiction with the Ordinaries of the places, according to the Instruction on Military Vicars, solemnly issued by the Sacred Congregation for the Consistory on April 24, 1951. In the military bases and in military areas, the Military Vicar will primarily exercise jurisdiction; secondarily, whenever, that is to say, the same Military Vicar and his chaplains are absent or lacking, always according to their own right, the Ordinary of the place.

[*Latin ed. p. 867*]

The Sacred Consistorial Congregation, in its decree 867, and the parish priest, having consulted, and as far as it shall be permissible, with the Castrensis Vicar and with the military commanders, decree the following: The Castrensis Vicar shall have jurisdiction over all: 1. those who serve under the banners of this Republic, whether on land, at sea, or in the air; 2. those who constitute the families of these individuals, namely, wives, and also children, servants, relatives, and those who are necessary, provided that they reside with them in military camps or in places reserved for the military; 3. those who attend schools, academies, or institutions for military training; 4. and finally, whether they belong to a religious order or not, those who reside or are present in hospitals and in places reserved for the military. The parishes of the Blessed Virgin Mary, commonly known as "Lujan" and "Stella Maris," existing in the archdioceses of Buenos Aires and Bahía Blanca, respectively, shall retain their present legal status in perpetuity; the parish priests and their assistants shall fulfill their duties as chaplains to the military, and the Ordinary of the place shall canonically

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institute them for this purpose, after they have been duly designated and presented by the Castrensis Vicar. The Castrensis Vicar, after consultation with the President of the Republic, shall be chosen by the Apostolic See, shall be raised to the dignity of a bishop, and shall exercise his office by a special decree of the Sacred Consistorial Congregation. The Castrensis Vicar shall appoint all chaplains, both senior and junior, and they shall be entirely subject to his ordinary authority during their service. However, with regard to ecclesiastical discipline, they shall also be subject to the authority of the Ordinary of the place in which they happen to be. To this Ordinary, it shall be permissible to admonish them, even with canonical sanctions, if the circumstances warrant, and to inform the Castrensis Vicar immediately. With regard to religious military chaplains, if there are any, the Instruction concerning military chaplains of religious orders, issued by the Sacred Congregation for Religious Orders on February 2, 1955, shall be strictly observed. Senior chaplains shall be instructed by the Castrensis Vicar in the necessary and appropriate matters for the spiritual care of the troops. Military chaplains, on the other hand, shall care for the souls entrusted to them, fulfilling the duties and obligations of parish priests, in accordance with the aforementioned Instruction concerning Castrensis Vicars.

[*Latin ed. p. 868*]

Acts of the Apostolic See - Official Commentary 868. Where the number of chaplains is insufficient to meet the needs of the military, the Military Vicar, after consulting with the local Ordinary or with the religious superior, shall entrust the care of the military to priests, whether secular or regular, and shall grant them the necessary and appropriate faculties – as deemed fitting. Regarding marriage, within the territory of the Military Vicariate, the prescription of canon 1097, § 2 of the Code of Canon Law, must be strictly observed, namely, "for the rule to be followed, let marriage be celebrated before the parish priest of the bride, unless a just cause excuses it," and the acts which, according to the law, must precede and follow the celebration of marriage must be accurately performed. The Military Vicar shall present to the Apostolic See, every three years, a report on the state of the Military Vicariate, answering the questions according to what is prescribed in the "Formula Servanda" established by the Sacred Congregation of the Council on October 20, 1956. In the absence of a Military Vicar, unless otherwise provided by the Apostolic See, the administration of the Military Vicariate, until the appointment of a successor, shall be assumed by the pro-Vicar, if there is one; otherwise, by the senior chaplain, according to canon 106, 3° of the Code of Canon Law. Whoever assumes the administration of the Military Vicariate shall enjoy the faculties and be subject to the obligations which common law assigns to a Vicar Capitular, with appropriate distinctions. He will, above all, inform the Sacred Congre-

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gation of the Council of the assumption of this office and seek instructions from it. To this end, His Holiness has deigned to appoint the Most Reverend Monsignor Mario Zanin, titular Archbishop of Traianopolis in Rhodope and Apostolic Nuncio in the Republic of Argentina, with the appropriate and necessary faculties, to delegate to any person holding an ecclesiastical office, for the purpose of this matter, and to impose the obligation of sending to the Sacred Congregation of the Council, as soon as possible, a certified copy of the acts of the completed execution. Concerning the matters above, the present decree has been issued by the Congregation of the Council, with the same validity as if it had been given with an Apostolic letter sealed with the leaden seal. Given in Rome, from the offices of the Sacred Congregation of the Council, on the 8th day of July, in the year 1957. [Signature] Fr. A. I.'Card. PIAZZA, Bishop of Sabina and Mantenola, Secretary. L. S. Joseph Ferretto, Notary.

[*Latin ed. p. 869*]

The Sacred Congregation Consistorial, 869. NOMINATION. By Decree dated July 8th, 1957, the Sacred Congregation Consistorial nominated the Most Reverend Father Firmin Émile Lafitte, Archbishop of Cordoba in Argentina, and Apostolic Administrator *sede plena* of the archdiocese of Buenos Aires, as Military Vicar of Argentina.

THE SACRED CONGREGATION FOR RELIGIOUS. DECREE. NORMS ARE APPROVED, WHICH REGULATE THE AGGREGATION TO THE PONTIFICAL INSTITUTE "REGINA MUNDI" AND THE RECOGNITION BY THE SAME INSTITUTE.

The Sacred Congregation for Religious, deeply concerned about the suitable and modern institutions of Religious Societies, Congregations, and Institutes existing throughout the world, by the authority granted to it by His Holiness Pope Pius XII, fully approves and confirms the following Norms, which regulate the aggregation to the Pontifical Institute "Regina Mundi" and the recognition by the same Institute, having been duly examined and recognized in a special Commission, and commands that they be faithfully put into practice.

NORMS.

I. The aggregation, which can be made according to the norm of article 13 of the Statutes of the Pontifical Institute "Regina Mundi," is an act by which the aggregated Institute is placed under the patronage of the Pontifical Institute "Regina Mundi," its studies are recognized, and the right is granted to the same Institute to confer pontifical degrees, diplomas, and licenses.

[*Latin ed. p. 870*]

Acta Apostolicae Sedis - Official Commentary 870 I I. Pontifical diplomas, which are granted with the force of qualified affiliation, are those

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which the Pontifical Institute "Regina Mundi" confers at the end of the first and second years, according to the norm of article 10 of the Statutes. The diploma, however, which is conferred at the end of the third year, and especially the "Diploma Magisterii," can only be granted to students who have been affiliated with the Institute and who have subsequently attended the Pontifical Institute "Regina Mundi" in Rome for at least one year. I I I. The conditions for affiliation are: a) Professors must possess the qualifications according to the norm of article 4 of the Statutes of the Pontifical Institute "Regina Mundi." b) Students must have duly completed their prior studies according to the norm of article 5 of the Statutes. c) The studies must be properly organized according to the norm of articles 6 and 7 of the Statutes. d) Examinations must be conducted according to the norm of article 8 of the Statutes. I V. The affiliated Institute must send a report to the Pontifical Institute "Regina Mundi" each year, in which are clearly indicated: a) the list of disciplines taught; b) the number of hours for each discipline, the program, and the textbook printed or otherwise published; c) the names and academic titles of the professors; d) the number of students who attended each course and who passed the examinations; e) the names of the students who have obtained pontifical diplomas through affiliation, and their scores on the examinations. V. The Pontifical Institute "Regina Mundi" has the right, through its own delegates, to visit the affiliated institutes and to preside over their examinations. V I. Affiliation is completed, according to the norm of article 13 of the Statutes of the Pontifical Institute "Regina Mundi," by a decree of the Sacred Congregation for Religious Orders, which defines both the conditions and the privileges granted by the affiliation. V I I. In addition to affiliation, a Recognition or Acknowledgement may be granted, whereby the Institute is recognized and placed under the patronage of the Pontifical Institute "Regina Mundi," and due consideration is given to the studies completed there, both in order to obtain approval from the local Ordinary according to canon 1381 § 3 of the Code of Canon Law, and in order to pursue studies at other institutions.

[*Latin ed. p. 871*]

The Holy Congregation for Religious Affairs, 871, to the Pontifical Institute "Regina Mundi," granting it, however, the right to confer diplomas from this recognition or papal acknowledgment. The norms n. IV (except for letter e), V, and VI, established for aggregated Institutes, also apply to recognized or acknowledged Institutes. Given in Rome, on the anniversary of the Coronation of Holiness of Our Lord Pope Pius XII, March 12, 1957. VALERIUS Card. VALERI, Prefect. L. S. Arcadius Larraona, O. M. F. a Secretis II.

DECREE CONCERNING RELIGIOUS MEN SUBJECT TO MILITARY SERVICE.

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Military service, which, neglecting the privilege of clerical immunity, is imposed upon religious men and members of Societies of common life by civil authority, easily leads to a detriment of the divine vocation and religious spirit, as experience teaches. To address this grave danger, the Apostolic See considered it opportune and necessary to establish specific norms and precautions. Guided by this reasoning, the Holy Congregation for Religious Affairs, on January 1, 1911, issued the Decree "Inter reliquas," confirmed with the special approval of Saint Pius X, and interpreted and put into practice through repeated declarations, such as those of February 1, 1912, July 15, and November 30, 1919, and March 16, 1922. However, since the conditions under which military service is currently performed have greatly changed in recent times, and since more effective means of preservation are available, it seemed advisable to order the entire matter anew. Therefore, after mature deliberation in the Plenary Assembly of the Most Eminent Fathers, and with the approval of His Holiness Pope Pius XII in an Audience on July 30, 1957, the same Holy Congregation has established and decreed the following.

[*Latin ed. p. 872*]

Acta Apostolicae Sedis - Official Commentary 872 Article 1 - DEFINITION OF MILITARY SERVICE. Military service, in this Decree, is understood to be the ordinary service which, according to the laws of the civil authority, religious young men are obliged to perform, first entering the ranks of the army and being placed under military authority and discipline, for at least six months, continuously or intermittently, whether by bearing arms or by providing auxiliary services of any kind, even if they pertain only to health care.

Article 2 - PERPETUAL VOWS AND MILITARY SERVICE. No one can be validly admitted to a perpetual profession before having completed military service, or having been absolutely declared incapable of doing so, or having been lawfully and permanently exempted from performing it in any way.

Article 3 - TEMPORARY VOWS AND MILITARY SERVICE. § 1. The temporary vows of religious men called to military service are suspended, according to the firm prescription of § 2, when they are subjected to military discipline.

§ 2. However, the Major Superior, with the advice of his Consultors, may grant, for a definite period or at his discretion, the preservation of the temporary vows to a religious man called to military service who proves himself worthy of maintaining them during his military service, if he requests it.

§ 3. During the time of military discipline, the same Superior, for a just and serious reason, may suspend the vows, to the religious man, according to the provisions of § 2, by written notification; he may also grant the

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restoration of those vows which have been suspended, either at the beginning or afterwards.

Article 4 - LEGAL STATUS OF A RELIGIOUS MAN DURING MILITARY SERVICE. § 1. A member, during the time of military service, is lawfully absent from the religious house and, therefore, remains bound by the obligations of religious life, which, according to the judgment of the Major Superior, can be fulfilled in accordance with his military condition.

§ 2. The time during which, bound by religious vows, someone serves in the military, according to articles 3, §§ 2 and 3, may be counted towards the effects of canon 574, § 1, according to article 6.

§ 3. A member, although not bound by vows during the time of military service,

[*Latin ed. p. 873*]

The Sacred Congregation of Religious continues to consist of 873 members of its Religion, constituted under the authority of their Superiors. § 4. A member, not bound by vows, may freely leave the Religion, according to canon 637, after giving notice, in a manner appropriate to the gravity of the act, to the Superiors, either by a written declaration delivered to them, or orally before the Superior in the presence of witnesses. A declaration made orally takes effect immediately; a written declaration takes effect when the member is informed that the Superior has received it. The Religion, likewise, according to the same canon 637, may, for just and reasonable causes, declare a member dismissed, observing the same procedure. Article 5 - CONCERNING POVERTY With regard to the goods acquired by members during their military service, and to those which subsequently accrue to them from that military service, whether they are members bound by vows during that service, or whether they are released from those vows, the following shall be observed: § 1 - 1) Whatever a member acquires through his own industry or for the benefit of the Religion, he acquires for the Religion. 2) A member acquires military stipends and, in general, whatever benefits accrue to him from his being a soldier, through his own industry. § 2 - 1) The premium which is given upon the profession of simple vows, and which may be reduced to patrimony, shall be considered as a dowry, which is converted into a fund, the fruits of which are received by the Religion while the member remains in it. Upon the death of a member, the premium is acquired by the Religion. To a member who leaves for any reason, the same must be returned in full, without the fruits that have already matured. Furthermore, with regard to these matters, canons 581 and 582 shall be observed. 2) Pensions, which accrue to a member because of distinguished service, or because of wounds or illness contracted in the military service, belong to the Religion, while the member remains in it; they are acquired by the member himself if he should leave. 3) Rewards, gifts, or any such donations received from the death of a member devoted to military service,

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belong to the Religion if the member died as a member of the Religion. Article 6 - PROBATION AFTER MILITARY SERVICE Following the firm prescription of canon 574, a member, upon completing his military service, shall remain for a time under the regimen of common life and in temporary vows. This time shall generally be no less than three months. The Major Superior,

[*Latin ed. p. 874*]

Acts of the Apostolic See - Official Commentary 874 concerning the council of consultants, for a serious reason, may shorten the time of this quarter, or, according to their prudent judgment, may postpone it until the year before admitting a member to perpetual profession. Article 7 - EXTENSION OF THE DECREE § 1. With regard to the prescriptions concerning which in the preceding articles, the appropriate are related to the appropriate, the Societies living in common without vows are also bound. § 2. Firmly, canon 556, § 1, novices, who are called to the religious life, unless they have been legitimately dismissed or have abandoned the Religion themselves, continue to be bound to the Religion and enjoy the privileges of novices. Article 8 - RELATION TO PREVIOUS LAW All professions, which until now have been made contrary to the prescriptions of the Decree "Inter reliquas" and the following declarations, are, by the present Decree, validated for all canonical effects. Notwithstanding any contrary provisions, and revoking any privileges or concessions granted in this matter. Given in Rome, on the 30th of July, 1957. VALERIUS Card. VALERI, Prefect. L. Cfr. S. Arcadius Larraona, C. M. F., from the Secretariat.

[*Latin ed. p. 875*]

Supreme Tribunal of the Apostolic Signatura 875

ACTS OF THE TRIBUNALS

SUPREME TRIBUNAL OF THE APOSTOLIC SIGNATURA

Summons by edict

BURDIGALEN. (MATRIMONIAL NULLITY: HALLUIN - BARINCOU)

Since the current place of residence of the aforementioned Lord Lewis Barincou, in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Supreme Tribunal of the Apostolic Signatura (Rome, Palazzo della Cancelleria) on November 28, 1957, at the eleventh hour, to resolve the doubt in question, or to subscribe to the following, and to designate a day for the

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hearing for the determination of the cause.

Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lord Lewis Barincou, ought to take care to ensure that he is informed of this edictal summons.

* Franciscus Morano, from the Secretariat of the Chancery of the Supreme Tribunal of the Apostolic Signatura, September 27, 1957.

I. Piantoni, Notary

* Since the place of residence of Mr. Louis Barincou, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Supreme Tribunal of the Apostolic Signatura (Rome, Palazzo della Cancelleria) on November 28, 1957, at 11 o'clock, to resolve the doubt mentioned below, and to fix the day for the decision of the cause before the Apostolic Signatura.

Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Louis Barincou, should, insofar as possible, inform him of this summons.

[*Latin ed. p. 876*]

Acts of the Apostolic See - Official Commentary 876. DIARY OF THE ROMAN CURIA. Friday, October 11, 1957. The Holy Father, Pope Pius XII, received in a solemn Audience His Excellency, Dr. Colonel BENOIT ALEXANDRE, Extraordinary and Plenipotentiary Ambassador of Haiti, for the presentation of his Credentials.

SECRETARY OF STATE. BY ORDER OF THE SECRETARY OF STATE, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

August 24, 1957. The Most Reverend and Reverend Monsignor Agostini Enrico, Consultor of the Holy Congregation of Religious.

September 26. The Most Eminent and Reverend Cardinal Tisserant Eugenio, Librarian and Archivist of the Holy Roman Church.

Assistants to the Papal Throne:

March 11, 1957. His Excellency, Reverend Monsignor Van der Veen Zeppenfeldt Antonio Ludovico, titular Bishop of Acolla.

August 29. His Excellency, Reverend Monsignor Severi Pietro, titular Bishop of Pergamum.

August 31. His Excellency, Reverend Monsignor Barbieri Raffaele, Bishop of Cassano all'Ionio.

September 14. His Excellency, Reverend Monsignor Vanni Pacifico Giulio, Archbishop-Bishop of Sovana-Pitigliano.

Apostolic Protonotaries, with the same privileges as those participating:

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March 22, 1956. Monsignor Sampaio Angelo, of the diocese of Petrölina.

April 23, 1956. Monsignor Jalabert Giuseppe, of the archdiocese of Albi.

July 11, 1956. Monsignor Uchino Paolo Sakuzo, of the apostolic prefecture of Urawa.

September 12, 1957. Monsignor Marroni Giacomo, of the diocese of Veroli-Frosinone.

September 16, 1957. Monsignor Agostini Enrico (Rome).

September 20, 1957. Monsignor Burke Edoardo, of the archdiocese of Chicago.

September 20, 1957. Monsignor Foley Malachia, P., of the same archdiocese.

September 18, 1957. Monsignor Atonna Salvatore, of the diocese of Sarno.

September 18, 1957. Monsignor Valentini Vincenzo, of the archdiocese of Urbino.

[*Latin ed. p. 877*]

Diarium Romanae Curiad 877. Prelati Domestici di Sua Santità: {January 27 » May 17 » » June 11 » » » June 28 » » July 10, 17}). Monsignor DiLorenzo, Achille, of the Archdiocese of Naples. Monsignor Hernández Oabanius, Angelo, of the Archdiocese of Santiago de Cuba. 1957. Monsignor Erasmy, Mattia, of the Diocese of Luxembourg. » » Monsignor Reckinger, Giuseppe, of the same Diocese. Monsignor Mackenzie, Alessandro Stefano, of the Diocese of Antigonish. » Monsignor Mackinnon, of the same Diocese. » Monsignor MacLellan, Malcolm Angus, of the same Diocese. Monsignor Mazza, Antonio, of the Diocese of Bobbio. Monsignor Garofalo, Salvatore, of the Archdiocese of Naples. » » » » » » » » » August. Monsignor Fagiolo, Bruno, of the Diocese of Segni. Monsignor Burke, Thomas J., of the Archdiocese of Chicago. Monsignor Deibold, Leo J., of the same Archdiocese. Monsignor Diederich, Dominio A., of the same Archdiocese. Monsignor Engeln, Peter A., of the same Archdiocese. Monsignor Halligan, John P., of the same Archdiocese. Monsignor Hardiman, James C, of the same Archdiocese. Monsignor Hishen, James D., of the same Archdiocese. Monsignor Jagogzinski, Henry, of the same Archdiocese. Monsignor Falcinelli, Emilio, of the Diocese of Foligno. Monsignor Dimarno, Gioacchino, of the prelatura «nullius» of Altamura. Monsignor Denora, Raffaele, of the same prelatura. Monsignor Matteucci, Benvenuto, of the Diocese of Pistoia. » Monsignor Caroli, Giovanni, of the Archdiocese of Taranto. » » Monsignor Wüstenberg, Bruno, of the Archdiocese of KolÃn. Monsignor Luisi, Renato, of the Diocese of Foggia. Monsignor Bonatto, Giulio, of the Diocese of Pinerolo. Monsignor Pellanda, Luigi, of the Diocese of Novara. 7 29. Monsignor Vona, Costantino (Rome). Monsignor Mazzarone, Angelo, of the Diocese

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of Tricarico. Monsignor Maccarrone, Michele, of the Diocese of Forlì. Monsignor D'Ercole, Giuseppe (Rome). Monsignor Holley, Jeremiah P., of the same Archdiocese. Monsignor Houlihan, John H., of the same Archdiocese. » » of the same. Monsignor Hartke, Leo M., of the same Archdiocese. » » of the same. Monsignor Czapelski, Stanislaus J., of the same Archdiocese. » 29 Giuseppe, Monsignor Damizia, Giuseppe (Rome). » » 27 Michele, September 11. Camerieri segreti soprannumerari di Sua Santità: January 7, 25 » 1955. Monsignor Motylewski, Janusz (Rome). Monsignor del Valle Joglar, Raul, of the Archdiocese of San Cristoforo dell'Avana. 5(5 - ACTA, vol. XXIV, n. 14 — 26-10-1957.

[*Latin ed. p. 878*]

Acta Apostolicae Beatae – Commentarium Officiale 878, 26 Ianuarii 1957.

Dom. Nogueira Lopes Genesio, ex dioecesi Guaxupé.

Dom. Cavalla Carolus, ex dioecesi Asti.

27 Aprilis.

Dom. Micheli Emilius, ex archidioecesi Lucca.

Dom. Biermann Ernestus, ex eadem dioecesi.

17 Maii.

Dom. Colling Prosperus, ex eadem dioecesi.

1 Iunii.

Dom. Pessina Alphonsus, ex dioecesi Lugani.

Dom. Ferrari Narcissus, ex archidioecesi Florentiae.

15.

Dom. Livi Angelus, ex eadem archidioecesi.

Dom. Mariotti Hector, ex eadem archidioecesi.

Dom. Poli Oliverius, ex eadem archidioecesi.

Dom. Santoni Petrus, ex eadem archidioecesi.

Dom. Romano Antoninus, ex archidioecesi Palermitana.

19.

Dom. Lavorano Lucius, ex dioecesi Venosae.

5 Iulii.

Dom. Gianico Bertrandus, ex dioecesi Triventae.

11.

Dom. Saudeiii Dominicus, ex dioecesi Fani.

12.

Dom. Bacchiocchi Antonius, ex eadem dioecesi.

Dom. Pozzetti Iosephus, ex dioecesi Albae.

Dom. Forte Carmelo, ex dioecesi Policastri.

Giannini Georgius (Roma). Dom.

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17.
Dom. Brogan Bernardus M., ex archidioecesi Chicagoensis.
1957. Dom.
20 Iulii.
Dom. Byrne Franciscus W., ex eadem archidioecesi.
Dom. Cantwell Daniel M., ex eadem archidioecesi.
Dom. Connerton Iosephus D., ex eadem archidioecesi.
Dom. Egan Iohannes I., ex eadem archidioecesi.
Dom. Fitzgerald Iosephus P., ex eadem archidioecesi.
Dom. Gleason Iohannes R., ex eadem archidioecesi.
Dom. Hagarty Robertus I., ex eadem archidioecesi.
Dom. Halpin Georgius C, ex eadem archidioecesi.
Dom. Kelly Iohannes M., ex eadem archidioecesi.
Dom. Lahart Iosephus T., ex eadem archidioecesi.
Dom. Lynch Lawrence W., ex eadem archidioecesi.
Dom. Masterson Donaldus I., ex eadem archidioecesi.
Dom. McDermott Ignatius D., ex eadem archidioecesi.
Dom. McNichols Gulielmus I., ex eadem archidioecesi.
Dom. O'Day Martinus I., ex eadem archidioecesi.
Dom. Owczarek Iohannes C, ex eadem archidioecesi.
Dom. Quinn Iohannes S., ex eadem archidioecesi.
Dom. Quinn Gulielmus I., ex eadem archidioecesi.
Dom. Roche Eduardus M., ex eadem archidioecesi.
Dom. Vonesh Raymondus I., ex eadem archidioecesi.
Dom. Anglani Andreas, ex dioecesi Ostuni.
Dom. Ligi Bramante, ex archidioecesi Urbini.
Dom. Gianotti Lucius, ex eadem archidioecesi.
Dom. Togneri Bernardinus, ex dioecesi Apuae.
Dom. Buono Ernestus, ex dioecesi Foligni.
Dom. Orisanti Venantius, ex eadem dioecesi.
Dom. Melani Orpheus, ex dioecesi Pistoriae.

[*Latin ed. p. 879*]

Diarium Romanae Curiae 879, August 3, 1957. Monsignor Giorgine Francesco, of the archdiocese of Taranto. August 12. Monsignor Oolao Vittore, of the diocese of Padua. August 13. Monsignor Acerbi Angelo, of the diocese of Pontremoli. August 16. Monsignor Curis Carlo, of the diocese of Ampurias and Tempio. August 27. Monsignor Monni Riccardo, of the diocese of Città della Pieve. September 5. Monsignor De Girolamo Antonio, of the diocese of Ischia. September 18. Monsignor Meies Domenico, of the

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diocese of Aversa. Monsignor Pambianchi Pelio, of the archdiocese of Urbino. September 23. Monsignor Galligani Rodomonte, of the diocese of Nepi and Sutri. Chamberlain of Honour, extraordinary, of the Sword and Mantle of His Holiness: July 11, 1957. Mr. Savini Nicci Mario (Rome). Chamberlains of Honour, in the blue livery, of His Holiness: July 19, 1957. Monsignor Finocchiaro Giovanni, of the diocese of Acireale. Monsignor Marano Rosario, of the same diocese. Monsignor Leonardi Agatino, of the same diocese. Chamberlains of Honour, extraordinary, of the Sword and Mantle of His Holiness: April 12, 1957. Mr. Gleijseses Mastelloni Renato, of the archdiocese of Naples. August 29. Mr. Lopez de Arriba Francesco, of the diocese of Madrid. September 11. Mr. Federici Fortunato (Rome). Chaplains of Honour, secret, of His Holiness: July 29, 1957. Monsignor La Riccia Giuseppe, of the diocese of San Severo. September 18. Monsignor Vitelli Antonio, of the same diocese. HONOURS. With letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, deigned to bestow: The Grand Cross of the Order of Saint Gregory the Great, civil class: June 11, and August 29, 1957. Upon His Excellency, Mr. Dukuli Momulu, Secretary of State of Liberia. Upon His Excellency, Mr. Tolbert Guglielmo, Vice-President of Liberia. Upon His Excellency, Mr. Lawrence Dudley, Minister of Liberia to the Holy See. Upon Mr. Sellando De Castro Carlo (Monaco). The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: June 11, 1957. Upon Mr. Anderson Giacomo (Liberia). Upon Mr. Grimes Giuseppe Rodolfo (Liberia).

[*Latin ed. p. 880*]

Acta Apostolicae Sedis - Official Commentary 880, July 15, 1957. To Mr. Calandra Alfredo (Borna). August 7th. To Mr. Bizza Giulio Cesare (Boma). September 6th. To Mr. Nicastro Raimondo (Rome). The "Commander's Cross" of the Order of Saint Gregory the Great, military class: July 11th, 12th, 29th; June 1957. To General Dickerson Giovanni (Liberia). August. To Colonel Bernardi Guglielmo, of the archdiocese of Bologna. August. To General Fornara Domingo (Rome). August. To General Palandri Enrico (Rome). August. To General Abbriata Renato (Italy). August. To General Padmiotti Michele (Italy). August. The "Cross" of the Order of Saint Gregory the Great, civil class: July 16, 1957. To Mr. Ferrata Giovanni Battista (Rome). The "Commander's Cross" of the Order of Saint Gregory the Great, civil class: April 15th, May 12th, June 11th, 19th; 1957. To Mr. Shaik Fahad As Salim As Sabah (Kuwait). To Mr. Pavani Antonio, of the diocese of Campinas. To Mr. McRea Giovanni (Liberia). To Mr. Meyer Paolo (Liberia). To Mr. Tavassi La Greca Federico, of the archdiocese of Naples. To Mr. Hannotin Edmondo, of the archdiocese of Rheims. To Mr. Tranquilli Leali Ettore (Rome). To Mr. Salvatori Giovanni Battista (Rome).

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NECROLOGY 1957.

Most Reverend Delmotte Luigi, titular Bishop of Abila of Lisania.

Most Reverend Jáuregui y Goiri Atanasio Celestino, titular Bishop of Mossina, Apostolic Vicar of Saint Gabriel of the Sorrowful Mother of Marañón.

Most Reverend Rosso Giacomo, titular Bishop of Mindo.

September 12th.

Most Reverend Naslian Giovanni, titular Archbishop of Tarsus of the Armenians.

September 15th.

Most Reverend Kedigian Pietro, titular Archbishop of Colonia of Armenia.

September 17th.

Most Reverend de Vienne Giovanni, titular Bishop of Abora.

September 21st.

Most Reverend Haezaert Giorgio Giuseppe, titular Bishop of Pertusa.

September 29th.

Most Reverend Hospital Giovenzio, titular Bishop of Cauno.

October 4th.

Most Reverend Menna Domenico, titular Archbishop of Neopatras.

October 8th.

Most Reverend Bydolek Giovanni, titular Bishop of Limisa.

August 29th.

[*Latin ed. p. 881*]

Vol. XLIX, November 22, 1957 (Series II, Vol. XXIV) - No. 15

ACTA APOS TOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

APOSTOLIC CONSTITUTION

I. FROM THE ARCHDIOCESE OF LIMANA (YAUYOSENSIS), CERTAIN TERRITORIES ARE SEPARATED, AND A NEW PRELATURE OF THE TYPE "NULLIUS" IS ESTABLISHED, TO BE CALLED "YAUYOSENSIS."

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PIUS, SERVANT OF THE SERVANTS OF GOD,

FOR THE EVERLASTING REMEMBRANCE,

Having considered the request of the Most Reverend Brother Francis Lardone, Archbishop with the title of Rhazaeum, and also Apostolic Nuncio in the Republic of Peru, that a certain portion be separated from the Archdiocese of LIMANA, and a new prelature of the type "nullius" be established, We have judged it fitting to grant this, for We have considered the matter carefully, and We deem that it will not be without benefit to the Catholic cause and to the progress of religion in that region. Wherefore, after having heard the Most Reverend Brother John Landázuri Ricketts, Archbishop of LIMANA, and after obtaining the consent of those who have some right in this matter, We, by the fullness of Our apostolic power, decree and order the following: From the territory of the Archdiocese of LIMANA, We separate two provinces, commonly known as Huarochiri and Yauyos; from these territories, We establish a new prelature of the type "nullius," to be called YAUYOSENSIS, and We define its boundaries as those of the two provinces in which it is united. The head and seat of this new prelature shall be in the city of Yauyos.

[*Latin ed. p. 882*]

882 Acta Apostolicae Sedis - The official commentary will be placed there; and the church existing there, dedicated to Saint Dominic the Confessor, will be considered the prelate's seat, until another, larger and more suitable one is built. To this church, of course, all the rights and privileges belong which are customarily granted to churches of the same order. The Church of Yauyos will be a suffragan of the Metropolitan See of Lima; likewise, its Ordinary will be subject to the same Metropolitan. Furthermore, in addition to the rights due to him, he will also have the duties proper to his dignity. He should also see to it that a seminary, at least of the elementary level, is built within the territory of the prelature, for the education of those boys whom the sweet invitation of the Holy Spirit moves to embrace the priesthood; this should be done according to the norms of common law and according to the prescriptions of the Holy Congregation for Seminaries and Universities. When the young men have reached adolescence, those who have shown themselves to be better in study and piety will be sent to this city to the Pontifical College of the Pia Society for Latin America, to be instructed in philosophy and theology. The prelate's expenses will be covered by either a salary given by the civil authority; or by the revenues of the episcopal curia; or by the contributions of Christian faithful; or finally, by goods which the prelature derives from the division of assets and resources, according to canon 1500 of the Code of Canon Law. The governance and administration of the

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prelature, as well as the election of a Vicar in the event of a vacancy, and other matters of this kind, must be regulated according to the laws of common law. Regarding the clergy, we decree that that part of the clergy which legitimately resides within the territory of the new Church will be considered as the proper clergy of the prelature. Finally, we wish that all acts and documents pertaining in any way to the new ecclesiastical circumscription be sent to its curia, where they should be kept with due reverence. Furthermore, these mandates will be carried out by the Most Reverend Brother Francis Lardone, whom we mentioned, or by those who, at the time of the execution of these Apostolic Letters, are presiding over the Apostolic Nunciature in the Republic of Peru, and who will be given the necessary powers to do so, if it seems opportune, and others may also be delegated, provided they are distinguished by the dignity of the priesthood. We command that, once the business is completed, the documents be drawn up, and that true copies of them be sent as soon as possible to the Holy Consistorial Congregation. We wish these Letters to be effective now and in the future; in such a way that those things which have been decreed by them will be religiously observed by those to whom they pertain, and thus obtain their full force. The effectiveness of these Letters will not be hindered by any prescriptions of any kind, since by these Letters we derogate from all such prescriptions. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We declare such action to be entirely null and void. To no one.

[*Latin ed. p. 883*]

Acta Pii PP. XII, 883: Praeterea, haec documenta voluntatis Nostrae licet scindere vel corrumpere; quin immo, exemplis harum litterarum, et locis, sive typis impressis sive manu exaratis, quae sigillum viri praeferant in ecclesiastica dignitate constituti, simulque ab aliquo publico tabellione sint subscripta, eadem omnino fides habenda erit, quae haberetur, si ostenderentur. Quae Nostra decreta, in universum, si quis vel spreverit vel quoquo modo detrectaverit, sciat se poenas esse subiturum, iis iure statutas, qui Summorum Pontificum iussa non fecerint.

Datum Romae, apud S. Petrum, die duodecimo mensis Aprilis, anno Domini millesimo nongentesimo quinquagesimo septimo, Pontificatus Nostri undevicesimo.

OELSUS Card. COSTANTINI

% Fr. ADEODATUS I. Card. PIAZZA

S. R. E. Cancellarius S. Congr. Consistorialis a Secretis

Hamletus Tondini Apostolicam Cancellariam Regens

Bernardus De Felicis, Proton. Apost.

Caesar Federici, Proton. Apost.

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Loco ¡$¡ Plumbi
In Ap. Cane, tab., vol. LXXXXV, n. 58.

II FOROIULIENSI (FOROIULIENSI - TOLONENSIS)

SEDES CATHEDRALIS FOROIULIENSI TELONEM TRANSFERTUR, DATO SIVE CATHEDRALI TEMPLO SIVE EPISCOPO TITULO ((FOROIULIENSI - TOLONENSI)); AEDES VERO QUAE FUIT ADHUC CATHEDRALIS, IN POSTERUM CONCATHEDRALIS TITULO DECOR ABITUR.

PIUS
EPISCOPUS

SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

Qui arcana Dei voluntate ad supremum Ecclesiae moderamen vocati sumus, omni ope contendimus ut per aptam Ecclesiarum dispositionem facilius homines ad Dei mandata perficienda trahantur. Qua de re, cum venerabilis Frater Augustus Iosephus Gaudel, Episcopus Foroiuliensis, ab hac Romana Sede petierit ut episcopalis Sedes eiusdem Ecclesiae in...

[*Latin ed. p. 884*]

884 Acta Apostolicae Sedis - The official record states that the city of Toulon should be designated as the seat of the diocese. After hearing the venerable Father Paul Marella, Archbishop with the title of Doclea and Apostolic Nuncio in France, and considering the matter favorably, and after offering prayers, We have decided to grant this request. For Toulon-Tirbs is not only renowned for its antiquity, having been the capital and seat of the Church of the same name, which, founded in the fifth century, on the thirtieth day of the month of November in the year one thousand eight hundred and thirty-one, was, due to unfavorable circumstances, removed from the number of dioceses by apostolic letters entitled "Qui Christi Domini vices" and united to the See of Friuli, but at the present time, whether due to the frequency of its inhabitants, or the convenience of its roads, or finally, its industry, resources, and commerce, it has proven to be more suitable for this purpose; moreover, the special offices of the episcopal curia, which are called the seminary and the principal institutions for the promotion of religion, have already been transferred to that place. For these reasons, and with the consent of those who have some right in this matter, We, by Our apostolic authority, establish and decree the following. We transfer the episcopal seat and cathedral, which have hitherto been located in the city of

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Friuli, to the city of Toulon; and We elevate the church of the Blessed Virgin Mary of the Seat in that city to the dignity of a cathedral, with all the rights and privileges that are appropriate to it. We also decree that the diocese, or its bishop, shall henceforth be called the Diocese of Friuli-Toulon, and shall be subject to the metropolitan See of Aix as a suffragan. Furthermore, We wish that the Chapter of Canons from the city of Friuli be transferred to the city of Toulon, and that there, according to the canons and approved statutes, the duties of their office be performed by the Canons. We also command that the episcopal curia be established in Toulon, and that all documents and records of the entire diocese be preserved there with due diligence. Finally, We believe that the oldest and most illustrious church, which has hitherto been the cathedral, should be adorned with the title of a co-cathedral; and that the Bishop of Friuli-Toulon should celebrate the sacred rites twice a year in that church, namely, on the feast of Saint Leontius, to whom the church is dedicated, and on the feast of Saint Francis of Paula, the patron of Friuli. Furthermore, the venerable Father Paul Marella, whom We have mentioned, will take care to ensure that these Our orders are carried out, and We grant him all powers to delegate, if he deems it necessary, to any man, provided that he is a priest. He will also take care to have these documents drawn up, and to send true copies of them promptly to the Sacred Congregation of the Consistory. If, at the time of execution, another Apostolic Nuncio is serving in France, he shall carry out Our mandates. We wish these letters to be effective now and in the future, so that those things which have been decreed by them may be religiously observed by those to whom they pertain, and thus obtain their full force. The efficacy of these letters...

[*Latin ed. p. 885*]

The acts of the Sacred Congregation of the Propaganda Fide, number 885, cited herein, and any other decrees of any kind, shall not be able to contradict these prescriptions, since through these letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these letters, whether printed or handwritten, which bear the seal of a person holding an ecclesiastical office, and which have been signed by a public notary, as would be given to these very documents if they were presented. Whoever shall despise or in any way disregard Our decrees throughout the world, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twelfth day of the month of April, in the year of Our Lord one thousand nine hundred and fifty-seven, in the nineteenth year of Our pontificate.

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OELSUS Cardinal
COSTANTINI
*
Fr. ADEODATUS I. Cardinal
PIA
S. R. E.
Chancellor of the Sacred Congregation Consistorial, Secret
Hamletus Tondini, Apostolic Chancellor
Bernardus De Felicis, Apostolic Protonotary
Albertus Serafini, Apostolic Protonotary
*
* *

Concerning the territories divided from the Diocese of CHIHUAHUA, a new church is established (of the CITY OF JUÁREZ).

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event,

In imitation of Christ, the Savior of men, who, as if abandoning the heavens, "But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man," so that He might communicate the gifts of eternity to all, the Holy Church constantly descends to the needs of men, and provides them with ever more suitable assistance.

[*Latin ed. p. 886*]

886 Acta Apostolicae Sedis - Official Commentary: Concerning the opportunity for the worship of the divine majesty and for the proper observance of faith and morals. Therefore, the venerable Brother Aloysius Raimondi, Archbishop with the title of Tarsus and Apostolic Delegate in the territory of Mexico, recently requested from Us that, for the benefit of those who reside throughout the extensive territory commonly called Chihuahua, a new diocese be established in this region. We, being certain that such a plan will be beneficial for these citizens, deem it fitting to grant the requested permissions. Having learned what the venerable Brother Anthony Guizar Valencia, Bishop of Chihuahua, thought about this matter, and having obtained the consent of those who, in this matter, possess some right whatsoever, We, by Our supreme authority, decree the following. From the Diocese of Chihuahua, We separate the following municipalities, which in common speech are numbered as follows: Praxedis, Guerrero, Guadalupe, Ojinaga, Madera, Nuevo Casas Grandes, Casas Grandes, Ascensión, Janos, San Buenaventura, Galeana, Ignacio Zaragoza, Ahumada, Temosachic, Matachic, Namiquipa, Gómez Farias, Guerrero, Ocampo, Moris, Juárez, Covarne, Benavides. These territories, thus separated, We establish as a new diocese, to be called the Diocese

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of Juárez, with the same boundaries by which these municipalities are joined together. For a more precise understanding, it should be said that the new Church will be located to the north of the Diocese of El Paso, to the east of the right bank of the Rio Bravo river, to the south of the Diocese of Chihuahua and the "sui iuris" Tarahumara Mission, and finally, to the west of the Diocese of Sonora. The seat of the new diocese and the residence of the Bishop will be the city called Ciudad Juárez, in whose cathedral temple, dedicated to the Blessed Virgin Mary of Guadalupe, the episcopal cathedra of authority must be placed, which, as is fitting, will be adorned with the dignity of a cathedral building, with the appropriate privileges. The Bishop will also enjoy the honors, insignia, and rights with which other prelates of equal rank are endowed; but he will also be subject to the customary duties and obligations, among which we wish to emphasize the following: that he, together with his own diocese, will be a suffragan of the Metropolitan Archdiocese of Durango. Furthermore, We decree that in this See, for the solemn celebration of the worship of God, and for the assistance of the Bishop through the counsel and work of outstanding men, a College of Canons be established, according to special norms to be issued in other Apostolic Letters; but in the meantime, while circumstances permit, let diocesan Consultors be chosen, who, for the time being, will perform the same functions as the Canons. We intend to establish the episcopal table with revenues and fruits from the curia, from offerings spontaneously made by the faithful, from goods and money, and a portion thereof.

[*Latin ed. p. 887*]

Acts of the Most Holy Father, Pope Pius XII, 887, concerning the goods which, from the division of the Chihuahua diocese, will accrue to it in proportion, observing canon 1500 of the Code of Canon Law. Furthermore, since the students of the seminary are to be fostered with the most careful devotion, who, like tender shoots, prepare the future fertility of the diocese, We command the Bishop of Ciudad Juárez to establish, as soon as possible, at least an elementary seminary, according to the laws and regulations of the Holy Congregation concerning seminaries and universities. And when these boys have grown up, and begin their studies in philosophy and theology, the best of them shall be selected, and they shall be sent to Rome, to the Pontifical College of North America, for a more refined education. As for the governance and administration of the new diocese, the election of a Capitular Vicar in the event of a vacancy, and other matters of this kind, the prescriptions of the sacred laws shall also be observed. We further decree that, with regard to the clergy, as soon as these Letters have been brought to their effect, those clerics who are assigned to the Church shall be considered to be in the jurisdiction of that Church, within the boundaries described in these Letters, whether they hold a benefice, an ecclesiastical

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office, or a legitimate residence. Finally, all acts and documents which in any way pertain to the new Church shall be sent as soon as possible from the episcopal curia of Chihuahua to the new diocese, to be kept in the religious archives. All of these things shall be carried out by the venerable Father Aloysius Raimondi, whom We have appointed, to whom We grant the necessary powers for this purpose, and who may delegate any man he deems fit, provided that he is a man of outstanding ecclesiastical dignity; and We impose upon him the task of recording the acts of the division of the territory, and of sending exact copies thereof to the Sacred Consistory as soon as possible. If, at the time when these things must be done, another person is in charge of the Apostolic Delegation in Mexico, that person shall have the same powers and responsibilities. We will and order that these Letters be effective now and in the future; in such a way that those things which are decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, contrary to the effectiveness of these Letters shall be able to take effect, since by these Letters We annul all prescriptions to the contrary. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We declare that such action shall be entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man of outstanding ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were the original.

[*Latin ed. p. 888*]

Acts of the Apostolic See - Commentary 888. These official documents are extended. Whoever, whether by disdain or in any other way, should reject or despise Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the tenth day of the month of April, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our pontificate.

CELSTJS Card. COSTANTINI

© Fr. ADEODATUS I. Card. PIAZZA
S. R. E.
Cancellarius S. Congr. Consistorialis
a Secretis
Hamletus Tondini
Apostolic Chancery
Regens

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Alfonsus Carinci, Archbishop titular of Seleucia, Dean of the Prot. Apost.
Franciscan Hannibal Ferretti, Prot. Apost.
Loco
gß
Plumbi
tn
Cane.
Ap. tal., vol. LXXXXV, n. 68.

APOSTOLIC LETTERS

TO THE DIOCESE OF ATLANTA

BLESSED MARY, VIRGIN MOTHER OF THE IMMACULATE HEART, IS CHOSEN AS THE PRINCIPAL PATRONESS, AND SAINT PIUS X AS THE SECONDARY PATRON.

PIUS PP. XII

For the perpetual memory of this matter.

Because the human family is beset by trials and disturbances, We Ourselves have proposed the Immaculate Heart of the Blessed Virgin Mary, that it may be venerated, and that, through its protection, solace and peace may be found in abundance. Furthermore, while nations are divided by strife, and many mortals are absorbed in worldly pursuits, We have adorned the Supreme Shepherd of the Church, distinguished by humility of spirit, inflamed by charity, and commended by other Christian virtues, with heavenly honors; We declare Saint Pius X, Our Predecessor in the Apostolic office.

It has been brought to Our attention that the sacred ministers in the State of Georgia, in the territory of North America, have, with happy results, diligently endeavored to ensure that the faithful venerate the Immaculate Heart of the Mother of God, reciting the prayers of the Rosary daily in their homes, and, having heeded Her admonitions, they have subjected themselves to voluntary penances.

[*Latin ed. p. 889*]

Acts of Pope Pius XII, 889. Therefore, the Venerable Brother Franciscus E. Hyland, Bishop of Atlanta, requested that We entrust to him the principal patronage of the Immaculate Heart of Mary within his diocese, which We recently established. Furthermore, he earnestly implored that the patronage of the Blessed Virgin be joined with that of Saint Pius PP. X, so that, in particular, the ministers of the sacred rites might have one to imi-

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tate and whose intercession they might enjoy before God. These requests, gladly received, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, declare that We choose, constitute, and declare the Blessed Virgin Mary, from the Immaculate Heart, as the principal patroness before God of the entire diocese of Atlanta; and Saint Pius PP. X as the secondary celestial patron. This, with all the honors and liturgical privileges that rightly belong to principal and secondary patrons of dioceses. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from this moment and nullified, if anything contrary to these should, by anyone, with any authority, knowingly or unknowingly, be attempted. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the tenth day of the month of December, in the year 1956, in the twelveth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect for Public Affairs of the Church, the following is confirmed: PIUS PP. XII. For the perpetual memory of this matter. — It seems to have happened, by the providence of God, that, as We solemnly enrolled the Blessed Joan of Lestonnac in the ranks of the Saints, We also declare the Order founded by her with the greatest care, the Order of the Daughters of Mary, Our Lady, in Quarten.

[*Latin ed. p. 890*]

890 Acta Apostolicae Sedis - The Official Commentary, having reached the anniversary of the birth of so distinguished a woman, let us complete and fulfill, in this way, what that same author and teacher proposed from the very beginning of the sodality. The Saint Joan of Lestonnac and John of Bordes, her faithful counselor, wished to found a religious sodality and to establish it through degrees of authority, which would express the form of the Society of Jesus. However, those were not opportune times to organize a group of women in that way, and many difficulties hindered their plan. Therefore, the recently founded sodality, although it bore certain characteristics, such as the apostolic mission of educating young girls, exemption from the office of the choir, and a rule adapted to the end of the institute, had to adopt and observe the manner in which monasteries were governed in those days, namely, that, since it was ordered to belong to one of the Orders approved by the Church, it was assigned to the Family of Saint Benedict. Thus, the houses of this sodality were truly considered monasteries, not only connected to each other by the bonds of charity and the common institute, but also endowed with the power to live according to their own laws, and subject only to the Ordinaries of the places, and not

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to others. Thus organized, the Order progressed until recent times and bore abundant fruit for the benefit of the Church and of society; to which this Apostolic See contributed greatly by granting many faculties, without which it could scarcely have pursued its salutary mission of educating young girls. In more recent times, after many prejudices and opinions that opposed the centralized governance of religious women's sodalities had been overcome, the same Apostolic See, always concerned with strengthening and confirming the internal order of those institutes dedicated to the apostolic mission, which are like the first ranks of the sacred militia, granted them a moderation established by degrees, similar to that which religious men's sodalities had used for a long time. For this reason, and because of the serious difficulties that some monasteries were experiencing in certain regions, many daughters of Saint Joan of Lestonnac longed to finally achieve – what had once been proposed for the founding of the sodality – that the houses should be closely united under the guidance of a single general superior. Therefore, Pope Benedict XV, Our Predecessor, of blessed memory, in the year 1715, granted that the monasteries that wished to do so could come together in one Congregation; to which, later, with the approval of the Apostolic See, all monasteries of their own jurisdiction could be aggregated, if they requested it. Therefore, by a decree issued by the Sacred Congregation for Religious Orders on March 10, 1921, the following was established:

[*Latin ed. p. 891*]

The acts of Pope Pius XII, number 891, within the boundaries of this Order, mention the Society of the Daughters of the Most Holy Mary, which was formed by the union of sixty monasteries, and whose total number was ninety-two. As it was the case from the time of Pope Leo XIII, and also of our Predecessor, of blessed memory, that other Orders of women had to adopt the form of a religious Congregation, with simple vows and a stricter, albeit episcopal, rule of enclosure, since at that time it was not permitted for Orders of women to observe solemn vows and papal enclosure, while also being subject to centralized governance. Indeed, thirty-five years have now elapsed since the founding of this society of united houses, and the remarkable vigor and the particular advancements that it has achieved in so short a time, even in regions dedicated to missionary work, demonstrate that the aforementioned arrangement is entirely in accordance with the apostolic nature of the Order of the Daughters of the Most Holy Mary. In summary, in order that the counsel of the Holy Mother and the mind of the Church, as it is in this age, may be fully realized, a perfect consecration must be combined with the proper solemnity of vows, with a more moderate form of enclosure, and with centralized governance, which is most suitable for religious institutes of an apostolic nature. Therefore, in our time, nothing prevents the realization of this purpose. As we indicated

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to the Benedictine brethren in the year 1947, "the present age offers a more convenient means of travel, a more widespread willingness to cooperate in works, and a greater abundance of knowledge, counsel, and resources," which are necessary for those who wish to properly perform apostolic duties, "demanding alliances, requiring unity" (cf. Acta Apostolicae Sedis, XXX, page 455); and it is also fitting to consider these words: "Indeed, monasteries may be found in which, due to a lack of religious members, they are less able to fulfill their duties; and even the observance of the rules may languish there, and even dangers may gradually arise." Therefore, in the Apostolic Constitution which begins with the words "Spouse of Christ," We have openly declared Our desire that all monastic Orders, even those dedicated only to contemplative life, should adopt a form of federation, by which, while preserving the autonomy of individual monasteries in the principal matters, and respecting the rights which the Code of Canon Law grants to local Ordinaries, a certain unity would be established, so that the disadvantages of seclusion may be avoided and the benefits of association and mutual assistance may be realized. Moreover, We hope that Orders which are of an apostolic nature, and of a mixed life, will...

[*Latin ed. p. 892*]

892 Acta Apostolicae Sedis - The official commentary indicates that institutions of this type are subject to stricter regulations than those that are merely governed by a federal structure. Therefore, We have entrusted these matters to the Religious Congregations, so that they may diligently and prudently establish religious orders of women with centralized governance; which is facilitated by a lesser papal dispensation, as We have instituted in the aforementioned Apostolic Constitutions. Therefore, with regard to the Order of the Daughters of Our Lady, this Apostolic See, which, when it was founded, could not grant it a unified structure, and which, while allowing a part of the same Order to operate under centralized governance, was obliged to deny them solemn vows, now, with changed times and circumstances, has persuaded the Daughters of Saint Joan of Lestonnac, as well as other Orders, to embrace all of these things together: solemn vows, papal enclosure, and centralized governance. The daughters of that great parent and teacher, who at the beginning had to abstain from centralized governance in order to preserve the Order, adopting the form of monasteries living according to their own right, and who in more recent times in many monasteries have renounced solemn vows in order to achieve unity – which then seemed to be of greater importance – are now, maintaining their fidelity to the Apostolic See, ready to submit to its admonitions and persuasions, even though for this reason they may have had to abandon some customs and endure certain inconveniences. These, therefore, are the vicissitudes of events, brought about by the counsel of divine providence, which have

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caused the fidelity of the Order to the Vicar of Jesus Christ to shine forth, becoming more practiced through experience and use, strengthened with greater vigor, and at the same time more flexible and adaptable to new needs, and finally, this unified structure, which, inspiring good hope, already exists today. In truth, by a decree of the Sacred Congregation for Religious Orders, issued on December 8th of this year, using the special powers granted to Us by the same, the Order of the Daughters of Our Lady has begun to be recognized as a religious order with centralized governance. Therefore, when asked to express Our benevolent sentiments regarding this matter so successfully completed, We considered nothing more appropriate than to confirm this union with Apostolic Letters sealed with the Fisherman's ring; by means of such a solemn diploma, the Order was previously approved by Our predecessor, Pope Paul V, of blessed memory. Therefore, We, after consultation with the Sacred Congregation for Religious Orders, with Our certain knowledge and mature deliberation, regarding the Apo-

[*Latin ed. p. 893*]

By the fullness of the power of the Holy See, and by the authority of these letters, and in a perpetual manner, we confirm and approve the union of both parts of the Order of the Daughters of Our Lady, along with all its monasteries and houses, under the name "Order of the Society of Our Lady," and we add to it the strength of Apostolic sanction. Furthermore, with these letters and with the same authority, we approve and ratify everything that the Sacred Congregation, entrusted with the affairs of Religious Sodalities, has done concerning this matter, in our name; and we decree that, throughout the entire Order, the solemn vows shall henceforth be called and the papal enclosure shall be observed according to the special statutes already approved; and that its governance shall be centralized through grades, in a manner similar to that which is proper to religious orders thus constituted, according to the prescription of the code of canon law. Therefore, it shall have a general superior, who alone, or with a general council, shall administer the entire Order, with the power to exercise authority over the entire Order, over all its provinces, houses, members, and affairs, according to the norms of canon law and the Constitutions. She shall be elected by a general chapter by an absolute majority of votes, and shall perform her office for a period of six years, after which she may be elected for another six years. She shall have the right and the duty to visit, either in person or through a delegate, all the provincial houses and all the houses of the Order at established times. Furthermore, the Order shall be divided into provinces; and the provincial superiors, with their own councils—which shall be appointed by the general superior with her council for a period of three years, which may be extended for another term according to the Constitutions, in the same province—shall

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have subordinate authority over the entire province, over all the houses, persons, and affairs of the province, according to the norms of common law and the Constitutions. They shall visit all the houses, either in person or through a delegate, once a year. Finally, each house shall be governed by its local superior with a council, under the authority of the provincial superior and the general superior. After completing three years, she may be appointed again to govern the same house for another three years; but not for a third consecutive three-year period in the same house. Regarding the matters that arise between the Order and its houses and the local ordinaries, the norms established in canon law for religious orders with centralized governance shall be observed, except for those that pertain to the papal enclosure by virtue of special statutes. All contrary provisions to the contrary notwithstanding. We decree, establish, and declare that these present letters shall remain firm, valid, and effective forever; and shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them; and that they shall be duly judged and defended.

[*Latin ed. p. 894*]

Acts of the Apostolic See - Official Commentary 894, to be null and void from this moment onward, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-seventh day of the month of December, in the feast of Saint John the Evangelist, in the year 1916, in the twelfth year of Our Pontificate. By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, by Apostolic Briefs III, the VICARIATE APOSTOLIC OF KUWAIT IS DECLARED TO HAVE THE MOST HOLY VIRGIN MARY, CALLED "OUR LADY OF ARABIA," AS ITS CELESTIAL PATRONESS. PIUS PP. XI For the perpetual memory of this event. — It has been clearly demonstrated to Us, and to all, that the Kingdom of Mary has no other place on earth than the Kingdom of Christ, and that both are to be spread forth. For the more sacred missions proclaim the Gospel of Christ even in distant lands, the more they awaken devotion to the Virgin Mary. Not long ago, the Venerable Brother Ubaldus Theophanus Stella, of the Order of Discalced Carmelites, Bishop in the titular See of Antaeopolis and Apostolic Vicar of Kuwait, informed Us that devotion to the Mother of God is so fervent in Arabia that it has given some notable examples. Indeed, the first church, built in the city commonly called "Ahmadi," was solemnly dedicated, with the consent of the then Apostolic Vicar of that region, to "Our Lady of Arabia," on the feast of the Immaculate Conception in the year 1948. In the year 1950, on the feast of the Epiphany of Our Lord Jesus Christ, an image of the Blessed Virgin Mary, which We Ourselves had sprinkled with holy water in the Vatican Palace shortly before, was solemnly carried

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through the desert region to "Ahmadi" and placed in the church. To this sacred edifice, enriched with indulgences and privileges, and joined to the Patriarchal Basilica of Saint Liberius in the City in the year 1949, people from many nations come, from the oil wells.

[*Latin ed. p. 895*]

The acts of the Most Holy Father, Pope Pius XII, number 895, attest to the fact that this region is abundant in devotees, frequent visitors, and the faithful. Furthermore, at the shrine of Santa Maria, the Marian Congregation flourishes, known as "Our Lady of Arabia and Saint Maria Goretti, Virgin and Martyr." The young members of this Congregation, following the custom of pilgrims to Rome, in the year 1954, first requested, and then received, a small image of the Mother of God, which was presented by the parish of Saint Teresa in Rome and which We also blessed, and they happily brought it to the city commonly called "Kuwait."

Moved by all of this, the aforementioned Bishop of Kuwait, whom We have praised, earnestly requested that the Blessed Virgin Mary, always a Virgin, called "Our Lady of Arabia," be declared the principal patroness before God of the entire Apostolic Vicariate of Kuwait, by Us. We, for whom nothing is more dear than that the Queen of Heaven, together with her Son, be honored daily by all peoples, readily agreed to such a request. Therefore, after consultation with the Congregation for the Sacraments, having carefully considered all relevant matters, and with certain knowledge of the fullness of Our Apostolic authority, by these letters, in a perpetual manner, We establish, declare, and proclaim the Blessed Virgin Mary, whom they call "Our Lady of Arabia," to be the principal patroness before God of the entire Apostolic Vicariate of Kuwait, with all the honors and liturgical privileges that are properly due to such a patroness, and with the rights pertaining to the principal patrons of the place. Contrary things notwithstanding.

These things We decree, establish, and ordain, so that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and henceforth, fully benefit from them; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and nullified, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, through any authority whatsoever.

Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-fifth day of the month of January, in the year 1957, in the twelfth year of Our pontificate.

By special mandate of the Most Holy Father, to the Cardinal Prefect for

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the Public Affairs of the Church, Gildo Brugnola, for Apostolic Briefs.

[*Latin ed. p. 896*]

Acts of the Apostolic See 896. Official Commentary IV. BEATA MARIA, venerated under the name of ((Nuestra Señora de la Misericordia)) in the parish church of ((Canet de Mar)), is declared the heavenly Patroness of the entire region called ((Comarca del Maresma)), within the boundaries of the Gerona diocese. POPE PIUS XII, for the perpetual memory of this event. — This Virgin, called by the faithful with confidence "Mother of Mercy," never fails to inspire hope, but rather, she abundantly displays the treasures of her maternal heart. It appears that this has occurred particularly in the region commonly called "Comarca del Maresma," and especially in the parish of "Canet de Mar," within the boundaries of the Gerona diocese in Spain, where a sanctuary dedicated to the Blessed Virgin Mary, ever Virgin, of Mercy, is frequently visited. The fervent piety of the faithful in that region towards the Virgin of Mercy is confirmed both by the very size of the sanctuary, which, consecrated in the year 1857, was rebuilt after being completely destroyed by the civil war; and by the golden diadem, which, placed upon the sacred image in the year 1917, was removed after the same war. Consequently, Marian devotion increases daily: countless faithful, following the custom of the entire "Comarcian" region, gather at the same sacred building on designated days, praying piously to the Virgin of Mercy, or giving thanks for the graces received. So that neither the double anniversary – the one marking the rebuilding of the temple, formerly consecrated, and the other marking the fiftieth anniversary of the Marian diadem's coronation – might pass unnoticed, our beloved sons, the current parish priest and the municipal administrator of the place commonly called "Canet de Mar," and all the citizens, humbly and earnestly requested us to declare the Blessed Virgin Mary of Mercy not only the patroness of the city and parish, but also of the entire region of "Comarca del Maresma," within the boundaries of the Gerona diocese. We, having considered the recommendation of the Most Reverend Brother Joseph Cartaña Inglés, Bishop of Gerona, and desiring nothing more than that the Immaculate Queen of Heaven be venerated ever more by the faithful, and also wishing to grant a special reward to the faithful of that city and region for their particular devotion, we gladly decided to grant this request. Therefore, by the authority of the Sacred Rites.

[*Latin ed. p. 897*]

By the decree of the Sacred Congregation, with certain knowledge and mature deliberation, and concerning the fullness of Apostolic power, We, by these Letters, and in perpetuity, establish the Blessed Virgin Mary, commonly invoked under the name "Nuestra Señora de la Misericordia," whose Image is piously preserved in the parish church of the place called

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"Canet de Mar," as the principal Patroness before God, for the entire region called in Spanish "Comarca del Maresma," within the boundaries of the diocese of Gerona, granting to her all honors and liturgical privileges, properly belonging to the principal Patrons of the place. Contrary to anything whatsoever, We establish, We decree, and We declare that these present Letters shall forever remain firm, valid, and efficacious, and shall have and obtain their full effect; and that those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and that they shall be rightly judged and defined; and that anything to the contrary, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the sixteenth day of the month of February, in the year 1957, in the twelfth year of Our Pontificate.

By special mandate of the Most Holy Cardinal, for the affairs of the Church, Gildo Brugnola, an APOSTOLIC DELEGATION NAMED THAILANDESE IS ESTABLISHED, WITH ITS TERRITORY AND JURISDICTION SEPARATED FROM THE APOSTOLIC DELEGATION OF INDOCHINA.

PIUS PP. XII

For the perpetual memory of this matter. — It is the established practice and custom of the Roman Pontiffs that, for the better prosperity and governance of the Christian people, such things as may be conducive to that end should be diligently decreed and promoted. Therefore, in order that the affairs of the Catholic Church in the Kingdom of Thailand might be more suitably considered, the Sacred Council for the Propagation of the Faith did not deem it inappropriate to establish its own Apostolic Delegation named Thailandese, with its territory and jurisdiction separated from the Apostolic Delegation of Indochina. We, confident in Our own, establish an Apostolic Delegation.

[*Latin ed. p. 898*]

898 Acta Apostolicae Sedis - The official commentary states that it is necessary for the needs of the soldiers of Christ who are there, zealously fighting for the faith, and for the salvation of the people, that the following be done, and we, having heard the Most Beloved Son, Our Peter, Presbyter of the Holy Roman Church, Cardinal Fumasoni Biondi, Prefect for propagating the Christian name of the Sacred Council, and having considered the opinion of that Congregation, declare the following to be ratified and firm. Therefore, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these present letters, and perpetually, with that paternal love with which We are concerned for those missions, We separate Thailand from the Apostolic Delegation of

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Indochina, and We establish and constitute an Apostolic Delegation in that territory, called Thailand, whose seat We place in the city of Bangkok, in the kingdom of Thailand. Therefore, We grant to this Apostolic Delegation, thus established by Us, all and each of the offices, privileges, and indulgences which are proper to such Delegations. These things We decree, We establish, We determine, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that We shall fully support this Delegation, now and in the future; and that it shall be rightly judged and defined; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be declared void and of no effect from this moment forward. Given from the Palace of Gandulf, under the Fisherman's ring, on the twenty-fourth day of the month of August, in the year 1957, in the nineteenth year of Our pontificate. Concerning a special mandate from the Most Holy Cardinal for ecclesiastical affairs, Gildo Brugnola, regarding the Apostolic Briefs "ALLOCUTIONES" to those who attended the "journées familiales internationales" convened by the "Union internationale des organismes familiaux" in Rome, we gladly welcome the congress participants who are attending the "journées familiales internationales" organized by the "Union internationale des organismes familiaux." * Held on September 16, 1957.

[*Latin ed. p. 899*]

Acta Pii PP. XII 899: Vos avez étudié un grand nombre de problèmes économiques, sociaux ou éducatifs intéressant la vie des familles; Nous vous exprimons Nos félicitations pour les résultats obtenus et les améliorations que vous avez pu déterminer dans un domaine qui Nous tient fort à cœur. Cette année, vous abordez un sujet qui mérite certes la plus vive sollicitude et la sympathie agissante de tous : celui des familles privées de père. Un sujet auquel, jusqu'ici, on n'a pas prêté assez d'attention, en partie à cause de l'impuissance même où se trouvent ces foyers sur le plan de l'action sociale. Aussi appartient-il à des organismes tels que le vôtre d'entreprendre l'examen systématique des conditions de vie toujours pénibles, et parfois écrasantes, qui pèsent sur les veuves et les orphelins. Rassemblant d'abord, dans une enquête préalable, les informations statistiques sur le nombre et la situation de ces familles, vous avez cherché à tracer un tableau de leur condition juridique; puis, sur la base de ces données, vous abordez les problèmes économiques, professionnels, psychologiques et éducatifs qui les concernent. Nous espérons que les résultats de ces recherches et discussions ne tarderont pas à se manifester et qu'ils seront désormais, chez tous ceux qui travaillent à améliorer le sort des familles les plus éprouvées, le point de départ d'une action sérieuse et prolongée pour remédier, dans la mesure du possible, à tant de souffrances toujours vives. Sans traiter expressément les questions que vous étudiez, Nous Nous proposons de dire ici quelques mots sur

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le problème spirituel et religieux du veuvage et de préciser les attitudes intérieures et les dispositions qui conviennent à la veuve chrétienne et commandent l'orientation de sa vie. Nous pensons surtout, avec une paternelle sollicitude, à celles qui, jeunes encore, ont la charge d'une famille à élever et sont donc les plus lourdement frappées par la disparition de leur mari. On remarque souvent que le mot même de « veuve » évoque, chez ceux qui l'entendent, une impression de tristesse et même une sorte d'éloignement; aussi, certaines se refusent à le porter et s'efforcent par tous les moyens de faire oublier leur condition, sous prétexte qu'elle humilie, excite la commisération, les met dans un état d'infériorité, dont elles veulent s'évader et effacer jusqu'au souvenir. Réaction normale aux yeux de beaucoup, mais, disons-le bien clairement, réaction peu chrétienne; elle comporte sans doute un mouvement d'appréhension plus ou moins instinctif devant la souffrance, mais trahit aussi une ignorance des réalités profondes. Quand la mort frappe un chef de famille dans la force de l'âge et l'en-

[*Latin ed. p. 900*]

The *Acta Apostolicae Sedis* – Official Commentary, 900. While she is brought to her home, at the same time, a very heavy cross, an indelible sorrow, is planted in the heart of the wife: the sorrow of being deprived of the best part of herself, the beloved person who was the center of her affection, the ideal of her life, the calm and gentle strength upon which it was so reassuring to rely, the comforter capable of understanding all sorrows and of alleviating them. Suddenly, the woman finds herself terribly alone, abandoned, bent under the weight of her sorrow and the responsibilities she must face: how will she provide for her own subsistence and that of her children? How will she resolve the cruel dilemma: care for her own or leave the house to earn her daily bread? How will she maintain her legitimate independence despite the necessary recourse to the help of close relatives or other families? It is enough to evoke these questions to understand how much the soul of the widow experiences a feeling of being overwhelmed and, at times, of revolt before the immensity of the bitterness that nourishes her, the anguish that surrounds her like an insurmountable wall. Thus, some give themselves over to a kind of passive resignation, lose the taste for life, refuse to emerge from their suffering, while others, on the contrary, try to forget and create alibis for themselves, which exempt them from facing their true responsibilities honestly and courageously. In the early centuries of the Church, the organization of Christian communities assigned a particular role to widows. Christ, during his mortal life, showed them special benevolence, and the Apostles, after him, commend them to the affection of the Christians and trace out rules of life and perfection for them. Saint Paul describes the widow as "one who has placed her hope in God and perseveres night and day in supplications and prayers." (1 Timothy 5:5).

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Although the Church does not condemn second marriages, it expresses its preference for souls who wish to remain faithful to their spouse and to the perfect symbolism of the sacrament of marriage. It rejoices to see cultivated the spiritual riches proper to this state. The first of these, it seems to us, is the lived conviction that, far from destroying the bonds of human and supernatural love contracted by marriage, death can perfect and strengthen them. Certainly, on the purely legal plane and on that of sensible realities, the institution of marriage no longer exists; but what constituted its soul, what gave it vigor and beauty, the conjugal love with all its splendor and its vows of eternity, subsists, as subsist the spiritual and free beings who have...

[*Latin ed. p. 901*]

Acta Pii Pp. XII 901, devoted to one another. When one of the spouses, freed from carnal bonds, enters into divine intimacy, God delivers him from all weakness and from all the dross of selfishness; He also invites the one who remains on earth to establish himself in a more pure and spiritual disposition of soul. Since one of the spouses has completed his sacrifice, should not the other accept the opportunity to detach himself more from the earth and to renounce the intense, yet fleeting, joys of sensible and carnal affection, which bound the spouse to the home and captivated his heart and energies? Through the acceptance of the cross, of separation, of renunciation of the beloved presence, it is now a matter of conquering another presence, more intimate, more profound, more powerful. A presence which will also be purifying; for He who sees God face to face, does not tolerate in those whom He loved most during His earthly existence, self-absorption, discouragement, or inconsistent attachments. Since the sacrament of marriage, a symbol of the redemptive love of Christ for His Church, applies the reality of this love to the spouse and the wife, transforming them, making them similar to Christ, who gives Himself to save humanity, and to the Church redeemed, who accepts to participate in the sacrifice of Christ, then widowhood becomes, in a certain sense, the culmination of this mutual consecration; it represents the present life of the militant Church, deprived of the vision of her heavenly spouse, with whom, however, she remains steadfastly united, walking towards Him in faith and hope, living from that love which sustains her in all her trials, and eagerly awaiting the definitive fulfillment of the initial promises. Such is the greatness of widowhood, when it is lived as the continuation of the graces of marriage and as preparation for their blossoming in the light of God. What poor human consolation could ever equal these wonderful prospects? But it is also necessary to merit understanding their meaning and scope, and to ask for this understanding through humble, attentive prayer, and through the courageous acceptance of the will of the Lord. It is relatively easy for a woman, who lives her Christianity intensely and

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whose marriage has never experienced serious crises, to rise to this level. But some have experienced, in their conjugal life, painful periods due to the misunderstanding or misconduct of their spouse; others have resisted heroically in order not to abandon a home which brought them only disappointments, humiliations, and physical and moral exhaustion. The death of the spouse may appear in these cases as a providential liberation from a yoke that had become too heavy.

[*Latin ed. p. 902*]

902 Acta Apostolicae Sedis - Commentarium Officiale. Et tamen, coram mysterio mortis et iudiciis divinis, in memoria promissionum misericordiae et resurrectionis quae revelatio Christiana affert, coniux illata et innocens non potest alios sensus nutrire quam illos ipsius Christi coram hominibus peccatoribus: sensum indulgentiae volentis, sensum intercessionis generosae. Vulnera praeteriti, memoriæ tristiores, tunc fieri possunt instrumento efficaci redemptionis; Deo oblatæ pro anima defuncti, qui in caritate Christi obiit, pro eius peccatis expiationem praebent et ei visionem beatificam accelerant. Haec actio, inspirata profundo sensu unionis coniugalis et eius valoris redemptionis, non estne solutio verae et authenticae Christianae, quae vulnera adhuc cruentantia sanare potest, amara et vana poenitentia delebit, et quod irreparabiliter amissum videretur, restituere? Contra, quid mali esset si viduitas adhiberetur ut se ab abstinentia et prudentia quae feminis solis conveniunt, liberaretur, et ad vanitates vitae facilis et superficialis se deduceretur? Hoc est, ignorantia debilitații cordis humani, qui nimis avidus est solitudinem ingratam populare, et pericula frequentationum apparenter inoffensivarum, sed nimis saepe poenitentia deplorata sequuntur. Itaque, vehementer volumus ut effortus qui suscepti sunt ad magnum veuvage Christianum intellegi, perseveranter persequantur. Scimus iam multas viduas, ductas a spiritu doctis et gratia auxilio inter se, ad sublimia praecepta fidei aperuisse. Quaelibet eae, cuius coniux iterum ad Deum revocatus est, persuadet sibi necessitatem urgentem vitae spiritualis cultivationis, si pacem internam servare et ad omnia sua officia sine defectione respondere vult. Nullo die praeterire sinat, ut sibi tempus contemplationis, momenta privilegia, concedat, ubi se Domino proxime et eo qui super eam et domum suam vigilat, sentiret. Quoque, singulis annis, sibi dies pauciores reservet, qui exclusive ad meditationem et orationem dedicentur, longe a strepitu, a sollicitudinibus cotidianis nimis gravibus. Ibi inveniet securitatem ineffabilem quae omnia sua decreta illuminabit et ei facultatem dabit responsabilitates suae familiae firmiter suscipiendi. Haec oratio, dicendum est, sacramentiis, participatione liturgiae et aliis sanctorum auxiliis adiungenda est, quae ei adiuvabunt se ab insidiis, prae-

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sertim cordis et sensuum, defendere.

[*Latin ed. p. 903*]

Acta Pii Pp. XII, 903. In domo sua, vidua munus sui ipsius, quod in die matrimonii promisit, continuare debet. Filii eius omnia ab ea exspectant, cum ipsa etiam locum patris impleat. Vidua, ex parte sua, affectum sensitivum quem marito suo dabat, in filios suos transfert; ad eos carissime se afficit, et tamen, etiam in hoc, fidem suam missioni servare debet, implorations nimis instantes cordis ad extrema sensibilis, adhibet, ut filiis suis educationem virilem, solidam, ad societatem apertam, praebeat, ut eis libertatem concedat, ad quam iure pertinere, praesertim in electione status vitae. Miserum esset consumi in vana lamentationibus, se complescere in memoriis mollientibus, vel, e contra, terretur ab obscuris prospectibus futuri. Vidua se dedit ad officium suum educatoris cum delicatesse et tactu matris, sed animo coniuncta manet marito suo, qui ei in Deo mores quos sequenda sunt, suggeret, et qui ei auctoritatem et perspicacitatem tribuat. Memoria absenti, proinde, procul a impedimento vel retardatione impetus generosi et applicationis ad officia necessaria, coragis ad ea integre perficienda. In relationibus socialibus, vidua non potest abire a loco qui ei debetur. Certe, ex externo, circumdata videtur reservatione magis notabili, quia plus participat mysterio Crucis, et gravitas behavioris sui dominationem Dei in vita sua revelat. Sed propter hoc ipsum, nuntium habet ad tradendum viris qui circumstant: illa est quae plus fide vivit, quae per dolorem suum accessum ad mundum serenum, supernaturalem, consecuta est. Non fundatur in abundantia bonorum temporalium, de quibus saepe destituta est, sed in confidentia sua in Deo. Ad familias nimis clausas vel in se ipsas reflectas, quae adhuc sensum plenum amoris coniugalis non invenerunt, purificationes et detachementa necessaria dicet, fidem sine paenitentia quam illa postulat. Inter alias viduas, praesertim, se specialiter obnoxiam sentiet ad eas adiutare ad perfectionem sacrificii sui, ad intellegendum significationem eius, elevandis supra singulas opiniones humanas, ut extensiones aeternas eius percipiant. Ad omnes, illa erit cui caritas tacita et delicata celeriter adiuvare se dat, verbo, gestu, ubiquidem necessitas urgentior, dolor acrior, se manifestat. In relationibus suis familialibus, professionalibus vel amicitiae, notam distinctivam afferet quae apostolatum suum caracterizat: testimonium fidei suae ad memoriam caram, et quod, in hac fide et in renuntiis, invenit.

[*Latin ed. p. 904*]

Acts of the Apostolic See - Official Commentary: The vows she undertakes impose upon her a happiness more profound, more stable, and more luminous than that to which she has had to renounce. In the more austere hours and in the temptations of discouragement, she will recall the chaste heroine Judith, who did not hesitate to face the gravest perils in order to

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save her people from ruin, and who placed all her trust in God. She will especially think of the Virgin Mary, who was also a widow, and who, after the departure of her Son, remained in the early Church, whose prayer, interior life, and hidden devotion constantly attracted divine blessings upon the community. When she experiences the decline of her physical strength, her poverty, and her inability to work much, or to participate further in works of charity or apostolate, let her remember the words of Jesus, who, seeing the rich depositing their offerings into the treasury, and after them, a poor widow who put in two small coins: "Truly, I say to you, this poor widow put in more than they all." What the Lord said of this modest offering also applies to the smallest services that a widow can render, provided they come from a heart that belongs more to God, a heart enlarged by trial, and a heart closer to those she loves, and capable of spreading around her the purest reflections of the love that possesses her. As a pledge of the divine favors that We invoke upon yourselves, upon your families and those dear to you, and upon all those throughout the world who discover in widowhood a path that leads to the full discovery of divine love, We impart to you from our heart Our paternal Apostolic Blessing.

To the Most Excellent Lady Mantsebo Seeiso Griffith, Regent of the Nation of Basutoland.

* Your Excellency! The satisfaction and pleasure with which We greet you, honored and illustrious Chiefs of Basutoland, in the company of the Paramount Chief Regent, may be measured by the letter We recently addressed to Our Venerable Brothers-Bishops throughout the world concerning Our beloved Africa. It was Our affectionate interest in your vast continent.

* Luke 21:2-3.

* Given on the 27th day of September in the year 1957.

[*Latin ed. p. 906*]

Acta Apostolicae Sedis - 906, Official Commentary, by word and example, according to the loftiest principles of Christian justice and charity. Those same principles guide your present Paramount Chief Regent, who has introduced you into Our presence, and one is not surprised to hear the story of your progress, steady and orderly. May it continue along the way that leads to enduring peace and authentic prosperity. We know that in your capital city you have established a School of University Studies that bears Our name. We wish it all success, and We like to hope that it will have a long life to remind students of generations yet unborn, that the Pope, Christ's Vicar, in far-off Rome, loves them, prays for them, and expects great things from them, for the very best interests of their people and all of Africa. Our Apostolic Blessing accompanies Our good wishes. May it draw down upon your people, upon you, illustrious and honored Chiefs, and all those near and dear to you at home, abundant graces from

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God.

III. Concerning the matters discussed at the XIV International Convent of the "Union Mondiale des Organisations féminines catholiques," held in Rome.

"Moved by the desire to offer to the common Father, as a tribute of respect and affectionate devotion, the fruit of five years of apostolate and generous dedication to the service of the Church, you hasten to gather around Us, dear daughters of the 'Union Mondiale des Organisations féminines catholiques,' and We are deeply touched by this testimony of filial devotion. In expressing Our joy and Our satisfaction, We congratulate, through you, the thirty-six million Catholic women enrolled in the national organizations that are part of your Union, and whom you represent here. We are pleased first to emphasize the importance of your association and the extent of the influence that it has been able to acquire, since you now have consultative status with the Economic and Social Council of the United Nations, UNESCO, the FAO, the ILO, UNICEF, the Council of Europe, and the Organization of American States. In this way, you are able to make known in the most diverse sectors of opinion the thought of the Church on the development of the personality of woman and on her mission in the modern world."

September 29th, in the year 1957.

[*Latin ed. p. 907*]

Acta PU Pp, XII 907. The problem of the "Promotion of Women." This problem, commonly referred to as the "Promotion of Women," is indeed at the forefront of the concerns of numerous international women's associations of diverse tendencies, including Protestant, neutral, and Marxist organizations, as well as official international bodies. Moreover, contemporary society, particularly in newly formed nations, is undergoing profound transformations; a multitude of new problems are arising, which you desire to address with the utmost certainty and in a spirit of complete fidelity to Christian doctrine. You wish to ensure that your actions reflect the will of the Church, which trusts you and expects from your efforts the Christian renewal of a civilization tainted by secularism, Marxism, or disorientation caused by aberrant religious movements. Therefore, you implore Us to provide you with guidelines that will illuminate your conduct and stimulate you to work. You can and must embrace, without restriction, the program of the promotion of women, which inspires immense hope in the countless number of your sisters who are still subjected to degrading customs, or who are victims of poverty, ignorance, lack of opportunities for education and training. But you desire that this promotion of women be conceived in Christian terms, in the light of faith, the perspective of Redemption, and your supernatural vocation. Your investigations, conducted in various countries of Latin America, Asia, and Africa, have made it abundantly clear

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the urgent appeal that rises from these regions, an appeal that awaits a truly understanding and satisfying response, valid in all aspects of individual and social life, and especially one that addresses the true spiritual needs. To assist you in this weighty task, We would like to speak to you about the mission and apostolate of the Catholic woman in its three aspects: the apostolate of truth, the apostolate of love, and the apostolate of action.

THREE ASPECTS OF THE APOSTOLATE OF THE CATHOLIC WOMAN.

I. The Apostolate of Truth.

Three Essential Points. To redirect a civilization gravely disoriented, it is necessary to begin by correcting the erroneous principles and ideas that govern its practical decisions. Indeed, all...

[*Latin ed. p. 908*]

908 Acta Apostolicae Sedis - The official commentary on the well-conceived apostolic program begins with reflection, with the intellectual consideration of truths upon which all subsequent endeavors are based. We shall here limit ourselves to three essential points, which must form your personal convictions and guide your apostolic actions, namely: the relationship of woman to God, her belonging to Christ, and her dependence on the Church.

The relationship of woman to God: The truth most unknown to men today, at least in their common attitudes, and yet the most fundamental for you, is the relationship of woman to God. Woman comes from God; she owes her existence to Him, the characteristics of her being, her earthly task, and the eternal destiny that will crown the faithful fulfillment of her mission. This truth, which reason itself already makes known, acquires its full meaning and absolute certainty in the light of faith, which will provide you with indispensable support when you are exposed to the constant flow of ideas that novels, cinema, and theater disseminate among the masses, and which give women a deeply distorted conception.

You know sufficiently the teaching of the Catholic faith regarding the origin of man and woman, so that it is unnecessary to expound it in detail. God created both of them in His image and likeness, that is, as intelligent and free beings, capable of knowing Him, of loving Him, and also of perpetuating themselves, of dominating creation, and of using it for their own good and for His service. This divine origin of human creation is not merely a fact from millennia past, but a present fact, a reality of every moment, for at no time does God cease to give existence to each human being, to impress upon his intellect the sign of His presence, and to place in his heart an irresistible attraction towards the good, towards the absolute, towards perfect blessedness.

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Therefore, the meaning of human life can be summarized in one word: "to seek God," to seek Him who incessantly calls to Himself His creation, in order to fill it ever more fully with the fullness of His life and His love.

What attitude does the modern world adopt towards this fundamental truth of the divine origin of man and woman? You know this from your direct experience of your environment and from the various surveys that women's organizations have undertaken.

[*Latin ed. p. 909*]

Acta, Pontificii, Pauli XII, 909, diversas regiones mundi de statu mulieris. Idea Dei videtur superflua in mundo qui cecidit in manus hominis, ad imperium scientiae et technologiae, et ex quo sunt remotae credita onera et superstitiones. Haec atmosphaera atheismi pugnantis vel latenti periculo graviore mulierem quam virum afficit, tam in vita personali quam in ruolo sociali: nam, ut ulterius dicemus, propter dispositiones innatas et functionem ad quam natura eius ordinatam est, mulier est magis in harmonia cum realitatibus spiritualibus; eas sentit conscius, eas interpretatur, et eas sensibiliter aliis, praesertim illis de quibus curat ut coniux et matrona, praebet. Dignitas personalis eius, respectus qui ei debetur, primario loco movetur ab observatione huius missionis spiritualis, et ideo, in ultima analysi, ab eius proximitate ad Deum. Respectus mulieris et recognitio sui veri roli "stricte ligati sunt ad conceptiones religiosas coetus sociali cui pertinet. Videtis ergo qualis erit primus finis apostolatus vestri ad servitium veritatis: restaurare in omni integritate fidem in Deum, quia Deus est fons esse vestri et finis ultimus quem persequimini, et quia elevatio status mulieris postulat, ut primum gradum, confirmationem principii quod illam protegere valet. Non solum Deus mulieri dedit esse, sed personalitas muliebris in structura sua physica et psychica respondet proposito speciali Creatoris. Vir et mulier sunt imagines personarum aequalis dignitatis et eadem iura possidendi, neque enim ullatenus potestur mulier inferiori esse. Illa enim vocatur ad collaborandum cum viro ad propagationem et developmentem generis humani, et in hoc assumit rol delicatum et sublimem matronae: haec enim involvit gaudia et labores intensitatis rara, quia implicat immensam responsabilitatem puerum in mundum allati, curandum de sua crecendo, de sua prima educatione, eum cum sollicitudine sequendum per periodum difficilem adolescentiae, et ita eum parandum ad responsabilitates suae aetatis maturae. Quare Deus mulieri dona inestimabilia dispensavit, quae ei permittunt non solum vitam physicam transmittere, sed etiam dispositiones intimae animae, et qualitates ordinis spiritualis et moralis, quae characterem determinant. Studia moderna psychologiae satis evidentiam praebent de complexitate et originalitate naturae muliebris, ut non necesse sit ut nos in ea longius

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teneamur. Notamus etiam quod...

[*Latin ed. p. 910*]

Acta Apostolicae Sedis - Commentarium Officiale 910. These very qualities also flourish with equal success in all other areas of social and cultural life; indeed, they constitute an indispensable contribution, and civilizations that disregard or reject their influence inevitably suffer deformations, more or less serious, which hinder their development and ultimately condemn them to sterility and decline. If women commonly express their self-giving in marriage and through motherhood, they can also respond to divine intentions in a more direct manner, and cultivate their spiritual gifts through consecrated virginity, which, far from being a retreat into oneself or a retreat from the tasks of existence, responds to the desire for a more complete, purer, and more generous offering. In Christian lands, as in mission territories, the woman who renounces marriage in order to dedicate herself without hindrance to the relief of the sick and the afflicted, to the education of children, and to the improvement of the condition of families, thus manifests to the unsuspecting the presence and action of God. By doing so, she fulfills her own vocation with the highest fidelity and with maximum effectiveness. You understand readily, dear daughters, the consequences that flow from the principles and facts that We have just recalled, for your apostolate. By proposing to work with all your strength for the advancement of women and for the expansion of their influence in social life, you also commit yourselves to developing their gifts only within a Christian perspective, which alone is capable of conferring their true and full value upon them. What marvelous progress on all continents, what radical elevation of the social and cultural level of peoples, if all women were to become aware of God's influence upon their persons and dedicate their influence to making Him known and loved!

Belonging of the Woman to Christ. The second truth that We would like to emphasize as one of the foundations of the apostolate of the Catholic woman is that of her belonging to Christ. This fact is clearly expressed in Scripture in many places; it also follows from the very nature of the work of Redemption. How can you save others if you do not bring them Christ? And how can you bring them Christ if you do not yourselves possess Him? "All things are yours," says the Apostle of the Nations, "but you are Christ's" (1 Corinthians 3:23). This is the profound conviction.

[*Latin ed. p. 911*]

911 The acts of Pope Pius XII penetrate every Christian soul, govern its life, and direct its apostolate. You transmit to others the truth and grace of Christ; the Gospel, the sacraments, the liturgy, the promises of resurrection and eternal life, are addressed to you in all their fullness, and although it may not seem necessary to demonstrate such a truth in Christian lands, it

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must be made evident with clarity in the lands of Asia and Africa, everywhere where pagan cults still maintain alive conceptions of women that diminish or relegate them to a lower plane. It suffices to read the Gospel and the history of the Church to realize that no form of heroism and sanctity is inaccessible to women, and that, in all fields of apostolate, they have held and hold numerous and irreplaceable roles. The woman's belonging to Christ takes on a special significance in marriage, which the Apostle Saint Paul vigorously emphasized. Indeed, he writes to the Ephesians: "Husbands, love your wives, as Christ also loved the church, and gave himself up for her." 2 "And let wives be subject to their husbands, as to the Lord... As the church is subject to Christ, so let every wife be subject to her husband in all things." 3 By elevating the marriage of the baptized to the dignity of a sacrament, Christ conferred an incomparable dignity upon the spouses and assigned a redemptive function to their union. When Saint Paul affirms that women must be subject to their husbands as the Church is to Christ, he establishes a clear distinction between spouses, but, by doing so, he also illustrates the force that unites them to one another and maintains the indissolubility of the bond that unites them. Modern states and young peoples, who, since the last war, have achieved or aspire to independence, are increasingly tending, in their legislation and customs, to place men and women on an equal footing in the family, as well as in the social, political, and professional spheres. This evolution presents legitimate aspects, and others that are less so, especially when it is inspired by materialistic principles. We do not wish to discuss this too vast a question here, but only to remind you that your apostolate must firmly maintain the Christian conception of the wife and the role of the woman in the family: this conception alone inspires, between spouses, true respect, mutual esteem, and devotion.

2 Ephesians 5, 25.

3 Ibid. 5, 22, 24.

[*Latin ed. p. 912*]

Acta Apostolicae Sedis - Official Commentary 912, without reservations, with complete fidelity, and above all, with a love ready for all sacrifices and all pardons. The union of Christ and woman found its greatest splendor and its perfect fulfillment in the Virgin Mary. "The Word was made flesh, and dwelt among us." It is through the Virgin Mary that God took on human nature and was incorporated into the race of the sons of Adam. The dignity of Mother of God bestowed upon Mary most distinguished graces and extraordinary privileges, the preservation from original sin and from all personal fault, the splendor of virtues and the gifts of the Holy Spirit, intimate participation in all the mysteries of the life of Christ, in His sufferings, His death, and His resurrection, in the continuation of His work in the Church, and in His royalty over all creatures: all this was given to her

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because she was Mother of God, and because in this way she was to fulfill a unique role in the redemption of the world. What are the consequences of all this for yourselves and for your apostolate? First of all, you must conceive of the pride of your sex. It is of a woman that the power of the Most High overshadowed, from whom the second Person of the Trinity took His flesh and blood, without the collaboration of man. While life reveals to what depths of vice and abjection woman sometimes descends, Mary shows how high woman can rise, in Christ and through Christ, to the point of rising above all creatures. What civilization, what religion has ever raised the ideal of woman to such heights, has ever exalted it to such perfection? Modern humanism, secularism, Marxist propaganda, the most evolved and widespread non-Christian cults, offer nothing that can even be compared to this vision, at once so glorious and so humble, so transcendent and yet so easily accessible. We wanted to sketch for you the ideal of woman as faith presents it to you: you find it in Mary, and it is explained by the intimacy of the bonds that connect her to Christ. In the conduct of your personal life, in all your apostolate, never lose sight of this example: may it inspire your words, your attitudes, your actions, when you strive to bring to light the dignity of woman and the nobility of her mission. However, it is not enough to know Mary and her greatness; it is also necessary to approach her and to live in the radiance of her presence. * John 1:14.

[*Latin ed. p. 913*]

Acta Pii PP. XII 913: Quod femina catholica, occupata in opere apostolico, non habeat devotio ferventem ad Matrem Dei, hoc esset paene contradictio. Devotio Mariae in vobis auget melius intellectum Christi et unionem intensiorem ad mysteria eius. Quasi, Christum ex brachiis Matris eius accipietis, et illa vos docebit amare et imitari eum. Oremus ad illam, ut vobis det fortitudinem eum sequi usque ad finem in fide et amore ardente! Oremus ad illam, ut vos adjuvet adducere feminas hodiernae ad viam quae ad eum ducit!

Dependentia feminae ab Ecclesia: Cum femina catholica se dedit ad munus apostolicum, statim invenitur circumdata multitudine idearum, opinionum, inclinationum, systematum, quae eam ex omni parte sollicitant; igitur, est necessarium ut ea sciat facile se dirigere secundum circumstantias, et ad hoc, ut habeat normas certas, quae ei permittant trahere lineam conductus, et fortitudinem moralem indispensabilem ut ad illam fidelis maneat, et errores eventuales detegat et corrigat. Ubi inveniet haec regulam firmam cogitationis et actionis, nisi in communitate christiana, in Ecclesia catholica? Per voluntatem divini Fundatoris eius, Ecclesia est depositaria Revelationis supernaturalis, illa est custos et unica interpretatio authore; magisterium quod exercet erga depositum sacrum supponit potestatem iudicandi de omni veritate, cum destinatio aeterna hominis sit unica, et nihil in vita eius fugiat hanc finalitatem. Realitates

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culturales, politicae, sociales et morales omnes influunt directionem conductus eius; incumbens ducere eum ad Deum et possidens media infallibilia discernendi verum a falso, Ecclesia est apta ad aestimandam valorem exactum principiorum intellectualium et moralium, et behaviorum quae respondent requisitis veritatis in concretis situationibus vitae individualis et socialis.

Ita, in conductu personali eius, sicut in opere apostolico, femina catholica debet curare manere in contactu stricto cum fonte vivo lucis, quem Dominus posuit in Ecclesia sua: donec manet sub eius directione, accipit eius doctrinam, et observat eius praecepta, fruitur securitate infinita, quae omnibus operibus eius auctoritatem et stabilitatem confert, mutuatas ab ipsa Ecclesia. Quidam voluerunt limitare obiectum competentiae magistri.

[*Latin ed. p. 914*]

914 Acta Apostolicae Sedis - An official ecclesiastical commentary, which limits itself to the realm of principles and excludes that of facts and concrete life. It is claimed that the latter belongs to the laity, that the laity are on their own ground, where they exercise a competence that is lacking in the ecclesiastical authority. Let it suffice for us to repeat here that this assertion is untenable: for when it is a matter not simply of noting the existence of a material fact, but of assessing the religious and moral implications it entails, the supernatural destiny of man is at stake, and therefore the responsibility of the Church is involved; it can and must, in virtue of its divine mission and the guarantees received for this purpose, clarify the measure of truth and error contained in a particular line of conduct, or a particular manner of acting. Although the Church refuses to see its authority unduly limited, it does not thereby suppress or diminish the freedom and initiative of its children. The ecclesiastical hierarchy is not the whole Church, and it does not exercise its power from the outside, as does, for example, a civil power, which deals with its subordinates solely on the legal plane. You are members of the mystical Body of Christ, inserted into it as into an organism animated by one Spirit, living a single and common life. The union of the members with the head does not imply that they renounce exercising their functions; on the contrary, it is from the head that they constantly receive the impetus that enables them to act with strength and precision, in perfect coordination with all the other members, for the benefit of the whole body. May Catholic women joyfully maintain the feeling of belonging, in the depths of their being, to the body of the Church, as free and responsible persons, and may they, for their part, fulfill the tasks reserved to them, which contribute to its growth and expansion! II. The Apostolate of Love. The apostolate of truth, of which We have just outlined some guidelines for you, would remain largely ineffective if it were not extended into that of love and action. In fact, these

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two apostolates are but two aspects of the same reality, for authentic love aspires to be translated into works, while even the most heroic acts, if they are not also the messengers of a sincere love, remain devoid of value. However, as the woman is...

[*Latin ed. p. 915*]

Acts of Pope Pius XII, 915: Naturally inclined to manifest more fully the presence and role of the affective element, it is fitting that We clarify the place it occupies in the apostolic activities of your associations. The inspiring charity of works. Let us first recall what Catholic apostolate is and its means of action. "You know well that it is not merely the transmission of a doctrine, of a set of dogmatic expositions, and of rules of conduct. Although such instruction is necessary, it only lays a foundation: the essential thing is in the practice of these truths, in living charity, which inspires works and is absolutely required for the fullness of faith. This charity must obviously fill the one who engages in apostolate: it is this that he communicates, along with the proclamation of the Gospel, and even before he proclaims it. It is also this that he will see arise and flourish in the hearts of those he serves, like a flower springing from the seed he has sown. Therefore, the first guarantee of success for your apostolate will be to possess yourselves in abundance this treasure of the love of God, which permeates human love, expands it, divinizes it, and makes it capable, through the most humble signs, of reaching those regions of the soul where the free and responsible person renounces pride, selfishness, and disordered attachments, in order to surrender to the divine love that comes to invade and to lead him according to His own designs. For your charity to achieve this result, it will probably have to take long and arduous paths, for do not hope, without patiently preparing them, to make sinful men understand and accept the riches of the gift of God, whose passions blind them. The economy of Redemption arranges human realities to receive and bear the divine; it accepts them as they are in their misery and powerlessness, and undertakes to mold, purify, and correct them unceasingly, just as a mother welcomes the child that God gives her, loves him, dedicates her time and strength to him, so that he may one day become a man ready to face life. What generally measures the greatness of love and its heroism is its fidelity in providing, even in the smallest details and with infinite delicacy, for all the needs of those it cares for."

[*Latin ed. p. 916*]

916 Acta Apostolicae Sedis - Commentarium Officiale. Auxilium pro populis indigetis. Voi vous-mêmes, dans vos investigations, que Szaz-Regen attend votre aide en faveur des populations indigentes sur les trois plans: spirituel, culturel et matériel; seule une action menée de façon simultanée à ces trois niveaux peut efficacement freiner l'avancée du

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matérialisme, du communisme et des sectes. Le travail d'évangélisation trahirait donc l'Evangile, s'il s'arrêtait à la simple proclamation du message chrétien et négligeait ses implications pratiques, en particulier celles que la doctrine sociale de l'Eglise a mises en évidence. La charité véritable vous demande d'aimer les hommes comme le Christ les a aimés, lui qui ne pouvait renvoyer chez eux ses auditeurs avant de les avoir fait manger, afin qu'ils ne défaillent pas en route. Mais il faut qu'il soit clair sans équivoque que votre dévouement est animé par l'amour de Dieu, et non seulement par un sentiment naturel de pitié ou de sympathie. Peu importe d'ailleurs que vous réussissiez toujours à éveiller en autrui un écho qui réponde à vos efforts de service; vous ne travaillez pas pour mériter la reconnaissance ou l'affection qu'on vous accordera en retour. Mais que votre désintéressement soit l'indice de la pureté de vos intentions, comme le suggère l'Apôtre saint Paul dans son hymne célèbre à la charité: "La charité est patiente; la charité est bonne. La charité n'est pas envieuse, elle n'est pas infatuée ni hautaine. La charité ne fait rien de mesquin, elle ne cherche pas son intérêt, elle ne s'emporte pas, elle ne tient pas compte du mal. Elle ne prend pas plaisir à l'injustice, mais elle trouve sa joie dans la vérité. Elle excuse tout, elle croit tout, elle espère tout, elle endure tout." (1 Cor. 13, 4-7). La charité vous aidera aussi à deviner instinctivement les besoins des autres; elle vous fera sentir les appels du Règne de Dieu, vous montrera en quels points votre intervention est plus nécessaire. Elle vous permettra de triompher des appréhensions et de l'indolence qui s'en remet à d'autres pour le travail plus pénible ou les initiatives difficiles. Elle vous suggérera les moyens les plus adéquats pour arriver à vos fins. Le dévouement le plus sincère ne peut en effet céder sans discernement à toutes les impulsions spontanées: il doit accepter une règle, s'imposer des limites. On rencontre parfois des âmes très généreuses, mais incapables de modérer leur élan, d'accepter les conseils. (Cfr. Marc. 8, 3).

[*Latin ed. p. 917*]

Action, prudence, et la concession de la liberté d'action nécessaire aux autres, ainsi que la patience pour supporter les contraintes que toute collaboration implique. Il n'est pas toujours facile de se détacher d'un bien particulier, qui attire et satisfait la sensibilité, afin de se soumettre aux exigences rigoureuses du bien commun. En bref, que votre charité soit judicieuse et ordonnée. Et vous comprenez ici l'importance de ce que Nous disions précédemment concernant la soumission à l'Église et à ses directives; cette soumission est d'autant plus nécessaire que la nature féminine subit plus largement l'influence des facteurs affectifs.

Développement de la charité. Une des conséquences normales de l'apostolat de la charité sera de la faire croître et de la purifier également en vous-mêmes. Parmi les conclusions du premier congrès latino-américain de l'Union Mondiale des Organisations Féminines Catholiques, vous

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avez noté qu'il existe dans le patrimoine spirituel, familial et social de l'Amérique Latine un profond sentiment religieux fondamental, une forte abnégation dans la vie de la femme, une générosité évidente, et un désir ardent de s'épanouir. Nous sommes certains que des constatations similaires pourraient être faites dans beaucoup d'autres régions; en général, les femmes auxquelles vous vous adresserez, possèdent déjà des ressources spirituelles incontestables, mais souvent cachées et ignorées en raison de leurs conditions de vie. N'approchez pas ces femmes avec un sentiment de suffisance, comme si vous aviez tout à leur donner et rien à recevoir. Au contraire, la vraie charité s'efface devant la personne qu'elle aborde, elle veut recevoir d'elle le plus possible, elle met en valeur les dons d'autrui et les cultive. Ainsi, elle trouve un moyen de se perfectionner même auprès des plus pauvres et des plus démunis. Car telle est la loi profonde de l'amour: il désire le bonheur de l'être aimé et son épanouissement; son principe de croissance le pousse à se détacher de lui-même: au lieu de se croire capable de satisfaire pleinement autrui par lui seul, il se persuade de son impuissance et laisse agir de plus en plus Celui qui seul possède les *œuvres*, Dieu.

Une fois parvenue à son épanouissement, la charité divine maintiendra aisément l'unité et l'harmonie parmi toutes les tâches et les affections qui se partagent votre cœur; sans négliger aucun des devoirs qui vous incombent au sein de la famille et dans votre milieu social, vous trouverez encore en abondance le temps et la possibilité de vous consacrer aux activités apostoliques que requiert le service de l'Église.

[*Latin ed. p. 918*]

Acta Apostolicae Sedis - Official Commentary 918 III The Apostolate of Action. Thus, we arrive at the third part of this address: the apostolate of action. Illuminated by the truths of the faith, spurred on by the ardor of a burning love of God, ready for all sacrifices, you will communicate these supernatural goods to those around you, and through your counsel, your examples, and your interventions, you will become for others a guiding light, a force that supports and encourages. Here, too, Catholic doctrine and the age-old experience of the Church provide you with valuable guidance, capable of directing your apostolate and conferring greater effectiveness upon it. Therefore, we will first consider some general characteristics of your actions, and then we will set forth some practical guidelines.

Necessity of Action. The first point that we believe must be remembered is the necessity of action, of an action clearly conceived and firmly willed. Any attitude of passive acceptance of events, of indifference, any form of inert quietism is to be rejected. In no way can you expose yourselves to the reproaches of the Master, who rebukes his servant because, instead of making his talent bear fruit, he buried it in the ground. Rather, imitate the good Samaritan of the parable, who understood his duties towards his

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neighbor, and whom the Lord presents as a model to his interlocutor: "Go, and do likewise."

Initiative of Action. But your intention is not merely to offer your help when an immediate need arises; you aspire to the initiative of action, to the spontaneity of self-sacrifice, and you follow in the footsteps of the Lord, whom nothing compelled to come to earth, and who obeyed only the inclination of his merciful goodness. May your actions constantly reflect the impulse of a generosity inspired by a completely disinterested love! Moreover, Christ, before ascending into heaven, entrusted to his Apostles, and through them to the entire Church, the task of evangelizing the world.

7 Cf. Matthew 25:24-25.

* Cf. Luke 10:30-37.

[*Latin ed. p. 919*]

From Pope Pius XII, 919, in his own name. Therefore, each Christian must persuade themselves that a portion of this burden rests upon their shoulders, and that no one can fulfill it in their place!

Universality of Action

A third characteristic of your action will be its universality. You must assist others to the extent of your capabilities and according to the needs that are manifested. This universality is expressed, in part, in the work of each of you, but even more so, as is evident, in your Union considered as a whole. When thirty-six million Catholic women, spread throughout the world, strive to realize a common program arising from the demands of faith and Christian life, their association certainly bears the mark of this catholicity, which already characterizes its very origin. For what reason, indeed, would one convene an international Congress, exchange ideas and experiences conducted in different countries during these past five years, if not precisely to affirm the universality of your action?

Let us add another characteristic, which distinguishes your Union from other international women's organizations. Ultimately, it is God Himself who is the source of all your endeavors, who confers effectiveness and success upon them, and whose Providence, with its unpredictable ways, is always surrounded by a halo of mystery. If, at times, the results do not meet your expectations, if insurmountable obstacles halt your progress in one area or another, if your purest intentions are misunderstood, you have no reason yet to succumb to discouragement. None of your efforts are lost, be assured, for the Lord sees them and takes them into account; but He also has His plans; He considers the entirety of His work and disposes of its various elements as He sees fit. Therefore, leave the final decisions to Him, without slowing your momentum, or failing in anything that He expects of you. In this way, you will also more easily avoid bitterness or envy from disturbing the cordiality and harmony of your relationships with others

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who share the same field of apostolate.

As for your own field of apostolate and the work that you undertake therein, We observe that, for several decades, it has been constantly expanding in almost all countries. The most diverse causes, such as industrialization, social upheavals, the raising of standards of living and culture, and the creation of new branches of technology, have contributed to this, and continue to act in this way. Currently, women find...

[*Latin ed. p. 920*]

The Acts of the Apostolic See – Official Commentary 920 finds its place in almost all professions and cultural, social, and political institutions, as well as in international organizations. Like others, the Catholic woman participates in this movement; she cannot, and indeed does not wish to, avoid it; on the contrary, she must assume her responsibilities in all areas and meet the demands of effective apostolate. In each of the sectors in which she works, whether in the family as wife and mother, in education, in social life, in legislative, administrative, and judicial bodies, and in international relations, she must follow particular religious and moral norms on which the Church, and the Popes in particular, have provided useful clarifications. When circumstances were not yet sufficiently defined, they have usually set the limits that must not be crossed.

Exhortation to Apostolate

The Apostolic See not only tolerates your action; it exhorts you to apostolate, to dedicate yourselves to fulfilling the great missionary duty of Christians, in order to gather all the stray sheep into one flock and under one Shepherd. Individual initiative has its function alongside a collective action organized and carried out through various associations. This initiative of the lay apostolate is perfectly justified, even without a prior explicit "mission" from the hierarchy. The mother of a family who cares for the religious education of her children, the woman who dedicates herself to charitable service, the one who shows courageous fidelity in safeguarding her dignity or the moral climate of her environment, exercises a true apostolate. Especially in countries where contact with the hierarchy is difficult or practically impossible, a very large part falls to individual initiative in maintaining the faith and Catholic life; the Christians on whom this burden falls must, in this case, with God's grace, assume all their responsibilities.

It is clear, however, that even then, nothing can be undertaken that goes against the explicit or implicit will of the Church, or that is in any way contrary to the rules of faith, morals, or ecclesiastical discipline. We are pleased to recognize among you the members of • Cf. io. io, IR.

[*Latin ed. p. 921*]

Acta Pii PP. XII, 921: Associations jeunes d'Afrique et d'Asie. Elles se trouvent maintenant confrontées à des tâches ardues et considérables, pour

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lesquelles elles ont besoin de l'aide de leurs sœurs plus expérimentées. Nous ne doutons nullement que ce Congrès ne renforce les liens de solidarité et l'assurance d'un appui efficace au sein de votre Union. En ce qui concerne l'Amérique Latine, il apparaît qu'un travail pressant s'impose dans deux directions. Premièrement, pour protéger contre la propagande des confessions non-catholiques une foi devenue souvent superficielle et privée du soutien d'un sacerdoce suffisamment nombreux. Vous vous proposez donc de développer les convictions religieuses personnelles et de veiller à l'approfondissement de la vie chrétienne. Deuxièmement, vous envisagez une action sociale étendue pour améliorer la situation gravement déficiente d'une bonne partie de la population rurale, ainsi que d'importantes fractions du prolétariat urbain. Il est urgent d'inciter les classes dirigeantes à prendre conscience des exigences de la justice sociale et de la nécessité d'un dévouement personnel dans l'assistance charitable, mais surtout il faut entreprendre sans délai la formation d'élites populaires dans le milieu rural et urbain, afin qu'elles soient comme le levain mêlé à la pâte et qui la travaille de l'intérieur; ces élites sont irremplaçables dans l'œuvre du relèvement religieux et social des populations délaissées. Nous avons souligné au début de cette allocution que l'Union Mondiale des Organisations féminines catholiques a statut consultatif auprès de plusieurs organisations internationales. Elle peut ainsi présenter et faire valoir dans les milieux neutres la pensée catholique sur le développement de la personnalité féminine et sur sa mission dans le monde moderne. Nous souhaitons que vous puissiez mettre à profit ces relations et exercer par là votre influence sur des cercles de plus en plus influents. C'est une forme d'apostolat indirect, sans doute, mais de la plus haute importance. Même si l'on n'obtient pas tous les résultats positifs que l'on souhaitait, il est souvent possible d'empêcher certaines déviations ou des orientations dangereuses. Au terme de cet exposé, en remerciant le Seigneur de tout ce qu'il a déjà accompli par vos associations, Nous pouvons jeter un regard de confiance sur l'avenir. Certes, les menaces les plus graves ne cessent de peser sur une humanité divisée en blocs hostiles, aux prises avec la tentation envahissante d'un matérialisme impitoyable qui, tantôt sous l'aspect d'une jouissance égoïste des biens de cette terre, tantôt sous celui plus repoussant encore de l'oppression collective de peuples et de...

[*Latin ed. p. 922*]

Acta Apostolicae Sedis - Commentarium 922. Officiale. Nations integras, quae se ipsas renovare videntur, hominem ab ipso Deo totaliter abstrahunt. Vos autem, contrarium, ad singulos, ad familias, ad societates, nuntium Redemptionis, et in ordine temporali et in ordine spirituali, per actionem concordem omnium feminarum catholicarum, quae, per Unionem vestram, nunc magis conscientiam missionis communis suae habent, effortum quem solidarie vocantur, ut membra viva unius et eiusdem Ecclesiae, regnum

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Christi ubique pervadant. Triumphus definitivus fidei christianae vobis adhuc longinquus videri potest, sed scitis quod singulas lapides civitatis sanctae adhibere debetis, quae unum diem omnes filios Patris in gaudio et amore colliget. Lentius, sed firmiter, aedificium erigitur; longe ab vobis dubitationem aut pessismum recipientes, memores esse promissionum Domini, promissionis auxilii eius incommutabilis, et etiam adventus eius gloriosi. "Tribulationes habebitis in mundo!" dixit ad suos, "sed confidite! Ego mundum vici." 1 0. Sicut signum protectionis divinae et affectus nostri paternalis, vobis, omnibus membris Unionis vestrae, et eis qui vobis carissimi sunt, Benedictionem Apostolicam nostram tribui. IV. Actae Conventui altero catholicorum ex universo orbe, pro Laicorum Apostolatu, Romae habito. * Sex anni elapsi sunt, carissimi filii et carissimae filiae, ab eo tempore, cum, ad primum Congressum Mundanum pro Apostolatu laicorum locutum, finem sermonis nostri posuimus: "Si est vis in mundo quae... animas ad reconciliationem sinceram et ad unionem fraternam inter populos disporere possit, illa est Ecclesia catholica. Hoc cum gaudio habere potestis. Vobis est adhibere omnes vires vestras ad hoc." Hodie contemplamur congregationem electam quae, ad secundum Congressum Mundanum, duo milia repraesentantium ex plus quam octoginta nationibus colligit, inter quos cardinales, episcopi, sacerdotes, laici eminentes. Vobis omnibus salutem tribui. 14 Io. 16, 33. * Die 5 Octobris mensis anno 1957. 1 Discorsi e Radiomessaggi, vol. XIII, pag. 301.

[*Latin ed. p. 923*]

Acts of Pope Pius XII, 923. Our paternal and cordial greetings, and we congratulate you on the considerable work accomplished in a few years to achieve the objectives that were set for you. The documentation, compiled by the "Permanent Committee of International Congresses for the Lay Apostolate," first reveals that a large number of Bishops have dedicated pastoral letters to this subject; it then recalls the series of national and international congresses prompted by that of 1951 and intended to extend its action: in India, in the Sudan, in Switzerland, in Belgium (where more than three thousand lay leaders met in Louvain), in Mexico, in Spain, in Portugal; in Kisubi (Uganda) for all of Africa, in Manila for Asia, in Santiago and in Montevideo for thirteen countries of Central and South America. We should also add the meetings intended to prepare the second World Congress, which were held in Gazzada, Castel Gandolfo, Rome, Würzburg, and Paris. Without a doubt, the first World Congress for the Lay Apostolate was like a powerful call, which provoked numerous echoes everywhere. It incited Catholics to consider not only their duties towards themselves, but also those they have towards the Church, towards civil society, and towards all of humanity. It strongly emphasized the importance of the personal commitment of the laity to undertake and carry out numerous tasks in the religious, social, and cultural spheres. Thus, it strengthened in

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them the sense of their responsibilities in modern society and the courage to face them, and it contributed notably to promoting collaboration and coordination between the different forms of lay apostolate. As the theme of the present Congress, which was carefully prepared by theologians and specialists in social and international affairs, you have chosen: "The Laity in the Crisis of the Modern World: Responsibilities and Formation." If, in order to respond to your desire, We address you with words at the beginning of your Congress, it is with the intention of supplementing what We said six years ago with some remarks on the guiding principles of the lay apostolate and on certain practical points, concerning the formation and action of the lay apostle.

[*Latin ed. p. 924*]

924 Acta Apostolicae Sedis - Official Commentary I. Some Fundamental Aspects of the Apostolate of the Laity. Hierarchy and Apostolate.

We shall take as our starting point for these considerations one of the questions intended to clarify the nature of the apostolate of the laity: "Does a layperson charged with teaching religion with a 'canonical mission,' with the ecclesiastical mandate to teach, and for whom this teaching may even constitute their sole professional activity, thereby pass, by that very fact, from the lay apostolate to a 'hierarchical apostolate'?"

To answer this question, it must be remembered that Christ entrusted to His Apostles themselves a double power: first, the priestly power of consecration, which was fully granted to all the Apostles; secondly, the power to teach and govern, that is, to communicate to men, in the name of God, the infallible truth that binds them, and to establish the norms that regulate Christian life. These powers of the Apostles passed to the Pope and the Bishops. These, through priestly ordination, transmit to others, to a determined extent, the power to consecrate, while the power to teach and govern is proper to the Pope and the Bishops.

Therefore, when speaking of a "hierarchical apostolate" and an "apostolate of the laity," one must take into account a double distinction: first, between the Pope, the Bishops, and the priests on the one hand, and the entire laity on the other; and then, within the clergy itself, between those who hold in their fullness the power to consecrate and govern, and the other clerics. The former (Pope, Bishops, and priests) necessarily belong to the clergy; if a layperson were elected Pope, he could only accept the election on the condition of being fit to receive ordination and willing to be ordained; the power to teach and govern, as well as the charism of infallibility, would be granted to him from the very moment of his acceptance, even before his ordination.

Now, to answer the question posed, it is important to consider the two distinctions proposed. In the present case, it is not the power of order, but the power to teach that is in question. Only those who hold ecclesiastical

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authority are the depositaries of this power. Others, priests or laypersons, collaborate with them to the extent that they trust them.

[*Latin ed. p. 925*]

Acta Pii PP. XII 925, 2, in order to faithfully teach and to guide the faithful. Priests (who act *vi muneris sacerdotalis*, by the power of their priestly office) and laymen also can receive this mandate, which, depending on the circumstances, may be the same for both. However, they are distinguished by the fact that one is a priest, the other a layman, and therefore, the apostolate of one is sacerdotal, while that of the other is lay. As for the value and effectiveness of the apostolate exercised by the instructor of religion, they depend on the capacity of each individual and on his supernatural gifts. Lay teachers, religious sisters, catechists in mission lands, all those who are entrusted by the Church with teaching the truths of the faith, can also rightly apply to themselves the words of the Lord: "You are the salt of the earth"; "You are the light of the world."

It is clear that the ordinary faithful can propose themselves – and it is highly desirable that they should propose themselves – to collaborate in a more organized manner with the ecclesiastical authorities, to help them more effectively in their apostolic work. They will then place themselves more closely under the authority of the Hierarchy, which is solely responsible before God for the government of the Church. The acceptance by a layman of a particular mission, of a mandate from the Hierarchy, if it associates him more closely with the spiritual conquest of the world, which the Church carries out under the guidance of its pastors, does not suffice to make him a member of the Hierarchy, nor to give him the powers of order and jurisdiction, which remain closely linked to the reception of the sacrament of Holy Orders, in its various degrees.

We have not yet considered the orders that precede the priesthood, and which, in the present practice of the Church, are conferred only as preparation for the priestly ordination. The office attached to the minor orders has long been exercised by laymen. We know that there is currently consideration being given to introducing an order of deacons conceived as an ecclesiastical function independent of the priesthood. The idea, at least for the present, is not yet fully developed. If it should become so at some point, nothing would change in what We have said, except that this diaconate would take its place with the priesthood in the distinctions that We have indicated.

Responsibility of the Laity:

It would be to misunderstand the true nature of the Church and its social character to distinguish within it a purely active element, the ecclesiastical authorities, and, on the other hand, a purely passive element, the laity.

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2, 3 Cf. can. 1327 and 1328. Matthew 5, 13-14.

[*Latin ed. p. 926*]

Acta Apostolicae Sedis 926 - Commentarium Officiale

All members of the Church, as We Ourselves have said in the Encyclical Mystici Corporis Christi, are called to collaborate in the building up and perfection of the Mystical Body of Christ.

All are free persons and therefore must be active. Sometimes the term "emancipation of the laity" is abused, when it is used with a meaning that distorts the true nature of the relationships existing between the teaching Church and the Church being taught, between priests and the laity. Regarding these latter relationships, we simply observe that the tasks of the Church are today too vast to allow for petty disputes. To maintain the sphere of action of each, it is sufficient that all have enough faith, selflessness, esteem, and mutual trust. Respect for the dignity of the priest has always been one of the most characteristic traits of the Christian community. On the other hand, even the laity have rights, and the priest, for his part, must recognize them. The laity have the right to receive from the priests all spiritual goods, in order to achieve the salvation of their souls and to attain Christian perfection. When it comes to the fundamental rights of the Christian, he may assert his demands; this is the very meaning and purpose of the entire life of the Church that is at stake here, as well as the responsibility before God of both the priest and the laity. Inevitably, a malaise is provoked when one only considers the social function. This is not an end in itself, neither generally nor within the Church, because the community is ultimately in the service of individuals, and not the other way around. While history shows that, from the very origins of the Church, the laity participated in the activity that the priest carries out in the service of the Church, it is true that, now more than ever, they must offer this collaboration with all the more fervor, "for the building up of the Body of Christ," in all forms of apostolate, especially when it comes to permeating all of family life, social life, economic life, and political life with the Christian spirit. One of the motives for this appeal to the laity is undoubtedly the current lack of priests, but even in the past, the priest expected the collaboration of the laity. Let us mention only the considerable contribution that Catholic teachers and mistresses, as well as religious sisters, have made in the teaching of religion, and in general in Christian education.

Cfr. Acta Ap. Sedis, vol. XXXV a. 1943, pag. 241 s

Can. 87, 682.

Can. 467, 1; 892, 1.

Eph. 4, 12.

[*Latin ed. p. 927*]

Acta Pii PP. XII 927: Étienne et la formation de la jeunesse – pensons, par

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exemple, aux écoles catholiques des États-Unis. L'Église leur en est reconnaissante : n'était-ce pas là un complément nécessaire du travail sacerdotal? Il reste que le manque de prêtres est aujourd'hui particulièrement sensible et menace de le devenir encore davantage ; nous pensons en particulier aux immenses territoires de l'Amérique Latine, dont les peuples et les États connaissent à l'époque présente un développement rapide. Le travail des laïcs n'y est que plus nécessaire. Par ailleurs, même indépendamment du petit nombre des prêtres, les relations entre l'Église et le monde exigent l'intervention des apôtres laïcs. La « consécration du monde » est, pour l'essentiel, l'œuvre des laïcs eux-mêmes, d'hommes qui sont intimement mêlés à la vie économique et sociale, participent au gouvernement et aux assemblées législatives. De même, les cellules catholiques, qui doivent se créer parmi les travailleurs, dans chaque usine et dans chaque milieu de travail, pour ramener à l'Église ceux qui en sont séparés, ne peuvent être constituées que par les travailleurs eux-mêmes. Que l'autorité ecclésiastique applique ici aussi le principe général de l'aide subsidiaire et complémentaire; que l'on confie au laïc les tâches qu'il peut accomplir, aussi bien ou même mieux que le prêtre, et que, dans les limites de sa fonction ou celles que trace le bien commun de l'Église, il puisse agir librement et exercer sa responsabilité. En outre, il faut se souvenir que la parole du Seigneur: "Dignus est... operarius mercede sua" s'applique aussi à lui. Nous avons souvent été frappés de voir rappeler dans les Congrès missionnaires pour l'apostolat des laïcs l'obligation de donner à ces collaborateurs le salaire qui leur est dû; le catéchiste est souvent occupé complètement par sa tâche missionnaire, et par conséquent lui-même et sa famille dépendent pour vivre de ce que l'Église leur donne. Par ailleurs, l'apôtre laïc ne doit pas s'offenser, si on lui demande de ne pas poser à la mission qui l'entretiendrait des exigences exagérées. Nous avons, dans une précédente occasion, évoqué la figure de ces laïcs, qui savent assumer toutes leurs responsabilités. Ce sont, disions-nous, "des hommes constitués dans leur intégrité inviolable comme images de Dieu; des hommes fiers de leur dignité personnelle et de leur saine liberté; des hommes justement jaloux d'être les égaux de leurs semblables en tout ce qui concerne le fond le plus intime de la dignité." (Luc. 10, 7)

[*Latin ed. p. 928*]

"Acts of the Apostolic See - Official Commentary 928 human; of men firmly attached to their land and their traditions." 9 Such a set of qualities presupposes that one has learned to master oneself, to sacrifice, and that one constantly draws light and strength from the sources of salvation offered by the Church. The materialism and atheism of a world in which millions of believers must live in isolation, necessitate the formation of strong personalities in all of them. Otherwise, how will they resist the pressures of the mass that surrounds them? What is true for all is first true for the

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lay apostle, who is not only obliged to defend himself, but also to conquer. This does not diminish the value of precautionary measures, such as laws protecting youth, the censorship of films, and all the provisions that the Church and the State take to preserve the moral climate of society from corruption. To educate the young man in his responsibilities as a Christian, it is important to keep his mind and heart in a healthy atmosphere. One might say that institutions must be so perfect that they alone can ensure the protection of the individual, while the individual must be formed in the autonomy of the adult Catholic, as if he had to rely only on himself to overcome all difficulties. The apostolate of the laity. We are here elaborating the concept of the apostolate of the laity in the strict sense, according to what We have explained above regarding the hierarchical apostolate: it consists in the undertaking by lay people of tasks that derive from the mission entrusted by Christ to His Church. We have seen that this apostolate always remains an apostolate of the laity, and does not become a "hierarchical apostolate," even when it is exercised by mandate of the Hierarchy. It follows that it is preferable to designate the apostolate of prayer and personal example as an apostolate in the broader or improper sense of the word. In this regard, We can only confirm the remarks that We made in Our letter to the III World Congress of the World Union of Christian Teachers in Vienne: "Whether the professional activity of Catholic teachers belongs or not to the apostolate of the laity in the proper sense, be convinced, dear sons and daughters, that the Christian teacher, by his training and dedication, is at the..."

[*Latin ed. p. 929*]

The Acts of Pope Pius XII, 929, highlight the magnitude of his task, and, deeply convinced of his Catholic faith, he sets an example for the youth entrusted to him, as a matter naturally flowing from him and becoming a second nature. He exercises, in the service of Christ and His Church, an activity akin to the finest apostolate of the laity.

This affirmation can be repeated for all professions, and especially for those of Catholic doctors or engineers, particularly in the present day, when they are called to serve in underdeveloped countries and in mission territories, working for local governments or for UNESCO and other international organizations, and who, through their lives and the exercise of their profession, provide an example of a fully realized Christian life.

Catholic Action always bears the character of an official apostolate of the laity. Two observations are necessary here: the mandate, especially that of teaching, is not given to Catholic Action as a whole, but to its members organized in particular, according to the will and choice of the Hierarchy. Catholic Action cannot also claim the monopoly of the apostolate of the laity, for, alongside it, the free apostolate of the laity remains. Individuals or groups may place themselves at the disposal of the Hierarchy and may

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be entrusted by it, for a fixed or indefinite period, with certain tasks, for which they receive a mandate. One may then ask whether they do not thereby become members of Catholic Action. The important point is that the hierarchical Church, the Bishops and the priests, can choose lay collaborators when they find people capable and willing to help them.

It seems necessary here to make known, at least in its broad outlines, a suggestion that was recently communicated to us. It is noted that there currently exists a regrettable malaise, quite widespread, which finds its origin primarily in the use of the term "Catholic Action." This term, in fact, is reserved for certain specific types of organized lay apostolate, and it creates, in the eyes of the public, a kind of monopoly: all organizations that do not fall within the framework of Catholic Action as thus conceived, it is claimed, appear to be of lesser authenticity, of secondary importance, seem less supported by the Hierarchy, and remain on the fringes of the essential apostolic effort of the laity. It would therefore result that a particular form of lay apostolate, that is, Catholic Action, triumphs at the expense of...

[*Latin ed. p. 930*]

Acts of the Apostolic See - Official Commentary 930, harming others, and that one assists in the species' dominance over the genus. Moreover, in practice, one would come to impose exclusion and close the diocese to apostolic movements that do not bear the label of the Catholic Action. To resolve this difficulty, two practical reforms are considered: one of terminology, and as a corollary, another of structure. First, it would be necessary to restore to the term "Catholic Action" its general meaning and to apply it only to the entirety of organized and recognized lay apostolic movements, nationally or internationally, either by the Bishops at the national level, or by the Holy See for movements that aim to be international. Therefore, each particular movement would simply be designated by its name and characterized in its specific form, and not according to the common genus. The structural reform would follow that of defining the meaning of the terms. All groups would belong to the Catholic Action and would retain their own name and autonomy, but they would all together, as Catholic Action, form a federative unity. Each bishop would remain free to admit or refuse a particular movement, to authorize it or not, but it would not be his prerogative to refuse it as not being, by its very nature, part of Catholic Action. The eventual realization of such a project naturally requires careful and prolonged reflection. Your Congress can offer a favorable opportunity to discuss and examine this problem, along with other similar issues. There remains one word to say to complete these considerations of principle, regarding the relationship of the lay apostolate with ecclesiastical authority. It suffices to repeat what, in 1951 already, We stated as a general rule: that the lay apostolate, in its most varied forms, "must always remain within the limits of orthodoxy and must not oppose the legitimate prescriptions of the

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competent ecclesiastical authorities." X 1 In the meantime, We have been forced to reject a mistaken opinion on "lay theology," an opinion that derived from an inaccurate conception of the responsibility of the layperson. 12 The term "lay theology" is devoid of any meaning. The norm, which generally applies to the lay apostolate and which We have just recalled, naturally applies also, and even more so, to the "lay theologian"; but if he wishes to publish [writings], 11 12 *Discorsi e Radiomessaggi*, vol. XIII, page 298. Allocution *Si diligis*, May 31, 1954 - *A.A.S.*, vol. XXXXVI, page 313.

[*Latin ed. p. 931*]

Acta Pontificii, Pius PP. XII, 931, concerning writings on theological matters, also requires the explicit approval of the ecclesiastical Magisterium. The activity of the Catholic laity is particularly opportune in those areas where theological research intersects with that of secular sciences. Recently, at the initiative of the "Görres-Gesellschaft," a group of theologians and natural scientists have agreed to discuss, in regular meetings, the common issues that interest them. We can only congratulate them on such an initiative.

II. Formation of Lay Apostles - Exercise of the Apostolate of the Laity. A few remarks will suffice regarding the formation of lay apostles. Not all Christians are called to the lay apostolate in the strict sense. We have already stated that the Bishop should be able to choose collaborators from among those he finds disposed and capable, for disposition alone is not sufficient. Lay apostles will therefore always constitute an elite, not that they should stand apart from others, but rather, on the contrary, because they are capable of attracting others and acting upon them. Thus, it is understood that, in addition to the apostolic spirit that animates them, they must possess a quality without which they would do more harm than good: tact. On the other hand, to acquire the required competence, it is obviously necessary to undertake a serious course of formation; this, the necessity of which is not doubted by anyone for teachers, is also essential for every lay apostle, and We have learned with pleasure that the meeting at Kisubi placed great emphasis on intellectual formation. As for the laymen who are concerned with the administration of ecclesiastical goods, they should be chosen with prudence and with due consideration. When incompetent individuals hold these positions, not without damage to the ecclesiastical goods, the fault rests less upon themselves than upon the authorities who called them to their service. At the present time, even the lay apostle who works among workers in factories and businesses needs a solid knowledge of economic, social, and political matters, and will therefore also know the social doctrine of the Church. We know of an apostolate for men that forms its members in a "social seminary," which receives 300 participants during each winter semester and has the services of twenty lecturers: university

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professors, judges, economists, etc.

[*Latin ed. p. 932*]

Acta Apostolicae Sedis - Official Commentary 932: Nominals, jurists, physicians, engineers, those skilled in languages and sciences. This example, it seems to us, deserves to be followed. The formation of lay apostles will be undertaken by the lay apostolate organizations themselves, which will find assistance from the secular clergy and from apostolic religious orders. Secular institutes, we are certain, will also offer them valuable collaboration. For the formation of women in the lay apostolate, religious sisters have already achieved remarkable results, both in mission lands and elsewhere. We would especially like to draw your attention to one aspect of the education of young Catholics: the formation of their apostolic spirit. Instead of yielding to a somewhat selfish tendency, by thinking only of the salvation of their own souls, they should also become aware of their responsibility towards others and the means of helping them. There is no doubt, moreover, that prayer, sacrifice, and courageous action to lead others to God are very sure guarantees of personal salvation. We are not, by this, intending to criticize what has been done in the past, for there are many and remarkable achievements in this regard. We are thinking, among other things, of the Catholic weeklies, which have maintained the zeal of many for charitable works and the apostolate. Movements such as the Work of the Holy Innocents have, in this regard, had fruitful initiatives. However, the apostolic spirit is implanted in the heart of the child not only at school, but long before the school age, by the care of the mother herself. She will teach him how to pray at Mass, how to offer it with an intention that embraces the whole world, and especially the great interests of the Church. When examining themselves on their duties towards their neighbor, they will not only ask themselves: "Have I harmed my neighbor?", but also: "Have I shown him the way that leads to God, to Christ, to the Church, to salvation?" As for the exercise of the lay apostolate, since the reflections presented above on matters of principle have already touched on several points, we will here address only certain fields of apostolate, from which an urgent appeal is currently rising. The parish: Is it not a comforting sign that even today, adults consider it an honor to serve at the altar? And those who, through music and song, contribute to the praise of God and the edification of the faithful, undoubtedly exercise a lay apostolate worthy of praise.

[*Latin ed. p. 933*]

Acta Pii PP. XII 933: L'apôtre laïc, engagé dans l'apostolat de quartier, et qui se voit confier un des groupes de maisons de la paroisse, doit s'efforcer de se renseigner avec exactitude sur la situation religieuse des habitants. Sont-elles mauvaises ou insuffisantes, les conditions d'habitation? Qui au-

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rait besoin du secours des œuvres charitables? Y a-t-il des mariages à régulariser? Des enfants à baptiser? Quelle est la valeur des kiosques à journaux, des librairies, des bibliothèques circulantes du quartier? Que lisent les jeunes et les adultes? La complexité, et parfois le caractère délicat, des problèmes à résoudre dans ce type d'apostolat invitent à n'y appliquer qu'une élite choisie, dotée de tact et de vraie charité. Presse, radio, film, télévision: Les entreprises d'édition et de librairie sont pour l'apostolat laïc un domaine de choix. Nous sommes heureux d'apprendre que la grande majorité des éditeurs et libraires catholiques considèrent leur profession comme un service de l'Église. La bibliothèque paroissiale peut être tenue convenablement par des laïcs, qui seront habituellement des lecteurs et lectrices expérimentés. Dans les bibliothèques circulantes, de bons catholiques trouveront aussi l'occasion de faire du bien. Le journaliste catholique, qui exerce son métier en esprit de foi, est tout naturellement un apôtre laïc. Le Congrès de Manille a demandé pour l'Asie des journalistes catholiques et une presse catholique. Il est d'ailleurs normal que les catholiques collaborent avec la presse, même celle d'intérêt local. Pour ce qui touche à la radio, au cinéma, à la télévision, nous renvoyons à ce que Nous avons dit dans l'Encyclique *Miranda prorsus* du 8 septembre de cette année. Une double tâche est à accomplir: éviter tout élément de corruption et promouvoir les valeurs chrétiennes. On compte actuellement dans le monde entier douze milliards de personnes, qui fréquentent chaque année les salles locales de spectacle. Or, trop de spectacles, parmi ceux qui leur sont offerts, n'atteignent pas le niveau culturel et moral qu'on serait en droit d'attendre. Le fait le plus regrettable est que le film présente le plus souvent un monde, où les hommes vivent et meurent comme si Dieu n'existait pas. Il s'agit donc d'éviter ici des périls mortels pour la foi et la vie chrétienne. Jamais on ne pourrait porter devant Dieu la responsabilité de tolérer pareille situation, et l'on doit essayer de toutes ses forces de la modifier. Aussi sommes-Nous...

[*Latin ed. p. 934*]

The Acta Apostolicae Sedis - Commentarium Officiale 934 recognizes the courageous, intelligent, and systematic work undertaken by all those involved in the fields of radio, film, and television, a work already rewarded with results that justify serious hopes. We particularly commend the associations and leagues that strive to promote Christian principles in the use of cinema. In parishes, or at least in deaneries, working groups will train their members and collaborators, as well as the public, in their duties towards radio, cinema, and television, and will assist them in fulfilling these duties. With regard to television, it is essential that the Church be represented on the committees responsible for developing programs, and that Catholic specialists be included among the producers. Priests and laypeople are invited to participate in this task—the priest may possess a competence equal to that of the layperson—but in all cases, the involvement of laypeo-

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ple is required. The world of work. Twenty million young people enter the workforce each year throughout the world. Among them are Catholics, but also millions of others who are open to religious instruction. You must feel responsible for all of them. How many does the Church retain? How many does it regain? Since the atmosphere of the workplace is detrimental to the young person, the Catholic "cell" must intervene in workshops, but also in trains, buses, families, and neighborhoods; it will act everywhere, set the tone, exert a beneficial influence, and spread a new life. Thus, a Catholic foreman will take care of the new arrivals first, for example, by finding them suitable housing, providing them with good friendships, connecting them with the local ecclesiastical life, and ensuring that they adapt easily to their situation. The appeal that We made last year to German Catholics also applies to lay apostles throughout the world, wherever technology and industry prevail: "An important task falls to you," We said to them, "that of giving this industrial world a Christian form and structure... Christ, through whom all things were created, the Master of the world, remains Master also of the present world, for this world too is called to be a Christian world. It is your task to confer upon it..."

[*Latin ed. p. 935*]

"Acta PU Pp. XII 'l'empreinte du Christ'." 1 3 935. Telle est bien la tâche la plus lourde, mais aussi la plus grande, de l'apostolat du laïcat catholique. La C. E. G. A. Récemment, un Congrès s'est tenu à Luxembourg sur les problèmes sociaux dans la Communauté européenne du charbon et de l'acier. Le rapport que PICARES (Institut International Catholique de Recherches Socio-ecclésiales) en a donné contenait trois points, qui Nous paraissent d'une importance particulière pour la question ici traitée. Premièrement, la population minière du territoire de la Communauté, qui s'étend de la Ruhr à la Belgique et aux Pyrénées, se compose pour la plus grande partie d'émigrants appartenant aux divers pays d'Europe. Deuxièmement, pour la pratique religieuse, les mineurs, en comparaison du milieu social environnant, ne représentent que la plus faible minorité, parce qu'ils sont plus facilement déracinés que les autres catégories de travailleurs. Ils ont donc besoin d'une réintégration sociale. Troisièmement, et ceci s'applique à la vie de la communauté catholique, la conduite religieuse du mineur émigré dépend étroitement de la situation de sa famille, des conditions d'habitation, de l'intégration plus ou moins rapide dans le milieu qui le reçoit. Le rapport dit même que l'apostolat laïc doit se proposer d'appliquer concrètement aux émigrés les normes de la Constitution apostolique *Eœsul familia*. Il faut absolument éviter que les mineurs de la C. E. O. A. soient la proie de mouvements athées et mettre tout en œuvre afin qu'ils soient sauvés et viennent à Dieu et au Christ.

II. Amérique Latine. La situation de l'Église en Amérique Latine est caractérisée par un accroissement rapide de la population : celle-ci qui, en

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1920, comptait 92 millions de personnes, en comptera bientôt 200. Dans les grandes villes, la population s'accumule en masses énormes : le progrès technique et industriel avance rapidement ; par contre, les prêtres sont en nombre insuffisant : au lieu des 160.000 qui seraient strictement nécessaires, on en trouve à peine 30.000. Enfin, quatre dangers mortels y menacent l'Église : l'invasion des sectes protestantes, la sécularisation de toute la vie, le marxisme qui se révèle dans les universités, l'élément le plus...

[*Latin ed. p. 936*]

936 Acta Apostolicae Sedis - Commentarium Officiale. The [Acta Apostolicae Sedis] is active and holds in its hands almost all workers' organizations; finally, a disturbing spiritism. In these circumstances, the lay apostolate seems to us to be burdened with three principal responsibilities: first, the formation of lay apostles to compensate for the lack of priests in pastoral work. In some countries where communism is in power, it is said that religious life has been able to continue after the arrest of priests, in a hidden manner, thanks to the intervention of lay apostles. What is possible in times of persecution must also be possible in times of peaceful relations. Therefore, let there be an effort first to systematically form and put into action lay apostles in the giant parishes of fifty to one hundred thousand faithful, at least as long as the lack of priests persists. Then, let Catholic men and women of exemplary character be introduced into education, from primary school to the university, as teachers and educators. Thirdly, let them be engaged in the direction of economic, social, and political life. It is complained that in Latin America, the social doctrine of the Church is too little known. Therefore, there is a need for in-depth social training and the action of a Catholic working-class elite to patiently challenge the influence of Marxism on workers' organizations. Already now, Catholic workers' associations are working remarkably in several places. We are very grateful for this. It should not be an exception, but rather the rule in a Catholic continent like Latin America. In the missions of Asia and Africa. Among the many problems that We could address here, We will retain a few, which seem to Us to be more important. At the Congress of the Laity in Manila, an authoritative voice highlighted a task, the precise nature and exact conception of which the ecclesiastical Hierarchy may have to determine, but which, in its many forms, must be accomplished by the laity. It is the utilization of Catholic forces – and these can be very considerable – so that national life develops harmoniously, free from extremist nationalism and national hatred, despite all the bitterness that past eras may have accumulated, uniting the values of Western culture with those of national culture, adapting customs.

[*Latin ed. p. 937*]

Acta Pii PP. XII, 937, concerning the Church and the customs and habits

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of the country, which have nothing reprehensible. Except in the Philippines, Catholics in Asia, as is the case for the most part in Africa, constitute minorities within their respective populations. Therefore, they should distinguish themselves all the more by their example! They should be particularly interested in public, economic, social, and political life. Indeed, where they do so, they have earned the esteem of non-Catholics, but they should enter public life only after being well prepared for it. Catholic social doctrine is still too little known in Asia. Therefore, Catholic universities in America and Europe will gladly offer their assistance to Christians in Asia and Africa who desire to prepare themselves for public office. Qualified teachers will be trained for schools of all levels. In both Asia and Africa, Catholic schools are highly regarded by non-Catholics. We, for our part, desire that the teaching of religion should more diligently avoid separating doctrine from life. A word concerning the employment of catechists. Asia and Africa, with a population of one and a half billion, have approximately 25 million Catholics, with 20,000 to 25,000 priests and 74,000 catechists. If we add to this number the teachers, who are often the best catechists, we arrive at 160,000. The catechist perhaps represents the most classic example of lay apostolate, by the very nature of his profession, and because he makes up for the lack of priests. Among the missionaries in Africa, at least, it is held that one missionary accompanied by 6 catechists achieves more than 7 missionaries; for the competent catechist works in a familiar environment, of which he knows well the language and customs; he comes into contact with individuals much more easily than a missionary who has come from afar. Therefore, catechists are lay apostles native to the land; but there also exists an apostolate of lay people and lay mission helpers from foreign lands. Doctors, engineers, manual laborers of various professions wish to support the work of the priests in the missions by their example and their professional activity, especially through the training of the natives. At the same time as their professional training, or after it, they receive spiritual training in preparation for their missionary activity. There are currently twelve such movements or works, coordinated by a general secretariat in Milan. But lay missionary work is still in the early stages of its expansion, and moreover, it can only accept an elite.

[*Latin ed. p. 938*]

Acta Apostolicae Sedis - Commentarium Officiale 938. Per la sua economia, l'Asia rimane, per il 70%, una regione agricola, e si è detto giustamente che, se il contadino è l'uomo più importante dell'Asia, è anche il più trascurato. In questo riguardo, i cattolici sono consapevoli di dover esaminare la propria condotta. Nelle Filippine, i laici cattolici, insieme ai sacerdoti, si dedicano al miglioramento sociale e religioso dei contadini, e sono considerati gli apostoli laici più apprezzati. Le donne dell'Asia e dell'Africa offrono all'apostolato laico femminile innumerevoli opportunità di servizio:

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nelle scuole di ogni genere, nella lotta contro i matrimoni precoci, i matrimoni forzati, il divorzio e la poligamia. Allo stesso modo, la preparazione delle giovani al matrimonio, che viene realizzata con successo da religiose, ad esempio a Hong Kong, nel Congo Belga e in Uganda, e la formazione di gruppi di donne cattoliche, che si aiutano reciprocamente e offrono il loro sostegno caritatevole alle donne non cattoliche del loro quartiere. Questo è senza dubbio un apostolato difficile, ma anche pieno di speranza. Infatti, in tutti i territori missionari in cui il cattolicesimo si è sviluppato, l'esperienza dimostra che la dignità femminile è meglio rispettata. In Africa, in particolare, vediamo con gioia e riconoscenza il dinamismo straordinario delle giovani generazioni di cattolici nelle attività culturali, sociali e politiche. Pertanto, essi devono cooperare con i movimenti sindacali di ispirazione cristiana, come in Vietnam e in Africa equatoriale e occidentale, e formare cooperative di vendita e consumo; devono partecipare alla rappresentanza nazionale e agli affari comunali: la Chiesa non si limita a promuovere la pietà, ma risponde a tutte le questioni della vita. Portando con sé le ricchezze spirituali del loro continente, i giovani laici africani ne saranno testimoni e le coltiveranno nella loro vita e nella loro azione. Infine, vi diamo due direttive: innanzitutto, collaborare con i movimenti e le organizzazioni neutrali e non cattoliche, se e nella misura in cui, attraverso ciò, servite il bene comune e la causa di Dio. In secondo luogo, partecipate maggiormente alle organizzazioni internazionali. Questa raccomandazione si rivolge a tutti, ma riguarda particolarmente i tecnici dell'agricoltura. Conclusione. Nella Chiesa di Cristo c'è sempre stato un apostolato dei laici. Santi, come l'Imperatore Enrico II, Stefano, il fondatore dell'Ungheria cattolica, e Luigi IX di Francia, furono apostoli laici, sebbene, al...

[*Latin ed. p. 939*]

In the Acts of the Pontificate of Pope Pius XII, page 939, it is noted that at the beginning, this was not fully realized, and the term "lay apostle" did not yet exist at that time. Women, too, such as Saint Pulcheria, sister of Emperor Theodosius I, or Mary Ward, were lay apostles. If today this awareness has been awakened, and if the term "lay apostolate" is one of the most frequently used when speaking of the activity of the Church, it is because the collaboration of the laity with the Hierarchy has never been so necessary, nor practiced in such a systematic manner. This collaboration manifests itself in a thousand diverse forms, from the silent sacrifice offered for the salvation of souls, to the good word and example, which compels even the enemies of the Church to respect, to cooperation in the activities proper to the Hierarchy, which can be communicated to the faithful, and to the boldness that is paid for with one's life, but which only God knows and which does not appear in any statistics. Perhaps this hidden lay apostolate is the most precious and the most fruitful of all. The lay apostolate, like any other apostolate, has two functions: that of preserving and that of conquer-

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ing, both of which are urgently required of the Church today. And, to put it plainly, the Church of Christ does not intend to abandon the field to its declared enemy, atheistic communism, without a struggle. This battle will be pursued to the end, but with the weapons of Christ! Let us set to work with a faith even stronger than that of Saint Peter, when, at the call of Jesus, he left his boat and walked on the waves to meet his Lord. 14 During these turbulent years, Mary, the glorious and powerful Queen of Heaven, has made her assistance felt in the most diverse regions of the earth in such a tangible and wonderful way, that We commend to her with unlimited confidence all forms of the lay apostolate. As a pledge of the strength and love of Jesus Christ, which also extends to the lay apostolate, We grant to Our Venerable Brothers in the Episcopate here present, to the priests who participate in your Congress, and to you all, men and women of the lay apostolate, to all who have come here, and to those who work throughout the world, Our paternal Apostolic Blessing. 14 Cf. Matthew 14:30-31.

[*Latin ed. p. 940*]

940 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS. SACRED CONSISTORY CONGREGATION, BELGIUM. DECREE CONCERNING THE ERECTION OF THE MILITARY VICARIATE OF CASTRENSIS. The Roman Pontiffs have always shown paternal care for the military, diligently watching over their spiritual well-being, and, exercising the supreme authority with which they are endowed, having considered the circumstances of the times and places, they have enacted what they judged to be necessary for the salvation of the souls of these soldiers. With this very purpose in mind, the blessed memory of Pope Pius IX, then Pope St. Pius X, and finally Pope Benedict XV, bestowed special privileges upon military chaplains for the benefit of the Belgian army. Indeed, Our Most Holy Lord Pope Pius XII, looking to the greater spiritual benefit of all, both those present and those to come, of the Belgian soldiers, and after hearing the prayers of the Most Reverend Joseph Ernest, Cardinal of the Holy Roman Church, Archbishop of Mechliniensi, in consultation with the suffragan bishops, and after receiving the favorable opinion of His Excellency Ephrem Forni, titular Archbishop of Darnitani and Apostolic Nuncio in Belgium, deigned to favorably approve the request for the erection of the Military Vicariate of Belgii. Therefore, with the advice of the aforementioned Cardinal, Secretary of the Sacred Consistory Congregation, and with the consent, as far as possible, of those who are concerned or are presumed to be concerned, and by the fullness of Apostolic power, through the present Consistory Decree, the Military Vicariate of Belgii is erected and established.

[*Latin ed. p. 941*]

The Sacred Consistorial Congregation, in this manner, establishes the Vi-

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cariate of Castrum, which will consist of: a Vicar of Castrum, a Pro-Vicar or Major Chaplain, and Chaplains of the military or minor Chaplains. The seat of the Vicariate of Castrum, and of its Curia – established in the manner of a diocese – will be in Brussels. The office and function of the Vicar of Castrum shall be conferred upon the Archbishop of Mechlin, at the present time and in the future, by a special Decree of the Sacred Consistorial Congregation, which will thus combine both jurisdictions. The Vicar of Castrum shall have personal jurisdiction, ordinary both of the internal and external forum, special, and cumulative with the jurisdiction of the Ordinaries of the places, according to the norms of the Instruction concerning Military Vicars, solemnly issued by the Sacred Consistorial Congregation on April 23, 1951. However, in military camps and in military areas, the Vicar of Castrum shall primarily exercise jurisdiction; secondarily, whenever, that is to say, the Vicar of Castrum and his chaplains are absent or lacking, the Ordinary of the place and the parish priest, having, insofar as it is permissible, consulted with the Vicar of Castrum, shall exercise jurisdiction, always by their own right. The following shall be subject to the jurisdiction of the Vicar of Castrum: 1. Priests of both orders who are habitually assigned to the office of chaplain to the Belgian forces, or who are assigned to it temporarily while providing assistance; 2. All the Christian faithful who receive a salary in the land, air, and naval forces, and from the public guard, commonly known as gendarmes-rijkswachters; 3. Likewise, faithful, whether or not attached to a religious order, who are habitually dedicated to service in the forces by contract or employment; 4. The families of those listed in numbers 2 and 3, that is to say, children, wives, servants, relatives, and dependents, who accompany them outside the national territory. The Vicar of Castrum shall appoint the Pro-Vicar and chaplains – with due observance of the proper regulations – and they shall be entirely subject to his ordinary authority during their service. However, with regard to ecclesiastical discipline, the chaplains of the military shall also be subject to the authority of the Ordinary of the place in which they happen to be, to whom it shall be permissible, in urgent cases and whenever the Vicar of Castrum is unable to provide, to apply to them even canonical sanctions, if the case warrants, and to immediately notify the Vicar of Castrum.

[*Latin ed. p. 942*]

Acta Apostolicae Sedis - Official Commentary 942. Concerning religious military chaplains, the Instruction *De Cappellanis militum religiosis* issued by the Sacred Congregation for Religious, of the Society of Jesus, on February 2, 1955, must be strictly observed. The Pro-Vicar or Senior Chaplain shall be bound by the duties and offices which, according to the principle of *congrua congruis referendo*, are attached to the office of General Vicar by the Code of Canon Law. Military chaplains shall diligently fulfill the care of the souls entrusted to them, with the duties and obligations

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of parish priests, according to the aforementioned Instruction *De Vicariis Castrensibus*. Military chaplains may validly and licitly hear the confessions of any who approach them in designated military areas. With regard to marriages within the military vicariate, the prescription of canon 1097, § 2 of the Code of Canon Law must be strictly observed, namely, "it is to be considered a rule that marriage be celebrated before the parish priest of the bride, unless a just cause excuses it," and the acts which, according to common law, must precede and follow the celebration of marriage must be accurately performed. Causes pertaining to the military vicariate of Belgium, whether contentious among themselves, or criminal, shall be heard in the first instance by the metropolitan tribunal of the archdiocese of Mechelen, and in the second instance by the diocesan tribunal of Ghent. The Military Vicar shall present to the Apostolic See a report on the state of the Military Vicariate every three years, answering the questions according to what is prescribed in the *Formula Servanda* established by the Sacred Congregation Consistorial on October 20, 1956. In the absence of a Military Vicar, unless the Holy See provides otherwise, the administration of the Military Vicariate, until a new Archbishop of Mechelen takes possession of his see, shall be entrusted to the Pro-Vicar. He who thus assumes the administration of the Military Vicariate shall have all and only the powers which, according to the principle of *congrua congruis referendo*, belong to a Chapter Vicar, and shall be subject to the same obligations. In particular, it shall be his duty to inform the Sacred Congregation Consistorial of the office he has assumed and to obtain instructions from it. To this end, His Holiness has deigned to appoint the Most Reverend Father Ephrem Forni, granting him the necessary and appropriate powers, including the power to delegate to any man constituted in ecclesiastical dignity, the task of carrying out the aforementioned purpose.

[*Latin ed. p. 943*]

The Sacred Congregational Congregation 943. To the Congregational Congregation, the authentic copy of the completed act is to be transmitted as soon as possible. Concerning these matters, the present Decree has been issued by the Congregation, and it shall have the same force as if Apostolic Letters sealed with the leaden seal had been issued. Given in Rome, from the offices of the Sacred Congregational Congregation, on the 7th day of the month of September, in the year 1957. Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mantenola, Secretary. L. © S. Iosephus Ferretto, Assistant II. NOMINATION. By Decree of the 7th of September, in the year 1957, the Sacred Congregational Congregation nominated the Most Reverend Father Joseph Ernest, of the Sacred Roman Church, Cardinal van Roey, Archbishop of Mechlin, and Vicar of Castrum in Belgium.

SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS. DECREE. REGARDING THE REPORT ON CONFIRMATION,

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WHICH IS NO LONGER TO BE SENT. It is indeed well known that, according to paragraph 9 of the Decree "The Works of the Holy Spirit," entitled "Concerning the administration of Confirmation to those who are placed in danger of death by a grave illness," which was issued by this Sacred Congregation on the 14th of September of the year 1946 (A. A. S. year and volume XXXVIII, pages 349 and following), it is the duty of the local Ordinaries to send a report each year to this same Sacred Congregation regarding the number of those who have received the Sacrament of Confirmation, as well as concerning the manner in which ministers extraordinary of their diocese have performed this most important ministry. Furthermore, now that exactly ten years have passed since the publication of the aforementioned Decree, this Sacred Dicastery, having consulted with the Most Holy [Pope], has considered it opportune to instruct the same Ordinaries, from now on, to cease sending said reports.

[*Latin ed. p. 944*]

In the Acts of the Apostolic See – Official Commentary, number 944, in the year 1957, and thenceforward continuously, to release from the aforementioned obligation. The report to be submitted, when, from reports received within this decade, it has been sufficiently ascertained that the Sacrament of Confirmation has been duly conferred, diligently observing the prescriptions of the aforementioned Decree. Furthermore, the Ordinary of each place shall diligently ensure that the extraordinary ministers of this Sacrament, in their respective dioceses, exercise the same care as is due to the novelty of its conferral, taking care that the Confirmation is not exposed to any danger of nullity, nor is it affected in any way by reproach or irreverence. If any abuse should occur, they shall immediately take steps to correct it, and, if necessary, shall not fail to appeal to this Holy Congregation. Given in Rome, from the offices of the same Holy Congregation, on the 1st day of July, in the year 1957. [Signature] B. Card. ALOISI MASELLA, Bishop of Praenestinus, Prefect. L. rB S. F. Bracci, Secretary.

[*Latin ed. p. 945*]

Ann. and Vol. XXXXIX, 25th November 1957 (Series II, Vol. XXIV), No. 16.

ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY.

ACTS OF POPE PIUS XII.

APOSTOLIC CONSTITUTIONS.

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OF THE ERECTION OF THE DIOCESE OF TULEARENSIS

From the Diocese of Arcis Delphini, located on the island of Madagascar, a certain western portion is separated, and a new diocese is established, to be called (TULEARENSIS).

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT.

Since it appears to be advantageous for the benefit of the faithful, in view of the circumstances and the needs of the times, that ecclesiastical boundaries be divided and new dioceses be established, We, moved by Our apostolic concern, have decided to proceed accordingly.

Therefore, since Our Venerable Brothers, the Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, have judged that a new diocese can be established from the extensive Diocese of Arcis Delphini, without altering its boundaries, We, approving this judgment and supplementing the consent of those who have the right to deliberate on this matter, having carefully considered all things, by Our supreme authority We establish and decree the following:

From the territory of the Diocese of Arcis Delphini, on the island of Madagascar, We separate the civil region commonly known as Tulear, together with the places of Manombo and Sakaraha; the territory of Betioky, together with the places of Tongobory and Benenitra; and the region...

[*Latin ed. p. 946*]

946 Acta Apostolicae Sedis - Official Commentary on Ampanihy, with the places of Ejeda and Androka; from which we establish a new diocese, to be called the Diocese of Tulear, from the city of Tulear. In this city, the Holy Shepherd will have his seat and residence, and he will place the episcopal chair in the temple dedicated to Saint Vincent by Saint Paul, which we elevate to the dignity of a cathedral church, granting it the privileges of this rank. We decree that this new diocese, which we make a suffragan of the Metropolitan Archdiocese of Tananarive, be entrusted to the care of the Brothers of the Augustinian Order of the Assumption, under Our authority and that of this Apostolic See. Therefore, the aforementioned Prelate will be subject to the Archbishop of Tananarive; nevertheless, he will enjoy the rights and be subject to the obligations that are proper to all Bishops. Furthermore, the regions of Morombe and Ankazoabo, which until now belonged to the Diocese of Arc-et-Tranche, shall henceforth be legally annexed to the Diocese of Morondava. The new diocese will have an episcopal curia, which will be established and administered either according to the prescriptions of the Code of Canon Law, or according to the norms issued by the Holy Congregation for the Propagation of the Faith. As for the College of Canons and the Seminary, if they cannot be established at present, we grant that they may be founded later, with greater freedom.

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With regard to governance, administration, the election of a Capitular Vicar in the event of a vacancy, and other matters of this kind, all of these shall be governed by common law. Documents and acts pertaining to the newly established episcopal See should be promptly sent to its curia, to be carefully preserved in its archives. Furthermore, for the execution of what we have commanded in these letters, we choose the venerable Brother Marcel Lefebvre, Archbishop of Dakar and Apostolic Delegate in French Africa, to whom we grant all the powers necessary to carry out this task, which he may delegate to any other person of ecclesiastical standing. When the task is completed, the aforementioned venerable Brother will take care to prepare the necessary documents and send true copies to the Holy Congregation for the Propagation of the Faith as soon as possible. If, at the time this business is brought to a conclusion, another person is presiding over the Apostolic Delegation in French Africa, that person shall carry out all of Our commands. We want these letters to be effective now and in the future; so that those to whom they pertain may observe religiously what has been decreed in them, and thus obtain their full effect. Nothing, of any kind, contrary to the provisions of these letters, shall be able to impede their effectiveness, since by these letters we derogate from all other provisions. Therefore, if anyone, with any authority, knowingly or unknowingly acts contrary to what We have decreed, We declare that such action is entirely invalid and of no effect. Furthermore, to no one...

[*Latin ed. p. 947*]

The acts of Pope Pius XII, 947, permit the tearing or corrupting of these documents; indeed, copies of these letters, whether printed or handwritten, which bear the seal of a person holding a position of authority in the Church, and which have been signed by a public notary, shall be considered entirely valid, just as if the originals were presented. Whoever disregards or in any way rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the eighth day of the month of April, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our pontificate.

OELSUS Cardinal,

COSTANTINI PETRUS Cardinal,

FUMASONI BIONDI, Secretary of the Sacred Congregation for the Propagation of the Faith,

Hamletus Tondini, Regent of the Apostolic Chancery,

Bernardus De Felicis, Apostolic Protonotary,

Caesar Federici, Apostolic Protonotary.

In the Apostolic Chancery, volume LXXXV, number 90.

II. THE DIOCESE OF ARCIS DELPHINI (FARAFANGANENSIS): AF-

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TER THE SEPARATION OF CERTAIN TERRITORIES FROM THE DIOCESE OF ARCIS DELPHINI, A NEW DIOCESE IS ESTABLISHED, TO BE CALLED "FARAFANGANENSIS."

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT:

The most sacred words which Christ spoke to the Apostles: "Go ye into the world the whole, and preach the Gospel to every creature" (Mark 16:15), not only compel Us, who hold the supreme governance of the Christian religion, to strive with all our might that all nations be imbued with the discipline of the holy faith through the heralds of divine truth, but also that, with the proper arrangement of the affairs of each Church, the Christian faith may be conveniently fostered, and in life...

[*Latin ed. p. 948*]

948 Acta Apostolicae Sedis - The official record indicates that the instituted measures have yielded positive results. Therefore, having received prayers addressed to this Apostolic See, requesting the establishment of a new diocese within the territory previously belonging to the Archdiocese of Delphos on the island of Madagascar, after hearing the venerable Brothers, Our Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and considering that this would be greatly beneficial to the people, we deem it fitting to grant this request. Consequently, with the consent of those who have some right in this matter, we, by Our supreme and apostolic authority, decree and order the following: We detach the following regions from the territory of the Archdiocese of Delphos, commonly known by the names: Farafangana, together with the places of Ivohibe, Vondrozo, and Karianga; Ihosy, together with the places of Ranohira and Lakora; Vangaindrano, together with Amparihy; Midongy meridionalis, together with Befotaka; Vohipeno; and the territories of Fort Carnot and Manakara, which lie south of the twenty-second degree of latitude, as is customary; and from these territories, we establish a new diocese, to be called Farafangana, and entrust it to the care of the Fathers of the Society of Missions. Furthermore, we deem it fitting that that part of the territory of Arábala vao, which still belonged to the Archdiocese of Delphos, be transferred to the jurisdiction of the Diocese of Fianarantsoa. The city of Farafangana will be the seat of the new diocese, and the episcopal see will be located in the temple dedicated to the Most Sacred Heart of Jesus, which we shall elevate to the rank of a cathedral. The Church of Farafangana shall be subject to the Archdiocese of Tananarive as a suffragan diocese, and we command that it enjoy all honors, rights, and privileges, as do other dioceses throughout the world. The Bishop shall also bear the burdens that are customarily borne by sacred prelates of the same rank. The new diocese shall have a bishop's table, which shall be established and administered either according to the prescriptions of the Code of Canon

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Law, or according to the norms given by the Sacred Congregation for the Propagation of the Faith. With regard to the College of Canons, and also the Seminary, we permit that, if they cannot be established at present, they may then be founded, with the necessary faculties. The governance and administration of the diocese, the election of a Vicar Capitular in the event of a vacancy, and other matters of this kind, shall be regulated entirely according to Canon Law. Finally, all documents and records pertaining to the new ecclesiastical circumscription shall be sent to its Curia, and shall be kept there with due diligence. Moreover, all that we have commanded shall be carried out by the Most Reverend Brother Marcellus Lefebvre, Archbishop of Dakar, and also Apostolic Delegate in Gallic Africa, or by his legate, to whom we grant all powers to carry out this matter, provided that he is constituted in ecclesiastical dignity. We command that he who has completed this task

[*Latin ed. p. 949*]

Acta Pii PP. XII, 949: He should strive to prepare these documents, and send faithful copies to the Sacred Congregation for the Propagation of the Faith as quickly as possible. If, at the time of the execution of these Letters, someone other than the Delegation in French Africa presides, he shall follow Our instructions. We wish these Letters to be effective now and in the future; indeed, so that those things which are decreed through them may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters We abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were presented. Let anyone who in any way disregards or rejects Our decrees know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the eighth day of the month of April, in the year of Our Lord nineteen hundred and fifty-seven, in the nineteenth year of Our Pontificate.

CELSUS
Card.

COSTANTINI PETRUS

Card.

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FUMASONI BIONDI

8. R. E.
Cancellarius
8. Congr. de Propaganda Fide
Praefectus
Hamletus Tondini
Apostolic Cancellariam Regens
Bernardus De Felicis,
Proton. Apost.
Caesar Federici,
Proton. Apost.
Loco £ß Plumbi
In Ap. Cane, tab., vol. LXXXV, n. 89.

[*Latin ed. p. 950*]

950 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER GRANTING PAROCHIAL STATUS AND THE TITLE OF MINOR BASILICA TO THE CHURCH OF THE BLESSED VIRGIN MARY, MOTHER OF SORROWS, LOCATED IN THE PLACE COMMONLY CALLED "DREIEICHEN," WITHIN THE TERRITORY OF THE DIOCESE OF SAINT HIPPOLYTE. POPE PIUS XII, for the perpetual memory of the matter. The Church of the Blessed Virgin Mary, Mother of Sorrows, which is located in the place called "at the Three Oaks," within the territory of the Diocese of Saint Hippolyte, is frequented by the faithful of Austria. This devotion has been practiced since ancient times: three centuries ago, an image of the Sorrowful Mother of God was placed there, and its fame has grown so much that it attracts not only individual faithful, but also groups of pilgrims. The Queen of Heaven, present to those who pray, has often provided help, and sometimes even through miracles, as is recounted. When this devotion to Mary began to spread among the inhabitants, a small sacred building was constructed; and then, the monks of Altenburg, of the Order of Saint Benedict, to whom this place was held in esteem, took care to build a large church, distinguished by its domes and towers. This was solemnly consecrated with church rites in the year 1770. In addition to the excellent architectural style, which is Baroque, there is to be admired the work of renowned artists, such as Paul Troger, who depicted the Blessed Virgin Mary in heaven with the angels, commemorating the Passion of her Son, in the high dome, with exceptional beauty of color. Furthermore, everything is present that pertains to the splendor of the rites and to the spiritual benefit of the faithful. Therefore, after nearly three centuries since the pious pilgrims began to visit this dwelling place of Marian devotion, a beloved abbot of the Monastery of

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Altenburg presented petitions to Us, so that We would grant the Church, whose praises We have examined, the title and status of a Minor Basilica. These supplications, to which the Ordinary of Saint Hippolyte also added a recommendation, having been gladly heard, We, after consulting with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these Letters, grant perpetually the Church as a parochial church, for the honor of God and of the Blessed Virgin Mary, Mother of God.

[*Latin ed. p. 951*]

Acta, Pope Pius XII, 951. The church dedicated to "Our Lady of Sorrows," located at the place called "ad Tres Quercus," or commonly "Dreieichen," within the territory of the diocese of Sankt Pölten, is raised to the dignity and honor of a Minor Basilica, with all the rights and liturgical privileges that properly belong to churches of this name. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain forever firm, valid, and efficacious; and shall have their full and complete effect; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be null and void from this moment. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-ninth day of the month of March, in the year 1957, in the nineteenth year of Our Pontificate. By special mandate, the Most Holy Cardinal Gildo Brignola, entrusted with the public affairs of the Church, grants to the Shrine of the Blessed Virgin Mary of Oropa, within the territory of the diocese of Biella, the title and privileges of a Minor Basilica. Pope Pius XII. For the perpetual memory of the matter. It is known to all that the Queen and Lady of the mountain of Oropa and of the entire valley in the Piedmont region, the most holy Virgin Mary, is held in high esteem by all; and it is also well known that the Marian chapel, founded there and later incorporated into a larger shrine, shines with great renown and religious fervor. Indeed, it is said that St. Eusebius, the Bishop of Vercelli, brought three images of the Blessed Virgin Mary, black and colored, from the East to Italy in the fourth century; and that one of these was placed on the mountain of Oropa, to foster Christian worship against the pagans. From that time on, devotion to the Virgin Mary, particularly to the "black" but "beautiful" image, grew; and countless faithful, from all regions of Italy and from foreign lands as well, flocked there, as pilgrims, so that a new and very large and beautiful shrine was built, adorned with polychrome marbles and a high dome. However, the original sacred building, in which the revered image of the Virgin is piously preserved, can in some way be considered...

[*Latin ed. p. 952*]

952 Acta Apostolicae Sedis - Official Commentary of the House of Mary:

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For indeed, the Supreme Pontiffs have enriched it with many privileges, and Dukes and Kings from the House of Savoy have not only bestowed upon it sacred objects and furnishings, but also, together with the Chapter of Canons of the Cathedral Church of Bugellensis, have surrounded it with large and beautiful hostels, in order to assist pilgrims and to refresh the faithful, so that the entire valley of Oropa might rightly and deservedly be called "The City of Mary." At the very beginning of the last century, a special Mass and recitation of the Divine Office were granted on the eleventh day of July in the year 1857, by Our Predecessor, the blessed and revered Pope Pius IX, "on the anniversary of the Coronation of the Image of the Blessed Virgin of Oropa," to the Chapter of Canons of the Cathedral Church of Bugellensis, within whose territory that most famous sanctuary now exists. We have humbly and earnestly encouraged them to request that we deign to elevate that sacred building to the dignity of a Minor Basilica, with all the privileges that are rightfully due. However, considering our piety towards the Most Blessed Virgin Mary, and the ancient and renowned devotion rendered to the same Mother of God there, and supported by the most excellent recommendation of the Most Reverend Brother Charles Rossi, Bishop of Bugellensis, we have readily decided to grant this request. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these letters, perpetually and in every respect, We declare and adorn the aforementioned church, in which the chapel of the Blessed Virgin Mary of Oropa is located, with the title and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to it. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, and We declare that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that they shall fully suffice for those to whom they pertain or may pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null and void, if anything contrary to these should occur, knowingly or unknowingly, by anyone, by whatever authority. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-ninth day of March, in the year 1957, in the nineteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Public Affairs of the Church, from Apostolic Briefs.

[*Latin ed. p. 955*]

Acta Pii PP. XII 955: "To weep with you, to share in your anxieties and your pains, to calm your spirit, and to place Our paternal and blessed hand upon your head. We are pleased, however, that the waves of the radio make it possible for Our voice to penetrate into every house, to pass through the

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corridors of hospitals, to linger beside every bed, where the patients suffer and groan: perhaps bewildered by the inexplicability of their illness, or anxious because it seems to them that not all the necessary and useful care is being provided; or perhaps weary from the waiting for an improvement that is slow to come; perhaps even – God forbid – despairing, because they have come to believe that science has almost abandoned all attempts to help them, no longer offering advice, no longer suggesting remedies. To all of you, we extend Our word, and Our affectionate greeting. And to contribute to your comfort, to support you in your pains, we invite you to a brief meditation: first, on what appears to you, and then on the consoling reality that lies within.

1. The world, with its shortsighted, and therefore superficial and necessarily incomplete gaze, lingers upon your appearance.

a) In the eyes of the world, you appear first of all as the sick. Strangers to the feast of nature, perhaps only a few rays of sunlight penetrate into your small room. You remain almost absent from everything that shines in the air, that trembles and rejoices in the fields. The clarity of dawn, the splendor of the fiery noontide, the enchantment of serene sunsets: all appears distant to you. Distant is the complex and wondrous world of art with its fantasies and its ingenious insights: of these, only some image or echo reaches you. Even in the world of work, things are done, produced, and struggles are fought without you: you witness, indeed, from afar, or remain passive spectators, to the continuous progress of man's dominion over the earth. While they expend all their physical energies and use their intellectual faculties, sometimes risking their possessions and even their lives, you remain outside of this immense struggle. You are alone in a room, immobile in a bed, your arms inert and your mind incapable of long and serious application. The world of affection also seems closed to most of you; not only the love that is linked to the legitimate activity of the sources of life given by God to all creatures, but even fraternal love, the love of those who are united to you by the bonds of blood. It is not uncommon to find someone entrusted to the care of strangers, especially if the illness is prolonged, and if the aids of medical science seem unable to change the course of..."

[*Latin ed. p. 956*]

956 Acta Apostolicae Sedis - Commentarium Officiale. Therefore, often visits become infrequent, or are reduced to mere acts of piety. But there is something even more painful for you: you seem alone, and you are afflicted by the feeling of being useless. In the world, indeed, as in an immense machine, everything, even the smallest part, serves the general functioning. Behold the ceaseless work of the roots in the depths of the earth; behold the waters that descend from the sky and the mountains, like vital arteries that bring fertility to the fields; behold the life and activity of animals: an

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intertwining of various and complex functions, but all, ultimately, directed to the good of all humanity. Behold this very humanity working as in a gigantic construction site, where no one is useless: from the scientist to the priest, from the blacksmith to the mother of a family, from the teacher to the worker. In this great forge that is the world, where many are necessary and all are, or can be, in some way beneficial, you seem useless, because you are ill. If, moreover, you suspect that you are not only alone and incapable, but also burdensome, or even harmful to your family and to society; if it seems to you that you are an obstacle to the stirrings of youth and its joy of living; if it is made clear to you that much is halted, because of you, in that which constituted the activity of those who are forced to assist you day and night; if all this happens, a desolate and devastating sadness would be born in your heart. And from your lips would come a groan, a lament: humanity can barely tolerate us. We are alone, we are good for nothing, we prevent others from working and producing.

2. Yet, truly, your reality is quite different, and upon it rests the penetrating gaze of Jesus.

a) You are not alone. Indeed, the same Jesus can be present in you, living and active, who committed himself to dwelling, as in his own home, in every soul that observes his word. Therefore, do the will of God, beloved sons and daughters. Who more than you can fulfill it completely and with the greatest simplicity? To you, indeed, it is not asked to act; to you it is asked to accept: serenely always, joyfully, if possible. In this acceptance of your state is the fulfillment of the will of God in you. Then the promised fruit is already assured: Jesus is with you, Jesus is in you. Even when you were completely alone, even when at night you could not sleep and feared disturbing the rest of others, Jesus is with you. Learn to listen to his [reference].

[*Latin ed. p. 957*]

Acta, Pontificii, Pauli XII, p. 957, sub voce, quanto più perceptibile, tanto maior est silentium. Discete colloquari cum Ipso. Gustabitis et videbitis quam bonus sit Dominus: "Gustate et videte, quam bonus sit Dominus." Et semper magis conscii eritis esse tabernacula mysteria, sed viva, ipsius; paulatim, palpitationes cordis vestri confundentur et coalescent cum palpitationibus ipsius. Et iam in terra – in solitudine apparenter squallida cubiculi vestri – aliquantim prae gustabitis gaudium caeli. b) Non estis inutiles. Iuncta materia, est mundus spiritus; in corporibus hominum sunt animae eorum, formae substantiales corporum, et hae, per effectum amoris Dei, factae sunt participes ipsius vitae. Quis potest dicere mysteria relationes inter animas? Quis penetrabit plene mysterium ineffabile Communionis Sanctorum? Non potestis multa loqui; et tamen, quale apostolatum exercetis, et ideo, quae fructus salutis et sanctificationis in animis aliorum suscitabitis et maturabitis, exemplo vestro! Qui ad vos venit, audiet pau-

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cas verba ab vobis, sed videbit: videbit laborem vestrum tenacem manere submisos voluntati Dei; videbit serenitatem vestram et pacem vestram, et cognoscet eas esse aquas ex fontibus Salvatoris Iesu. Videbit risum in labellis vestris: risum conscius et perennis. Et lacrimae, saepe inevitabiles, ex oculis vestris erumpent et videbuntur perlae; videbuntur ror qui cadit in desertum mundi et illum flore facit. Quid dicere de dolore vestro? Iesus, veniens in mundum ad redimere homines – id est, ad illis vitam dare et dare in abundantia – voluit ut hoc eveniret per passionem suam. Sed passio eius – et ideo, Redemptio – "completa" esse debet a nostro dolore. Vos ergo, carissimi filii et filiae, non estis inutiles. Per dolorem vestrum supernaturalem offertum, potestis conservare multa innocentia, revocare ad rectum iter multa devia, illuminare multa dubia, redonare serenitatem multis angustiatis. Sacerdotes aliquando mirabuntur non manere in laboribus arduis ministeriorum eorum cum manibus vacuis: in caelo videbunt cui debebantur effectus inopinati verborum eorum. Legimus litteras alias ad benemeritum "Centrum Volontariorum de Dolore" pervenientes. Sacerdos, exempli gratia, scribit: "Ancora vivo... adiuvare divinum Magistrum et bonam Mamman caelestem ad salvandum aliquam animam." Mulier similiter observat: "In his..." (Ps. 33, 9). * Cf. Io. 10, 10. 5 Coloss. 1, 24.

[*Latin ed. p. 958*]

958 Acta Apostolicae Sedis - Official Commentary: "On those days when so many poor people die for the sake of the Kingdom of Christ Our Lord, we, the sick, must feel even more united in order to implore the longed-for peace." And another letter expresses itself in this way: "I can say that I have tasted the most beautiful joys in suffering; therefore, I thank the good God who has granted me this great gift, and may this be for the benefit of souls." And again: "I have offered my entire life for priestly vocations; for even here in my parish, there are few. I have been in a wheelchair for 20 years, and I would gladly remain in it for another 50 years in order to help the priests to save souls." Another one writes: "After having undergone all the necessary examinations for the operation, tomorrow will be my turn for the surgery... I feel that the Celestial Mother is close to me with her powerful help, and this is the best reward for my suffering, which I offer to the good God with joy for the good of my soul and for all the needs of the Church." Finally, a worker from the steelworks of Terni, afflicted by a deforming arthritis that had rendered him immobile for 18 years, who died in a state of sanctity, noted in one of his letters: "The sick must never be idle, but must always snatch souls from the enemy of our souls, until the complete salvation of all the souls that populate the world." You are not useless, beloved sons and daughters. When the suffering pray, they almost force heaven, compelling, so to speak, the Heart of Jesus to grant their requests. And graces descend upon the world; light returns, love returns, life is reborn. We do not wish to conclude this exhortation without first blessing with all the

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fervor of our paternal heart those courageous individuals who, following the example of a generous priest from the Roman Curia, have gathered together in a peaceful group the suffering people of Italy. Our presence at the conference held for the first anniversary of your Center is meant to show you how closely We follow the developments of your silent and precious work. And you, beloved sick sons and daughters, continue with courage and confidence in the path of perfection you have undertaken. May Mary, the Virgin of Lourdes and of Fatima, under whose patronage you took your first steps, accompany you, protect you, and lead you towards ever brighter goals, towards ever higher peaks, until you are sublimated in the joy of the glorious conquest of heaven. And now, as a pledge of the most abundant divine consolations, may Our Apostolic Blessing descend upon all of you with the outpouring of Our heart.

[*Latin ed. p. 961*]

On October 27th of the year 1957, after having consecrated the Radio Station of the Vatican, newly enlarged at the site of St. Mary of the Galleries, before the Eminent Cardinals, the Eminent Representatives of Nations, and others present, the Supreme Pontiff spoke these words:

"Hear ye, people of the Radio, from this elevated place, from the Vatican, and hear all; for this is the cross upon which the sign is, 'Our mouth is open to you, O ye Corinthians.' This forest of antennas, before us, stands as a testament to truth and charity. Above all, We desire to offer heartfelt thanks to God the Most High, who not only created heaven and earth with a most wondrous coherence and harmony, but who also bestowed secret powers upon all the elements, which the human mind, through diligent inquiry, seeks to discover, reveals laboriously, and puts to its own service. Thus, the human voice, captured by ingeniously constructed devices, produces electrical waves, which, having flown across vast distances of land and sea, are received by other instruments, and again reproduce the same voice, as if those speaking from afar were present before us. This is the radio invention, certainly one of the greatest that human ingenuity has happily devised in this our age. But other, no less wondrous, inventions have been introduced for use today and are being perfected daily. These, which bring great glory to our advancing age, surely no one is there who would not praise them with us; yet it must be affirmed that those things which every kind of technical discipline provides, the benefits, the advantages, the utilities, can in no way contribute to the true prosperity of mankind."

And to you, Venerable Brothers, and to all the members of your flocks, to the honorable Head of Government here present, to you, dearest sons and daughters of our beloved Ireland, and to all your loved ones, from a

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heart filled with joy and affection, We impart the Apostolic Blessing.

[*Latin ed. p. 962*]

The acts of the Apostolic See – Commentary 962. To confer the happiness of a name, it is necessary that good qualities of the mind, which are superior, be fostered; that one obey the laws of nature; and finally, that one completely obey the eternal laws of God. For to Him – as Saint Albert the Great writes, who was also a very learned man in physical matters – everything must be referred, "who is the source of wisdom, the creator, organizer, and governor of nature."* Just as all created things must be used, so too must those powers which learned men today subject to their control; but rightly, and with reason guiding, so that men do not become so attached to them that they almost forget their own souls, which are born for immortality; but rather, all things should be like steps in an ascent, through which they are raised to understanding and attaining heavenly things. Let all see the present power of God in the things and forces of nature, and let them marvel at the incorrupt rays of His splendor. Just as in the fleeting and fragile appearance of flowers, and in the harmonious and wondrous dances of the stars, which traverse the infinite spaces of the heavens, obeying divine providence, so too, let them adore and venerate the eternal wisdom and power of God in the hidden secrets of atoms, which the keen gaze of the eye and ingenious art discern in order to extract new forces. If men use this way of thinking and acting, all the inventions that have wonderfully advanced and been discovered by our age will not lead to the ruin of bodies or souls, but to making individual life, and also domestic and civil society, more prosperous, more beautiful, and happier. For these inventions – as is certainly the case – can produce many good things, but also many bad things. As for the radio, who can deny that it can spread and disseminate truths or falsehoods, virtues or vices, harmony or discord, fraternal charity or destructive hatred? Therefore, it is of great importance – as we have written in recent Encyclical Letters, beginning with the words "Mirande prorsus" – we say, it is of great importance that those who are Christian in spirit, or at least upright, take great care of such matters; and above all, they should strive with all their might to ensure that those broadcasts, which are so common today in many homes, do not turn minds away from the truth, under the guise of deceitful error, nor attract souls to vices, adorned with the allure of deceptive art, but rather suggest virtue, spread sound doctrine, and refresh listeners with wholesome pleasures.

[*Latin ed. p. 963*]

The Acts of Pope Pius XII, 963, also concern those cares which today, in particular, so greatly agitate and distress men. And furthermore – and this applies in a special particular way to Us, to the sacred pastors, and to all Catholics – the invention of the radio provides new resources and

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new powers to more widely and easily accomplish that which Jesus Christ commanded to the Apostles and to those who succeeded them: "And he said to them." 7. Therefore, why should not the Church make use of this most powerful aid to more speedily fulfill its mission, and indeed, since it has been received from God, it can contribute more to the good of individual citizens, of domestic life, and even of civil society than anything else? The doctrines which the human mind produces can never be perfect; therefore, it has often happened that some arise from others, flourishing, and yielding place to those which subsequently blossom, gradually fading away; but the Truth, "But the word of the Lord endureth for ever. And this is the word which by the gospel hath been preached unto you," which comes from God, knows no decline; and its 8 precepts, if properly applied, possess that power which can lead not only individuals, but the entire human race, to a better and happier state. For through the Gospel of Jesus Christ, such powers are aroused as not even the philosophy of the ancients could suspect. Through it – as history teaches – the thoughts and plans of the mind, the purposes of the will, the actions of life, and morals are turned to a different course; and when, having spread widely, the knowledge and doctrine of the Divine Redeemer, and even its power, which expels vices and fosters virtues, has penetrated even the innermost parts of societies, "then that conversion of things occurred, which, through the Christian humanity of the nations, completely changed the face of the world." 9. Indeed, what happened in the past must also happen today, and with abundant fruit. Therefore, let the religion of Jesus Christ be spread daily more and more; let all regions, even those distant and hindered by difficult routes or other causes, be permeated; let it enter and dominate within domestic walls and the depths of the soul; and let the voice of Jesus Christ, gently calling, resound everywhere throughout the nations through his sacred ministers. The Gospel of the Divine Redeemer must not only be propagated through customary and traditional methods, which are indeed necessary, but also through newly available resources, if we wish to truly accomplish what is desired.

7 Marc. 16, 15.

8 1 Pet. 1, 25.

9 Leo XIII, Encyclical Letter *Tametsi*; Acts of Leo XIII, vol. XX, year 1901, page 299.

[*Latin ed. p. 964*]

We desire that, daily and increasingly, His Kingdom, "the Kingdom of truth and life, the Kingdom of holiness and grace, the Kingdom of justice, love, and peace," may flourish and triumph everywhere. Just as We desire that these new and peaceful weapons of truth be employed by Catholics, so too We have desired to establish a more powerful and perfect Radio Station, through which We might communicate Our voice to the entire world, and

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impart Our instructions, exhortations, and wishes to the Christian community. Thus, the members of the mystical Body of Jesus Christ, of which the Divine Redeemer is the head, are united by new bonds; and it also happens – which We know will delight all Catholics – that they, even from the most remote regions of the world, may hear the voice and words of the Roman Pontiff; and also those who, due to obstacles and opposition, cannot hear His voice. Therefore, We earnestly desire to express Our gratitude not only to all those who, from the Catholic world, have contributed either financial assistance or suitable equipment for the construction and completion of this great work, but also to each and every one who, being highly skilled in this type of technical discipline, have generously and willingly devoted their labor to Us. They will undoubtedly realize – and this will be a comfort to them – that they have contributed their resources, strength, and talents to a cause that not only leads to the cultivation of minds, and to the adornment and delight of souls, but also to the promotion and strengthening of Christian truth and virtue, and to the strengthening, as much as possible daily and increasingly, of the Catholic religion throughout all nations. We do not wish to bring this Our address to a close without once again urging all peoples, nations, and individuals to fraternal peace and harmony. For from wars – as recent events abundantly testify! – arise slaughter, destruction, and every kind of misery. The same also happens – as everyone knows – from the quarrels, hatreds, and discord among citizens, which cannot contribute to either private or public prosperity, since "harmony makes small things grow; discord destroys the greatest." We, therefore, who are moved by no earthly ambition, since Our duty pertains primarily to immortal souls and to the attainment of eternal happiness, but to God alone," We, to whom "the weapons . . . are not carnal,"

[*Latin ed. p. 965*]

Acts of Pope Pius XII, 965: We again raise our paternal voice, embracing all men and peoples with charity, and urging all to peace as brothers. Those, in particular, upon whose hands the destinies of nations are placed, should reflect with the utmost seriousness on their grave duty, both with themselves and before God. Let them restrain themselves through mutual consideration of affairs and matters, which are founded on justice and truth; and let them use every effort to ensure that the causes of enmity and contention are not only diminished as quickly as possible, but also that just compensation is made and completely removed; so that individual citizens and multitudes may breathe freely from the fear and dread of war, and may be raised up in the hope of better times, and that those things which can consume and destroy future conflicts may be converted, rather, into fruitful works of peace and common prosperity. These wishes and exhortations spring forth from Our heart all the more, because, as everyone knows, at the present time, dark clouds seem to obscure the sky in the regions of the

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Near East, not far from those places where angelic hosts sang the message of peace to men of good will over the cradle of the Divine Redeemer. We always maintain that peace is God's most beautiful gift; "for, as Augustine says, in all things, both earthly and mortal, nothing is more pleasing to hear, nothing more desirable to desire, and finally, nothing can be better found" than peace. Again and again, we invite all to strengthen and confirm it. May the wise and prudent counsel of those who are truly men of good will prevail; and may all understand how immense and irreparable a heap of ruins can arise from a new conflagration of war, not only for citizens, not only for nations, but for the entire human race. Therefore, especially those who are Our sons in Christ, should turn their prayers to God, that these clouds may be dispersed as soon as possible, and that, with peaceful minds and with affairs settled and legitimate rights recognized, the sky may be happily brightened. May God grant this; and may His "peace... which surpasses all understanding, guard your hearts and your minds in Christ Jesus." Amen.

13 Cf. Luke 2:14.

14 Cf. Acts of the Apostolic See, vol. XXXI, 1939, pp. 80-87.

15 "De Div. Dei," Book XIX, Chapter XI.

16 Psalm 4, 7.

[*Latin ed. p. 966*]

Acta 966 Apostolicae Sedis. – Official Commentary Addressed to the popular representatives assembled in Romae, concerning the Convention of the group called "Communauté Européenne du Charbon et de l'Acier" (C.E.C.A.).

It is with pleasure that We receive you, Gentlemen, and We recognize in you the first, and so far the only, European parliamentary institution regularly constituted of representatives from different states. No one is unaware of the interest with which We have followed the efforts at federation, which have continued since the end of the last world conflict, and in particular the project that was to lead to the establishment of this European Community of Coal and Steel, endowed with genuine governmental powers within its own sphere. The idea was launched in May of 1950 with a spirit both bold and practical, and in the following year, a treaty signed by the six countries that you represent, gave it its expression; this treaty came into effect on July 25, 1952, and soon the first positive economic results began to be felt. An event, such as the meeting of your parliament in Romae, will undoubtedly contribute, We are certain, to developing public interest in the benefits of a unity greater than that of the nation in the traditional sense, and minds will not fail to be struck by the increase in the production of coal and steel, by the fairer prices due to the elimination of customs barriers and restrictive measures; by the professional rehabilitation of workers, by

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the free movement of labor, the first forms of which have so fortunately just come into effect. A vital economic necessity compels modern states of moderate power to associate closely with one another, if they wish to continue the scientific, industrial, and commercial activities that condition their prosperity, their true freedom, and their cultural influence. But there is a whole set of reasons that today invite the nations of Europe to truly federate. The material and moral ruins caused by the last world conflict have made it better understood the futility of policies narrowly nationalistic: Europe, wounded and diminished, feels the need to unite and to put an end to centuries-old rivalries; it sees the territories formerly under tutelage rapidly reaching the age of * Habita die 4 Novembris mensis a. 1957.

[*Latin ed. p. 967*]

Acta Pii PP. XII 967 speaks of autonomy; it observes that the market for raw materials has moved from a national to a continental scale; and finally, it feels, and the entire world with it, that all men are brothers and are called to unite in their work, to take charge of all the misery of humanity, to put an end to the scandal of famine and ignorance. How dare one still cling to short-sighted protectionism, when experience has proven that such measures ultimately hinder economic expansion and reduce the resources available to improve the condition of humanity? It would be erroneous to believe that the new order will arise spontaneously under the pressure of purely economic factors. Human nature, burdened by sin, produces only disorder if it is left to its own appetites. A recognized law is needed, and a power capable of enforcing it. One of the advantages of the European Coal and Steel Community is that it has proven its usefulness through tangible results. The greater stability of prices has led buyers and sellers to become accustomed to trading throughout the entire market, and the climate of trust that has been created gives hope that the treaty will soon be extended to ever wider sectors. Indeed, at present, it can only ensure a partial balance, because a too significant portion of economic exchanges still escapes it. Another benefit of the CECA, which We wish to emphasize, is the social progress that it initiates in the interested states, by ensuring the improvement of the living conditions of workers, by providing employment for workers dismissed as a result of increased mechanization, by maintaining wage levels, by providing those concerned with compensation for waiting, transfer, and technical adaptation, and by providing investments intended to create new jobs, or to build housing for working families. We are particularly pleased to highlight the recent creation of a European Coal and Steel Community work permit, allowing a first category of qualified workers to circulate freely from one country to another. This result, which may seem quite simple to the general public, is in reality the fruit of laborious negotiations necessitated by the diversity of labor laws in the countries of the Community, but its symbolic value and practical importance escape

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no one. The equality of social conditions, which it must gradually establish between workers of the same category throughout the new Europe, will certainly have profound human repercussions, and We hope that...

[*Latin ed. p. 968*]

968 Acta Apostolicae Sedis - Commentarium Officiale: It contributes to drawing minds and hearts closer in a true brotherhood. Besides its material benefits, the work of the Community deserves attention in the field of social information. Indeed, the regular publication of firsthand information obtained on the state of the market and production, the opportunity offered to workers' unions to participate in surveys on wages within companies, the funding of research on workplace safety or on specific diseases, such as silicosis among miners, constitute very notable services rendered to the world of work and an additional reason for Our benevolence. It is not that everything is yet perfect, nor that all the recent progress can be attributed to the CECA; but the initiatives undertaken in the spirit of the treaty by the organizations it supports are generating fruitful experiences and causing changes that, without it, would have been much slower to occur. Even some failures, for example, in the transfer of labor from economically less favored regions to others more favored, have revealed to disinterested experts the need for a more bold, more comprehensive, and longer-term economic policy in favor of the underdeveloped regions of Europe. A moral lesson of energy and patience emerges from the current situation of the CECA, for it has only been able to achieve the substantial results already obtained thanks to a long period of legal and technical preparation; otherwise, it would never have overcome the difficulties of all kinds that stood in its way during the first months. Today, many apprehensions that seemed insurmountable have been allayed, and it is seen that the movement created can no longer be stopped, and therefore one must fully embrace it and consent to temporary sacrifices, without which it cannot succeed. Therefore, it is a joy for Us to consider the spiritual and human fruits that can result from the pooling of Europe's rich heritage. When We speak of heritage, We use the word deliberately in a very broad sense, which includes above all intellectual and moral values. It is certainly necessary to base the enterprise of political union on certain economic data; but even more must be relied upon the enrichment and stimulation that will certainly be provoked by the mixing of ancient and profound cultures, the encounter of complementary temperaments and traditions.

[*Latin ed. p. 969*]

Acta PU Pp. XII 969: The common utilization of a capital of personal and social energies accumulated over long centuries of peaceful conquests: conquests over the forces of nature, which have developed, enriched, and beautified the territory; conquests over ignorance and error, which have

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given rise to culture, science, and the spiritual life of the West. It is not a matter of abolishing homelands, nor of arbitrarily merging races. The love of one's homeland directly stems from the laws of nature, summarized in the traditional text of the commandments of God: "Honour thy father and thy mother, that thy days may be prolonged in the land which the Lord thy God giveth thee" (Exodus 20:12); however, the duty of gratitude for the merits and labors of ancestors often engenders an instinctive preference for certain forms of life and thought, an attachment to privileges, which have not always, or which no longer, have their reason for being in the face of the new obligations created by the rapid and profound evolution of the modern world. Entering into a larger community never occurs without sacrifices, but it is necessary and urgent to understand its inevitable and ultimately beneficial character. Moreover, a fortunate change is observed in public opinion, better informed now thanks to the ease of travel, the abundance of written and audiovisual documentation, of which everyone can avail themselves at a lower cost. To foster this openness, the contribution of a long Christian heritage will, God willing, ensure the share of selflessness without which there can be no deep and lasting union. Just as the agreements currently in force were reached only at the price of long efforts and a flexible and tenacious perseverance, new steps cannot be taken without deploying great energy. The results obtained give us good reason for hope for the future, and we offer our most sincere wishes for the work of your assembly. The countries of Europe, which have accepted the principle of delegating a portion of their sovereignty to a supranational body, are, we believe, embarking on a salutary path, from which a new life can emerge for themselves and for Europe in all areas, an enrichment not only economic and cultural, but also spiritual and religious. Therefore, we invoke upon your assembly the light and strength from above, as a pledge of which we generously grant, to you who are present here, to all those who are dear to you and whom you desire to commend to our prayers, Our Apostolic Blessing.

[*Latin ed. p. 970*]

970 Acta Apostolicae Sedis — Official Commentary
ACTA of the Sacred Congregations

SACRED CONSISTORIAL CONGREGATION

OF THE UNITED STATES OF AMERICA

DECREE CONCERNING THE ERECTION OF THE MILITARY VICARIATE

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The mystical vessel of Peter, so often tossed by storms from all sides, yet steadfast and firm, guided by the fullness of Apostolic authority, the Roman Pontiffs spare nothing to ensure that the faithful, safely walking along the path of salvation, are strengthened. Indeed, in the United States of America, the faithful who enter military service, and those who are in any way connected to the armed forces, have, for many years, been diligently, vigilantly, and paternally followed by the Catholic Church, through the help of sacred pastors and priests. This ministry, so that it may be more appropriately and suitably aligned with the norms of sacred canons, and so that these faithful may be more abundantly enriched with privileges and consolations, through their own Military Vicariates, has been graciously accepted by the Most Holy Pope Pius XII, with the favorable intention of the Most Reverend and Most Eminent Cardinal John Hamlett Cicognani, titular Archbishop of Laodicea in Phrygia and Apostolic Delegate in the United States of America, after the prayers of the Most Reverend Cardinal Francis Spellman, Archbishop of New York and Military Vicar, earnestly requesting the erection of the Military Vicariate. Therefore, with the advice of the undersigned Cardinal, Secretary of the Sacred Consistorial Congregation, and with the understanding that the work is carried out with the consent of those who are interested in it or are presumed to be interested in it, by the present Consistorial Decree, the Military Vicariate of the United States of America is erected and established. This erected Military Vicariate will consist of: a Military Bishop, Auxiliary Bishops whom the Apostolic See will appoint.

[*Latin ed. p. 971*]

The Congregation for Bishops, with decree 971, has established chaplains delegated or major chaplains, where it is necessary, as well as military chaplains, or minor chaplains. The seat of this Military Vicariate, and of its Curia – established as if it were a diocese – is located in New York. The office of the Military Vicar will be conferred upon the Archbishop of New York for the time being, and in the future, by a special decree of the Congregation for Bishops, which will therefore combine both jurisdictions. The Military Vicar will possess personal jurisdiction, ordinary both of the internal and external forum, special, and cumulative with the jurisdiction of the local Ordinaries, according to the norms of the Instruction concerning Military Vicars, solemnly issued by the Congregation for Bishops on April 23, 1951. However, in military bases and in military areas, the Military Vicar will primarily exercise jurisdiction; secondarily, whenever, that is to say, the Military Vicar and his chaplains are absent or unable to be present, the local Ordinary and parish priest will always, by their own right, exercise jurisdiction, insofar as it is permissible to consult with the Military Vicar. The jurisdiction of the Military Vicar extends to: 1. Secular and religious priests who are called to the office of chaplain for the armed forces of the

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United States of America, either habitually or even temporarily, while they provide assistance; 2. Priests who are chaplains in hospitals, commonly known as "Veterans Administration Hospitals and Domiciliaries"; 3. All the Christian faithful who actively receive a salary in the land, air, and sea forces; those who, although trained in a military manner, belong to those same forces in any way; those, finally, who are subject to the laws enacted for those forces; 4. The faithful who serve under the flags of the forces commonly known as "Coast Guard," "National Guard," "Air National Guard," "Civil Air Patrol," provided that they live a common life in a military manner; 5. The families of those mentioned in n. 3, that is to say: wives, children, servants, relatives, and necessary persons, who habitually reside with them in the national territory or who accompany them in any way outside the national territory; also, the family of a military person, even if they are not Catholic, who are present with him; 6. All the faithful, of either sex, whether or not they belong to a religion, who are in hospitals, military schools, and the aforementioned hospitals.

[*Latin ed. p. 972*]

Acta Apostolicae Sedis - Official Commentary 972, or "Veterans Administration Hospitals and Domiciliaries," are included therein; 7. All the faithful, of both sexes, who reside in military installations or in homes reserved for the families of the military by the civil government; Furthermore, since in the jurisdiction of the United States of America, certain military installations have been formed in the manner of towns, where houses are inhabited by soldiers with their families, and where the local Ordinary cannot provide for the spiritual care of souls there through a parish priest or missionary, or any other priest, and cannot easily access that place, His Holiness grants that all and each of those residing in said towns shall be subject to the personal jurisdiction of the Military Bishop, as long as the aforementioned conditions persist, provided that the local Ordinary, in particular cases, can intervene. The Military Bishop shall appoint all chaplains, both major and minor, observing the necessary distinctions, to whom, during their service, they shall be entirely subject to his ordinary authority. However, with regard to ecclesiastical discipline, military chaplains shall also be subject to the authority of the local Ordinary in which they happen to be, to whom it will be permissible, in urgent cases and whenever the Military Bishop is unable to provide, to apply canonical sanctions to them, if the circumstances warrant, and to immediately notify the Military Bishop. As for religious military chaplains, the Instruction Concerning Military Chaplains, issued by the Sacred Congregation for Religious Orders on February 2, 1955, must be strictly observed. The assistants of the Military Vicariate are bound by the duties and offices to which Auxiliary Bishops are bound according to the Code of Canon Law (I.C.). The duties are conferred upon delegated chaplains, both major and minor, who have been entrusted with the proper

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governance of their subordinates, which, according to what is appropriate to what is appropriate, are attached to the office of the General Vicar according to the Code of Canon Law (I.C.). Furthermore, military chaplains shall exercise the care of the souls entrusted to them with the duties and obligations of parish priests, according to the Instruction Concerning Military Vicars, as mentioned above. Auxiliary Bishops and chaplains, both major and minor, may validly and lawfully hear the confessions of any who approach them in military reservations.

[*Latin ed. p. 973*]

The Sacred Consistorial Congregation, 973, concerning marriages pertaining to the Military Vicariate, decrees that the prescription of canon 1097, § 2 of the Code of Canon Law, must be strictly observed, namely, "for the rule to be followed, let it be that the marriage be celebrated before the bride's parish priest, unless a just cause excuses it," and that the acts which, according to common law, must precede and follow the celebration of marriage, be diligently performed. The causes of those subject to the Military Vicariate of the United States of America, whether contentious among themselves, or criminal, shall be heard in the first instance by the metropolitan tribunal of the archdiocese of New York, and in the second instance by the metropolitan tribunal of the archdiocese of Philadelphia. The Military Vicar shall present to the Apostolic See a report on the state of the Military Vicariate every three years, answering the questions according to those things prescribed in the "Formula Servanda" by the Sacred Consistorial Congregation on the 20th of October of the year 1956. If the office of the Military Vicar is vacant, unless the Holy See provides otherwise, the administration of the Military Vicariate, until a new Archbishop of New York takes possession of the see, shall belong to the Auxiliary, or, if he is absent, to the senior chaplain or delegate, according to canon 106, 3° of the Code of Canon Law. Whoever thus assumes the administration of the Military Vicariate shall have all and only the faculties which, with due reference to their respective offices, belong to the Vicarious Capitular, and shall be subject to the same obligations. He shall especially be obliged to inform the Sacred Consistorial Congregation of the office he has undertaken and to obtain instructions from it. To this end, His Holiness has deigned to appoint the aforementioned Most Reverend Father John Hamlet Cicognani for the execution of these mandates, granting him the necessary and appropriate faculties, including the power to delegate to any man constituted in ecclesiastical dignity, for the purpose in question, and the obligation to transmit to the Sacred Consistorial Congregation as soon as possible an authentic copy of the act of execution completed. Concerning the matters above, the present Consistorial Decree has been issued, to be of the same force as if Apostolic Letters sealed with lead had been dispatched. Given in Rome, from the offices of the Sacred Consistorial Congregation,

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on the 8th of September, 1957, in the Nativity of the Blessed Virgin Mary. + Eg Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mondello, Secretary. L. rB S. Iosephus Ferretto, Secretary.

[*Latin ed. p. 974*]

Acts of the Apostolic See - Official Commentary 974. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. I. CONFINIORIS CALIFORNIAE (TIGIUANAËNSIS). DECREE CONCERNING THE APOSTOLIC VICARIATE OF CONFINIORIS CALIFORNIAE, WHICH SHALL HEREAFTER BE CALLED (TIGIUANAËNSIS). Since, due to the erection of the Apostolic Prefecture of Pacensis in Lower California, which was effected by the Decree "Quo efficacius," issued today, the name of the Apostolic Vicariate of Confinioris Californiae no longer corresponds to the circumstances, petitions have been presented to this Sacred Congregation for the Propagation of the Faith, requesting that the Apostolic Vicariate of Confinioris Californiae be named after the city of Tijuana. Graciously accepting these petitions, this same Sacred Congregation for the Propagation of the Faith, by virtue of the special faculties granted to it by the Most Holy Pope Pius, by Divine Providence, Pope XII, through the present Decree, has decreed that the Apostolic Vicariate of Confinioris Californiae shall, in the future, be called the Apostolic Vicariate of Tigiuanaënsem. Given from the offices of the Sacred Congregation for the Propagation of the Faith, on the 13th day of the month of July, in the year of Our Lord 1957. P. CARD. FUMASONI BIONDI, Prefect. L. © S. C. Corvo, Subsecretary. II. ECCLESIASTICAL PROVISIONS. The Most Holy Pope Pius, by Divine Providence, Pope XII, has deigned to provide new pastors for the following churches: on July 5, 1957. — To the Cathedral Church of Musoma, he appointed the Reverend Father Ioannem Iacobum Rudin, of the Society of Maryknoll for Foreign Missions.

[*Latin ed. p. 975*]

The Sacred Congregation for Seminaries and Universities, 975. To the Cathedral Church of Douala, Most Reverend Thomas Mongo, until now the titular Bishop of Botriana. — To the titular Bishop of the Church of Eleutheropolis in Palestine, Reverend Father Alfred Matthew Stemper, of the Missionaries of the Sacred Heart of Jesus, whom he appointed as the Apostolic Vicar of the newly established Apostolic Vicariate of Kavieng. On July 15th. — To the titular Bishop of the Church of Abila in Palestine, Reverend Father Herculanus ab Overasselt (in the world, John Marin van der Bürgt), of the Order of the Friars Minor Capuchin, whom he appointed as the Apostolic Vicar of Pontianak.

III. NOMINATION. By decree, dated July 5th of the year 1957, the Sacred Congregation for the Propagation of the Faith appointed the Most

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Reverend Father Marcellus Piquet, titular Bishop of Erizenum, until now the Apostolic Vicar of Quy Nhon, as the Apostolic Vicar of the newly established Apostolic Vicariate of Nha Trang.

SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES. DECREE. The University of (De Paul) in Chicago, in the United States of America, is canonically erected, and its Faculty of Music is affiliated with the Pontifical Institute of Sacred Music. The Holy Catholic Church has always diligently applied itself to ensuring the proper upbringing of young people, not only in religion, but also in the humanities and other arts, by carefully considering teachers who will impart sound doctrine, completely removed from the empty apparatus of mere scientific knowledge. Among the men of God who have been most concerned—

[*Latin ed. p. 976*]

976 Acta Apostolicae Sedis - An official commentary concerning the proper instruction of youth, for the good of religious and civil society, shines forth the industry and profound learning of Saint Vincent de Paul, for whom nothing was more important than leading young boys and youths, drawn by the desire for good things and darkened in mind, into the cultivation of truth, through schools clearly established, in which youth would be instilled with piety and with sound and solid doctrine. The children of Saint Vincent de Paul never ceased to pursue this goal, to which they devoted themselves entirely, as the need grew for those who would break the bread of true words to those young people, so that impiety would not for so long divert minds from the entire order of heavenly things, by spreading most pernicious errors, and by removing all restraints from every cupidity. In the vast regions of the United States of America, many men of good will, desiring to serve this purpose, have established academic schools, among which the Institute of Higher Learning known as De Paul stands out in the city of Chicago, which, having planted the smallest seed in the year 1898, has grown most rapidly into a towering tree, so that the birds of the heavens may come and dwell in its branches. Indeed, it now comprises five faculties of study (Liberal Arts and Sciences, Commerce, Law, Music, Physical Education), in addition to three institutes (for dramatic authors and actors, actuaries, and experts in domestic economy), and a doctoral degree in Law, as well as several master's degrees (in Arts, Administrative Practice, Education, Music, Musical Education, Science), and more bachelor's degrees recognized by the civil authorities, which it confers upon its students, who, adorned with academic degrees, for many days, contribute to the benefit and safety of the temporal and spiritual society of the nation through sound doctrine and diligent labor. As this excellent Athenaeum is soon to celebrate its sixtieth year of growth, the Superiors of the Congregation of the Missions and the academic administrators, with the foremost support of the Most Reverend

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Father Samuel Alphonse, S.R.E. Cardinal Stritch, Archbishop of Chicago, who has long followed with great benevolence this praised center of good studies, humbly petitioned that the flourishing Athenaeum be firmly established by canonical erection and preserved for all time. Responding favorably to the repeated petition, the Holy Congregation for Seminaries and Universities informed the gloriously reigning Supreme Pontiff of this important matter. When the Supreme Pontiff, Pope Pius XII, having considered all that pertains to the most excellent Athenaeum of Chicago, graciously agreed, the Holy Congregation for Seminaries and Universities, after reviewing and approving the special statutes, canonically erected the Athenaeum.

[*Latin ed. p. 977*]

The Sacred Congregation for Seminaries and Catholic Universities solemnly deliberated concerning the establishment of an institution in accordance with canon 1376 of the Code of Canon Law. Therefore, the aforementioned Sacred Dicastery, with the authority specially granted to it by the Holy See, for the glory of God, for the dignity and splendor of the Holy Church, and for the salvation of souls, establishes, erects, and declares perpetually erected the Catholic University of Studies "De Paul" flourishing in the city of Chicago, together with the Faculties and Institutes by which it is currently constituted, recognizing fully the rights, honors, and privileges that customarily pertain to such an Athenaeum throughout the Catholic world, and furthermore, it commands that all matters be carried out as defined in the aforementioned Statutes, both concerning the assembly of curators and prefects, and concerning the duties of professors and students. Furthermore, favorably disposed towards the wishes of the Rectors of the Athenaeum, the Sacred Congregation affiliates the Faculty of Music and the musical arts institutes of the "De Paul" University to the Pontifical Institute of Sacred Music in the City, and declares it affiliated, subject to the condition that the methods of instruction and examination be carried out in accordance with the Statutes of the aforementioned Pontifical Institute in the City, which will have the right to know annually about the professors and schools. Finally, the same Sacred Congregation establishes and declares the Most Reverend Metropolitan Archbishop of Chicago, the Ordinary of the place, as the Grand Chancellor of the Catholic University of Studies "De Paul," who will duly preside and oversee in the name of the Holy See. All other legally applicable provisions remain in force; and nothing contrary shall prevail. Given in Rome, from the halls of Saint Callistus, on the twenty-eighth day of July, in the year of Our Lord 1957. Signed: His Eminence, Cardinal Pizzardo, Bishop of Albano, Prefect; His Eminence, Archbishop Gonfalonieri, Metropolitan, Secretary. - ACTA,

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vol. XXIV, no. 16. - 25-11-1957.

[*Latin ed. p. 978*]

Acts of the Apostolic See - Commentary; Official 978 DIARY OF THE ROMAN CURIA, Monday, November 18, 1957. The Holy Father, Pope Pius XII, received in a solemn Audience His Excellency, Most Reverend Don Luis E. LANATA COUDY, Extraordinary and Plenipotentiary Ambassador of Peru, for the presentation of his Credentials. Wednesday, November 20, 1957. The Holy Father, Pope Pius XII, received in a solemn Audience His Excellency, Doctor Don Carlos ARANGO VELEZ, Extraordinary and Plenipotentiary Ambassador of Colombia, for the presentation of his Credentials.

SECRETARY OF STATE

APPOINTMENTS

By Apostolic Briefs, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

July 30, 1957. The Most Reverend and Illustrious Cardinal Gaetano Cicognani, Protector of the Sisters of Charity of Saint Anne (Saragossa, Spain).

August 19. The Most Reverend and Illustrious Cardinal Nicola Canali, Protector of the Congregation of the Mantilla-Wearing Sisters Servants of Mary (London).

September 24. The Most Reverend Monsignor Lino Zanini, Apostolic Nuncio to Iran.

September 14. The Most Reverend and Illustrious Cardinal Eugenio Tisserant, Librarian of the Holy Roman Church.

The Most Reverend and Illustrious Cardinal Eugenio Tisserant, Archivist of the Holy Roman Church.

By Letters from the Secretary of State, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

Assistants to the Papal Throne:

March 8, 1953. His Excellency, Most Reverend Monsignor Luigi del Rosario, Bishop of Zamboanga.

1957. His Excellency, Most Reverend Monsignor Giuseppe Soares Idilio, Bishop of Santos.

[*Latin ed. p. 979*]

Diarium Romanae Curiae, 24, 979, June 1957. His Most Reverend Excellency, Monsignor Alves de Pinho Mose, Archbishop of Loanda. July 11. His Most Reverend Excellency, Monsignor Garcia y Garcia de Castro Raffaele, Archbishop of Garz. August 19. His Most Reverend Excellency,

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Monsignor McVinney Russell Giuseppe, Bishop of Providence. September 2. His Most Reverend Excellency, Monsignor Bonnabel Augusto, Bishop of Gap. October 15. His Most Reverend Excellency, Monsignor Dearden Giovanni F., Bishop of Pittsburgh. October 17. His Most Reverend Excellency, Monsignor Squintani Ambrogio, titular Archbishop of Amorio. Apostolic Protonotaries, with the right to participate: April 30, 1956. Monsignor Giuseppe Faurie, of the diocese of Le-Puy-en-Velay. January 2, 1957. Monsignor Luigi Marquardt, of the archdiocese of Kolin. June 5. Monsignor Giuseppe Garcia, of the archdiocese of Santa Fé (U.S.A.). August 12. Monsignor Giovanni Bandera, of the archdiocese of Milan. Monsignor Guglielmo Kelly, of the archdiocese of New York. August 13. Monsignor Giuseppe Kerwin, of the same archdiocese. Monsignor Edoardo Loehr, of the same archdiocese. August 27. Monsignor Giovanni N. Martin, of the archdiocese of Guadalajara. August 31. Monsignor Felice Mastino, of the archdiocese of Oristano. September 2. Monsignor Raffaele Pellecchia, of the diocese of Avellino. September 18. Monsignor Giacomo Denis, of the archdiocese of Sens. October 7. Monsignor Donai A. Reidy, of the diocese of Kerry. Domestic Prelates of His Holiness: April 16, 1955. Monsignor Giuseppe Gonzalez Valderrabano, of the diocese of Astorga. March 1957. Monsignor Giuseppe Geller, of the archdiocese of Kolin. May. Monsignor Giacomo O'Doherty, of the diocese of Monterey-Fresno. Monsignor Giovanni F. Power, of the same diocese. Monsignor Giuseppe A. Gagion, of the diocese of Scranton. Monsignor Giuseppe S. Madden, of the same diocese. Monsignor Tommaso J. McHugh, of the same diocese. Monsignor Francesco F. Molino, of the same diocese. Monsignor Ciriaco A. Staib, of the same diocese. Monsignor Giacomo Duffy, of the diocese of Cleveland. Monsignor Giovanni A. Gallagher, of the same diocese. Monsignor Edoardo S. Hannon, of the same diocese. Monsignor Carlo A. Hoot, of the same diocese. Monsignor Edoardo A. Kickel, of the same diocese. Monsignor Stanislao B. Podbielski, of the same diocese. Monsignor Guglielmo P. Thorpe, of the same diocese. Monsignor Ilario A. Zwisler, of the same diocese.

[*Latin ed. p. 980*]

Acta Apostolicae Sedis - Official Commentary 980 25 » » » 4 5 » » » » » » May » » » June » » » » » » » » 8 11 » » » » » » » »

Louis.

The Most Reverend Mr. Esswein Antonio, of the same archdiocese.

The Most Reverend Mr. Martin Giovanni J., of the same archdiocese.

The Most Reverend Mr. Westhoff Alfonso, of the same archdiocese.

The Most Reverend Mr. Suren Vittorio T., of the same archdiocese.

The Most Reverend Mr. Hill Pietro, of the archdiocese of Santa Fé (U.S.A.).

The Most Reverend Mr. Stadtmueller Federico, of the same archdiocese.

The Most Reverend Mr. Regan Carlo F., of the diocese of Burlington.

The Most Reverend Mr. Bilczewski Casimiro, of the archdiocese of Leopoli of the Latins.

The Most Reverend Mr. Jelinski Francesco, of the diocese of Lodz.

The Most Reverend Mr. Sobczynski Antonio, of the same diocese.

The Most Reverend Mr. Zukowski Boleslao, of the same diocese.

The Most Reverend Mr. Gieryszewski Vincenzo, of the diocese of Plock.

The Most Reverend Mr. Lissowski Ludovico Vincenzo, of the same diocese.

The Most Reverend Mr. Tenderenda Stanislao, of the same diocese.

The Most Reverend Mr. Piotrowski Stanislao, of the diocese of Wladisla.

The Most Reverend Mr. Bujalski Alessandro, of the archdiocese of Warsaw.

The Most Reverend Mr. Chróácicki Emiliano, of the same archdiocese.

The Most Reverend Mr. Duczynski Francesco, of the same archdiocese.

The Most Reverend Mr. Kossakowski Marcello, of the same archdiocese.

The Most Reverend Mr. Marcinowski Giuseppe, of the archdiocese of Vilna.

The Most Reverend Mr. Albs Guglielmo, of the diocese of Berlin.

The Most Reverend Mr. Zinke Giovanni, of the same diocese.

The Most Reverend Mr. Camerman Giuseppe Eugenio, of the archdiocese of Seattle.

The Most Reverend Mr. Baskfield Geraldo Tomm., of the archdiocese of Saint Paul of Minnesota.

The Most Reverend Mr. Brand Guglielmo Ant., of the same archdiocese.

The Most Reverend Mr. Busch Guglielmo, of the same archdiocese.

The Most Reverend Mr. Cecka Giacomo Francesco, of the same archdiocese.

The Most Reverend Mr. Doherty Riccardo W., of the same archdiocese.

The Most Reverend Mr. Durand Arturo Ilario, of the same archdiocese.

The Most Reverend Mr. Ettel Giuseppe Ant., of the same archdiocese.

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The Most Reverend Mr. Foley Giovanni P., of the same archdiocese.

[*Latin ed. p. 981*]

Diarium Romanae Curiae, June 14th. 18. 19. 25. 4. 10. 11. 13. 981. 1957.

Most Reverend Monsignor Giacomo Enrico Foran, of the same Archdiocese.

Most Reverend Monsignor Mattia Giuseppe Gillen, of the same Archdiocese.

Most Reverend Monsignor Francesco Giac Gilligan, of the same Archdiocese.

Most Reverend Monsignor Giorgio Willard Keefe, of the same Archdiocese.

Most Reverend Monsignor Andrea Gius. Koller, of the same Archdiocese.

Most Reverend Monsignor Ludovico Gius. McCarty, of the same Archdiocese.

Most Reverend Monsignor Rodolfo Luigi Neudecker, of the same Archdiocese.

Most Reverend Monsignor Geraldo Francesco O'Keefe, of the same Archdiocese.

Most Reverend Monsignor Ludovico Pioletti, of the same Archdiocese.

Most Reverend Monsignor Cirillo N. Popelka, of the same Archdiocese.

Most Reverend Monsignor Owen Giuseppe Rowan, of the same Archdiocese.

Most Reverend Monsignor Raimondo Ant. Rutkowski, of the same Archdiocese.

Most Reverend Monsignor Giacomo Ryan, of the same Archdiocese.

Most Reverend Monsignor Giorgio Edoardo Ryan, of the same Archdiocese.

Most Reverend Monsignor Lorenzo Ryan, of the same Archdiocese.

Most Reverend Monsignor Alfonso G. Schladweiler, of the same Archdiocese.

Most Reverend Monsignor Tommaso Giacomo Shanahan, of the same Archdiocese.

Most Reverend Monsignor Giuseppe Siegienski, of the same Archdiocese.

Most Reverend Monsignor Lorenzo Oscar Wolf, of the same Archdiocese.

Most Reverend Monsignor Giorgio Giuseppe Ziskovski, of the same Archdiocese.

Most Reverend Monsignor Sebastiano Achorner, of the Archdiocese of

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Salzburg.

Most Reverend Monsignor Giorgio Feichtner, of the same Archdiocese.

Most Reverend Monsignor Giovanni J. O'Brien, of the Diocese of Wheeling.

Most Reverend Monsignor Giov. Battista O'Reilly, of the same Diocese.

Most Reverend Monsignor Roberto Weiskircher, of the same Diocese.

Most Reverend Monsignor Giovanni Coogan, of the Diocese of Dunkeld.

July.

Most Reverend Monsignor Carlo Draxler, of the Diocese of Dunkeld.

Most Reverend Monsignor Antonio Socorro Lantigua, of the Diocese of the Canary Islands.

Most Reverend Monsignor Clemente Carranza Lopez, of the Archdiocese of Managua.

Most Reverend Monsignor Giovanni Battista Matamoros, of the same Archdiocese.

Most Reverend Monsignor Vilfrido Chartier, of the Diocese of Manchester.

Most Reverend Monsignor T. Giacomo T. Crowley, of the same Diocese.

[*Latin ed. p. 982*]

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The Most Reverend Cambrón Gerard, of the Archdiocese of Sherbrooke.

The Most Reverend Alberto, of the same Archdiocese.

The Most Reverend Gerard Letendre, of the same Archdiocese.

The Most Reverend Maurizio O'Bready, of the same Archdiocese.

The Most Reverend Origene Vel, of the same Archdiocese.

The Most Reverend Eugenio Hebert, of the Diocese of Fort William.

The Most Reverend Alberto Hogan, of the same diocese.

The Most Reverend James P. Kiely, of the Archdiocese of Chicago.

The Most Reverend Harry C. Koenig, of the same Archdiocese.

The Most Reverend Edward O. Leiser, of the same Archdiocese.

The Most Reverend James Magner, of the same Archdiocese.

The Most Reverend Patrick J. Molloy, of the same Archdiocese.

The Most Reverend Vincent J. Moran, of the same Archdiocese.

The Most Reverend Cletus F. O'Donnel, of the same Archdiocese.

The Most Reverend George A. Paskus, of the same Archdiocese.

The Most Reverend Stanley J. Piwowar, of the same Archdiocese.

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The Most Reverend Robert E. Stoeckel, of the same Archdiocese.

The Most Reverend Aloysius P. Szczerkowski, of the same Archdiocese.

The Most Reverend Harold S. Trainor, of the same Archdiocese.

The Most Reverend Raymond J. Zock, of the same Archdiocese.

The Most Reverend John N. Zwierzchowski, of the same Archdiocese.

The Most Reverend Giovanni Alonso Vega, of the Diocese of the Canary Islands.

The Most Reverend Francesco Hidalgo Navarro, of the same diocese.

The Most Reverend Giovanni Man-ero Diaz, of the same diocese.

The Most Reverend Luca Gillon, of the Archdiocese of Malines.

The Most Reverend Patrizio Mackin, of the Archdiocese of New York.

The Most Reverend Giacomo Nash, of the same Archdiocese.

The Most Reverend Giuseppe Stuhr, of the same Archdiocese.

The Most Reverend Nicasio Viso, of the same Archdiocese.

The Most Reverend Francesco Giacomo Desmond, of the Archdiocese of Boston.

The Most Reverend Guglielmo Giov. Desmond, of the same Archdiocese.

The Most Reverend Giovanni Stan. Dziok, of the same Archdiocese.

The Most Reverend Carlo R. Flanigan, of the same Archdiocese.

The Most Reverend Raimondo Luigi Hyder, of the same Archdiocese.

The Most Reverend Guglielmo Dom. Keenan, of the same Archdiocese.

The Most Reverend Giuseppe Giov. Leonard, of the same Archdiocese.

The Most Reverend Fiorenzo Gugl. McCarthy, of the same Archdiocese.

[*Latin ed. p. 983*]

Diarium Romanae Curiae 983, 1957. Monsignor Sherry, Giacomo Luigi, of the same archdiocese.

Monsignor Sweeney, Edoardo Franc, of the same archdiocese.

Monsignor Wall, Giovanni Roberto, of the same archdiocese.

Monsignor Doyle, Edwin L., of the diocese of Calgary.

Monsignor Anderson, Neville R., of the same diocese.

Monsignor Killen, Giacomo Q., of the same diocese.

Monsignor Vidal Leira, Mariano, of the diocese of Orense.

Monsignor Hannon, Giacomo J., of the diocese of Natchez-Jackson.

Monsignor Ngabo, Pietro, of the archdiocese of Rubaga.

Monsignor Rabe, Bernardo, of the archdiocese of Tananarive.

Monsignor Tagliaferro, Girolamo, of the diocese of Vicenza.

Monsignor Nolin, Pietro, of the diocese of Burlington.

September 11th. Monsignor Tenien, Guglielmo, of the same diocese.

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Monsignor Mouezy, Giovanni Maria, of the archdiocese of Rennes.

Monsignor Gole, Giovanni Battista, of the diocese of Cuneo.

September 18th. Monsignor Boutron, Andrea Giacomo, of the archdiocese of Sens.

Monsignor Joubert, Marco, of the same archdiocese.

Monsignor Canzolino, Enrico, of the diocese of Nocera dei Pagani.

Monsignor Brenan, Martin, of the diocese of Kildare and Leighlin.

October 5th. Monsignor Ottaviani, Vittorio, of the archdiocese of L'Aquila.

Monsignor Gazzoni, Primo, of the diocese of Cesena.

Monsignor Lane, Giovanni, of the diocese of Kerry.

October 7th. Monsignor Andrews, Paolo, of the archdiocese of New York.

October 13th. Monsignor Coogan, Luigi, of the same archdiocese.

Monsignor Doyle, Ugo, of the same archdiocese.

Monsignor Kraus, Rodolfo, of the same archdiocese.

Monsignor Cicioni, Gaetano, of the diocese of Teramo.

October 16th. Monsignor Romita, Fiorenzo, of the archdiocese of Bari.

October 17th. Monsignor Novarese, Luigi, of the diocese of Casale Monferrato.

October 27th. Monsignor Campbell, Edoardo, of the diocese of Dromore.

Monsignor Fitzpatrick, Giacomo, of the same diocese.

August 27th. Thirty secret, supernumerary chamberlains of His Holiness: October 1956.

Monsignor Afanador Salgar, Antonio, of the archdiocese of Bogota.

December 12th. Monsignor Blanke, Pietro, of the archdiocese of Koln.

February 10th, 1957. Monsignor De Sanctis, Michele, of the diocese of Spirito Santo.

March 12th. Monsignor Walterscheid, Giovanni, of the archdiocese of Koln.

March 3rd. Monsignor Lutz, Enrico, of the archdiocese of Paderborn.

March 4th. Monsignor Reinold, Ludovico, of the same archdiocese.

[*Latin ed. p. 984*]

Acts of the Apostolic See - Official Commentary 984 29 18 23 March April 8 May » » » » » » » 12 » 17 » » » » » » 25 » » » 29 5 June » 11 » » » » » » » » » » » » » » » » 1957. Monsignor Schäfer Francis, of the Archdiocese of KolÃn. » Monsignor Horion Adolph, of the same Archdiocese. » Monsignor Papp Ladislaus, of the Archdiocese of Saint Louis of the Maragnano. Anthony Maximilian, of the Archdiocese of KolÃn. Monsignor » » Monsignor Herdegen Anthony G., of the Diocese of Monterey-Fresno. » Mon-

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signor Bilock John, of the Apostolic Exarchate of Pittsburgh. Joseph Kostival, of the same Exarchate. Monsignor » Maczkov Daniel, of the same Exarchate. Monsignor » Lowry James M., of the Diocese of Scranton. Monsignor » Monsignor Vieira Coelho Torres Anthony, of the Diocese of Caratinga. Joseph Feghali, of the Diocese of Cleveland. Monsignor » Hallinan Paul J., of the same Diocese. Monsignor » » Monsignor Kelly Thomas J., of the same Diocese. Monsignor Trivisonno Michael J., of the same Diocese. » Monsignor Koenig Louis, of the Archdiocese of KolÃn. » Monsignor Beguiristain Santos, of the Archdiocese of Pamplona. » Monsignor Magrin Flora, of the Diocese of Passo Fundo. » Monsignor Carey William J., of the Diocese of Providence. » Monsignor Dunn Louis G., of the same Diocese. Monsignor Struck John G., of the same Diocese. » Monsignor Ayres De Almeida Freitas Francis, of the Archdiocese of Saint Salvador of the Bahia. » Monsignor Lodes George A., of the Archdiocese of Saint Louis. » Monsignor Michalski Joseph, of the same Archdiocese. » Monsignor O'Meara Edward, of the same Archdiocese. » Monsignor Geldner Ignatius, of the Archdiocese of Gnesen. Monsignor Gierczynski Edmond, of the same Archdiocese. » Monsignor Kowalewicz Hippolytus, of the same Archdiocese. » Monsignor Szymanski Alexander, of the same Archdiocese. Monsignor Szymanski Stanislaus, of the same Archdiocese. Monsignor Sowiiiski Stanislaus, of the Diocese of CheÅ□mno. Monsignor Kostial Dominic, of the Archdiocese of Leopoli dei Latini. Monsignor Bielicki Edmond, of the Diocese of Lodz. Monsignor Heidrich Zdzislao Severin, of the same Diocese. Monsignor Klimm Stanislaus, of the same Diocese. Monsignor Baran Dionysius, of the same Diocese. Monsignor Geneja Sigismund, of the Diocese of Luceoria. Monsignor Skrzypkowski Anthony, of the same Diocese. Monsignor Pozwa Louis, of the Diocese of Plock. Monsignor Rutkowski Anastasius, of the same Diocese. Monsignor Kokoszka Felix, of the Diocese of Tarnovia. Monsignor Rynkiewicz Peter, of the Archdiocese of Vilna.

[*Latin ed. p. 985*]

Diarium Romanae Curiae 985, 1957. Monsignor Antosjewicz, Stefano, of the Archdiocese of Warsaw. Monsignor Aranowski, Teofilo, of the same Archdiocese. June 11th. Monsignor Haase, Anthony, of the same Archdiocese. Monsignor Lipinski, Wenceslaus, of the same Archdiocese. July 4th. Monsignor Kuezynski, John, of the same Archdiocese. Monsignor Markowski, Stanislaus, of the same Archdiocese. Monsignor Bielawski, Wenceslaus, of the same Archdiocese. Monsignor Mietek, Ceslaus, of the same Archdiocese. Monsignor Putzer, Joseph, of the Diocese of Limburg. Monsignor Stein, Alexander, of the same Diocese. Monsignor Ferreira, Joseph, of the Archdiocese of Braga. Monsignor Mielinski, Roman, of the Archdiocese of Posnania. Monsignor Forstlehner, John, of the Diocese of St. Hippolitus. Monsignor Pritz, Joseph, of the same Diocese. Monsignor Tampier, Louis, of the same Diocese. Monsignor Willinger,

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Francis, of the same Diocese. Monsignor Lecaras Maldonado, Raymond, of the Diocese of Rancagua. Monsignor Gomes Matarin, Albert, of the Archdiocese of Granada. August 3rd. Monsignor Vimercati, Louis, of the Archdiocese of Milan. Monsignor De Almeida, John Gualtieri, of the Archdiocese. Monsignor Pereira Do Amarai, Joseph, of the same Archdiocese of Diamantina. August 13th. Monsignor Oooke, Terentius, of the Archdiocese of New York. Monsignor Hurley, Daniel, of the same Archdiocese. Monsignor Kelly, John, of the same Archdiocese. Monsignor Me Dermott, John, of the same Archdiocese. Monsignor Wilson, James, of the same Archdiocese. August 27th. Monsignor Lefort, Joseph E., of the Diocese of Calgary. August 29th. Monsignor Fernandes De Sousa, Antero, of the Diocese of Lamego. September 4th. Monsignor Noirot, Marcello, of the Diocese of St. Claude. September 5th. Monsignor Boscarino, John, of the Diocese of Ragusa. Monsignor Di Quattro, Vincent, of the same Diocese. Monsignor Rizza, John, of the same Diocese. September 18th. Monsignor Dorh, Alfredo, of the Diocese of Aterrado. September 23rd. Monsignor Draisci, John, of the Archdiocese of Manfredonia. Monsignor Giovannelli, Carmine, of the same Archdiocese. Monsignor Gurrieri, Salvatore, of the same Diocese. Monsignor Lissandrello, Joseph, of the same Diocese. Monsignor Falconio, Francis, of the abbatial church of Monte Cassino, of the jurisdiction "nullius." Monsignor Rusconi, Francis, of the Diocese of Tivoli. September 24th. Monsignor Fiorillo, Anthony, of the Diocese of Nocera dei Pagani.

[*Latin ed. p. 986*]

Acta Apostolicae Sedis - Official Commentary 986, October 5th, 17th, 18th, 21st, November, and June, 1957.

Most Reverend Anthony Berardi, of the diocese of Nocera Umbra and Gualdo Tadino.

Most Reverend Ivan Peri, of the same diocese.

Most Reverend Albert Bovone, of the diocese of Alessandria.

Most Reverend Vladislao Baudaz, of the archdiocese of Gorizia.

Most Reverend Guy Sarto, of the diocese of Ohioggia.

Most Reverend Bernardino Santucci, of the archdiocese of L'Aquila.

Chamberlains of honor in the peacock blue vestments of His Holiness:

October 11th, 1957.

June 12th, 1957.

August 17th, 1957.

October 17th, 1957.

Most Reverend Leone Glówczewski, of the diocese of Danzica.

Most Reverend Casimiro Mirinowski, of the same diocese.

Most Reverend Giuseppe Michalski, of the archdiocese of Gnesen.

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Most Reverend Paul Mikulski, of the archdiocese of Leopoli of the Latins.

Most Reverend Ladislao Sygnatowicz, of the same archdiocese.

Most Reverend Anthony Haller, of the diocese of St. Hippolitus.

Most Reverend Giovanni Pragerstorfer, of the same diocese.

Most Reverend George Mylanyk, of the diocese of Premislia of the Ruthenians.

Most Reverend Stephen Mester, of the archdiocese of Agria.

Chamberlain of honor, extraordinary, with sword and mantle, of His Holiness:

November 17th, 1956.

Mr. Giovanni Struth, of the archdiocese of Colonia.

HONORS

By means of certificates from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, has deigned to bestow:

The Grand Cross of the Order of Saint Gregory the Great, military class:

July 11th, 1957.

Upon General Rafael Alvarez Serrano, of the archdiocese of Granada.

The Plaque of the Order of Saint Gregory the Great, civil class:

May 12th, 1957.

November 21st, 1957.

Upon Mr. Peter Altmeier, of the diocese of Treves.

Upon Mr. Eutimio Falla Bonet, of the diocese of Cienfuegos.

Upon Mr. Fernando Lopez Nebrera, of the archdiocese of Granada.

September 16th, 1957.

Upon Mr. Emanuele Sola Rodríguez Bolivar, of the same archdiocese.

October 17th, 1957.

Upon Mr. Charles du Bus de Warnaffe, of the archdiocese of Malines.

Upon Mr. Luigi Enrico Uribe Cualla (Colombia).

[*Latin ed. p. 987*]

From the Roman Curia Diary, 987. The Commendation of the Order of Saint Gregory the Great, civil class: January 10, 1957. To Mr. Alfonso Frings, of the Archdiocese of Koln. To Mr. Raimondo Vermeulen, of the Diocese of Tournai. February 19. To Mr. Giorgio Klingler, of the Diocese of Limburg. May 7. To Mr. Armando Meeus, of the Archdiocese of Malines. May 29. To Mr. Roger Van Praet d'Amerloo, of the same Archdiocese. To Mr. Francesco Walliser, of the Archdiocese of Vienne. June 12. To Mr. Clarence Klein, of the Diocese of Wheeling. June 19. To Mr. Guglielmo L. Dolle, Sr., of the Archdiocese of Cincinnati. July 16. To Mr. Enrico J. Gilligan, of the same Archdiocese. To Mr. Paride Nolli, of the Diocese of Bergamo. August 19. To Mr. Amleto Aldo Luperi, of the Archdiocese of Pisa. To Mr. Adolfo

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Folle Martínez (Uruguay). August 28. To Mr. Giuseppe Padellaro (Rome). August 29. To Mr. Mario Pozzi (Rome). To Mr. Antonio Vallardi (Rome). To Mr. Angelo Lorenzi, of the Diocese of Padova. August 31. To Mr. Paolo Michele Del Pino (Argentina). September 3. To Mr. Flavio Rossello, of the Archdiocese of Turin. September 8. To Mr. Renato Himmer, of the Archdiocese of Malines. September 16. To Mr. Antonio Abete (Rome). September 18. To Mr. Uberto Adolfo Caron, of the Archdiocese of Cambrai. September 24. To Mr. Uberto Adolfo Carón, of the Diocese of Lille. To Mr. Antonio Maria Santos da Gunha, of the Archdiocese of Braga. To Mr. Ernesto Durantini (Rome). October 4. To Mr. Alberto Jacovoni (Rome). To Mr. Dante Benati, of the Diocese of Guastalla. October 22. To Mr. Mario Benati, of the same Diocese. To Mr. Mario Risso, of the Diocese of Pinerolo. October 24. To Mr. Carlo Alberto Trogolo (Rome). To Mr. Italo Viesi (Rome).

The Knighthood of the Order of Saint Gregory the Great, civil class: January 27, 1955. To Mr. Firmino Peinado Espino, of the Archdiocese of Santiago de Cuba. February 4, 1957. To Mr. Emanuele Antonio Cuellar Duran, of the Archdiocese of Bogotá. To Mr. Ludovico Zenetti, of the Diocese of Limburg. To Mr. Giorgio Hagan, of the Diocese of Accra. April 15. To Mr. Lloyd R. Stolich, of the Diocese of Monterey. May 7. To Mr. Vito Carneglia, of the Diocese of Providence. May 25. To Mr. Oreste Di Saia, of the same Diocese. To Mr. Pietro Fleurant, of the same Diocese.

[*Latin ed. p. 988*]

Acta Apostolicae Sedis - Commentarium Officiale 988 25 » » » » 29 4 5 mensis Maii » » » » » mensis Iunii » » » » »

To the Reverend Mr. Pietro Duran, of the same Archdiocese.

To the Reverend Mr. Francesco Gormley, of the same Archdiocese.

To the Reverend Mr. Paolo Horgan, of the same Archdiocese.

To the Reverend Mr. Guglielmo Keleher, of the same Archdiocese.

To the Reverend Mr. Ludovico Lujan, of the same Archdiocese.

To the Reverend Mr. Francesco T. O'Rourke, of the same Archdiocese.

To the Reverend Mr. Stanley Pawol, of the same Archdiocese.

To the Reverend Mr. Vincenzo Vigil, of the same Archdiocese.

To the Reverend Mr. Marcello Agostino Delecroix, of the Diocese of Lille.

To the Reverend Mr. Giorgio Maklakofi, of the same diocese.

To the Reverend Mr. Ludovico Sainsaulieu, of the Archdiocese of Paris.

To the Reverend Mr. Howard Corcoran, of the Diocese of Wheeling.

To the Reverend Mr. Bernardo Flood, of the same diocese.

To the Reverend Mr. Leone Kohlbecker, of the same diocese.

To the Reverend Mr. Edmondo Ronzello, of Rome.

To the Reverend Mr. Giovanni Brochard, of the Archdiocese of Cambrai.

To the Reverend Mr. Renato Boulle, of the Archdiocese of Paris.

To the Reverend Mr. Renato Rimboud, of the same Archdiocese.

To the Reverend Mr. Giovanni Roman, of the Archdiocese of Aix.

To the Reverend Mr. Giorgio Guillot, of the Archdiocese of Marseille.

To the Reverend Mr. Raimondo Limouzin Lamothe, of the Archdiocese of Paris.

To the Reverend Mr. Alberto Cipriani, of the Diocese of Livorno.

To the Reverend Mr. Enrico Thiefry, of the Diocese of Tournai.

To the Reverend Mr. Thomas H. Beacom, of the Archdiocese of Chicago.

To the Reverend Mr. John B. Bremner, of the same Archdiocese.

To the Reverend Mr. Julien J. Caestecker, of the same Archdiocese.

To the Reverend Mr. William Cahill, of the same Archdiocese.

To the Reverend Mr. Frank C. Callahan, of the same Archdiocese.

To the Reverend Mr. James E. Costón, of the same Archdiocese.

To the Reverend Mr. Leo J. Doyle, of the same Archdiocese.

[*Latin ed. p. 989*]

Diarium Romanae Curiae 989, 1957. To the Reverend Mr. Fitzgerald John, of the same Archdiocese.

To the Reverend Mr. Furey Warren W., of the same Archdiocese.

To the Reverend Mr. Gerty Francis J., of the same Archdiocese.

To the Reverend Mr. Gobreski Matt, of the same Archdiocese.

To the Reverend Mr. Harbrecht James S., of the same Archdiocese.

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To the Reverend Mr. Hayes John J., of the same Archdiocese.

To the Reverend Mr. Immerfall Robert J., of the same Archdiocese.

To the Reverend Mr. Jacobs Howard, of the same Archdiocese.

To the Reverend Mr. Kedwin Edward M., of the same Archdiocese.

To the Reverend Mr. Laibe Joseph E. F., of the same Archdiocese.

To the Reverend Mr. Lawler Paul E., of the same Archdiocese.

To the Reverend Mr. Madden John J., of the same Archdiocese.

To the Reverend Mr. Morgan Charles J., of the same Archdiocese.

To the Reverend Mr. Mullaney Paul L., of the same Archdiocese.

To the Reverend Mr. Murphy Morgan F., of the same Archdiocese.

To the Reverend Mr. O'Haire Harry J., of the same Archdiocese.

To the Reverend Mr. O'Keefe James J., of the same Archdiocese.

To the Reverend Mr. Rigali John E., of the same Archdiocese.

To the Reverend Mr. Sheridan Leo J., of the same Archdiocese.

To the Reverend Mr. Slaughter Wayne, of the same Archdiocese.

To the Reverend Mr. Trabucco Vincent R., of the same Archdiocese.

To the Reverend Mr. Zegers Harry, of the same Archdiocese.

August 1st.

To the Reverend Mr. Salem Hassan (Egypt).

August 5th.

To the Reverend Mr. Cauley Luigi A., of the Diocese of Hamilton.

To the Reverend Mr. Poncelet Maurizio M. Clemente, of the Diocese of Liegi.

To the Reverend Mr. Le Blan Giuliano, of the Diocese of Lilla.

August 20th.

To the Reverend Mr. Semakula Paolo, of the Archdiocese of Rubaga.

To the Reverend Mr. Fieux Andrea, of the Diocese of Saint-Claude.

To the Reverend Mr. Halloran Walter H., of the Diocese of Winona.

August 29th.

To the Reverend Mr. Colette Leone, of the Archdiocese of Malines.

To the Reverend Mr. Avondoglio Silvio, of the Diocese of Ivrea.

August 30th.

To the Reverend Mr. Grandgeorge Renato, of the Archdiocese of Parigi.

To the Reverend Mr. Cicotero Amilcare, of the Archdiocese of Torino.

September 3rd.

To the Reverend Mr. Brianza Italo, of the Archdiocese of Milano.

To the Reverend Mr. De Santis Nicola, of the same Archdiocese.

To the Reverend Mr. Janniello Francesco, of the Diocese of Nocera dei Pagani.

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September 21st.

To the Reverend Mr. Bertoli Aldo, of the Diocese of Novara.

To the Reverend Mr. dé Hemptinne Robert, of the Apostolic Vicariate of Bukavu.

To the Reverend Mr. Van der Weide Pietro Teodoro, of the Archdiocese of Malines.

July 20th; The Knighthood of the Order of Saint Gregory the Great, military class: March 23, 1957.

To the Reverend General Walsh Giacomo, of the Diocese of Scranton.

September 21st.

To the Reverend Lieutenant Centi Vincenzo (Roma).

[*Latin ed. p. 990*]

Acts of the Apostolic See – Official Commentary 990. The Grand Cross of the Order of Saint Sylvester the Pope: May 10th, July 11th, 1957. To Mr. Schaud Lambert (Luxembourg). To Mr. Summers Iseru Francesco, of the Archdiocese of Granada. The Commander's Cross with Plaque of the Order of Saint Sylvester the Pope: July 11th, 1957. To Mr. Garcia Codes Emanuel, of the Archdiocese of Granada. August 1st. To Mr. Mohammad Jan ja daeng Nompo (Indonesia). To Mr. Dahdah Nagib (Lebanon). The Plaque of the Order of Saint Sylvester the Pope: June 14th, July 9th, 1957. To Mr. Tamburrano Luciano, of the suburbicarian Diocese of Frascati. To Mr. Pawlik Henry, of the Archdiocese of Vienna. The Commander of the Order of Saint Sylvester the Pope: January 27th, 1955. To Mr. Canto Bory Henry, of the Archdiocese of Santiago de Cuba. November 20th, 1956. To Mr. Dias Eduardo, of the Diocese of Limoeirp. January 8th, 1957. To Mr. Charlet John Louis, of the Archdiocese of Avignon. To Mr. Girard Joseph, of the same Archdiocese. To Mr. Souza Figueiredo Henry, of the Diocese of Kam14 pala. To Mr. Fernandez Dominic, of the Archdiocese of Palermo. March 23rd. To May 29th. To Mr. Begasse De Dhaem Peter, of the Diocese of Liege. June 11th. To Mr. Bestman James (Liberia). To Mr. Brumskine Philip (Liberia). To Mr. Motta John (Liberia). To Mr. Townsend Reynold (Liberia). To Mr. Utchiness William (Liberia). June 14th. To Mr. Renzo Louis, of the suburbicarian Diocese of Frascati. June 19th. To Mr. Rampini Bruno, of the Archdiocese of Florence. To Mr. Bianchi Louis, of the Diocese of Mantua. To Mr. Soares Francis of Assisi, of the Archdiocese of São Paulo of Brazil. To Mr. Cardazzo Richard, of the Diocese of Treviso. July 21st. To Mr. Degan Attilio, of the Patriarchate of Venice. July 10th. To Mr. Vidotti Gino, of the same Patriarchate. To Mr. Della Vecchia Duilio, of the Archdiocese of Turin. July 11th. To Mr. Versini Louis, of the Archdiocese of Milan. July 16th. To Mr. Paci Francis, of the Diocese of Narrii. July 17th. To Mr. Carusi Philip (Rome). To Mr. Audet Louis N., of the Archdiocese of Sherbrooke. To Mr. Bélanger Louis, of the same Archdiocese. To Mr. Côté John C., of the same

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Archdiocese.

[*Latin ed. p. 991*]

Diarium Romanae Curiae 991, 1957. To the Reverend Mr. Maugeri Mariano, of the diocese of Acireale. To the Reverend Mr. Cavina Pratesi Giovanni, of the diocese of Brzesc. To the Reverend Mr. Coardi di Carpenetto Paolo, of the diocese of Casale Monferrato. To the Reverend Mr. Diaz Vacas Giuliano, of the diocese of Palencia. To the Reverend Mr. Baviera Vittorio, of the diocese of Pesaro. To the Reverend Mr. Ferri Plinio, of the same diocese. To the Reverend Mr. Panichi Silvio, of the archdiocese of Pisa. To the Reverend Mr. Manna Augusto, of the diocese of Fano. To the Reverend Mr. Michel Enrico, of the diocese of Liegi. To the Reverend Mr. Ballerio Carlo (Monk). To the Reverend Mr. Biancheri Raoul (Monk). To the Reverend Mr. Delavenne Maurizio (Monk). To the Reverend Mr. Huet Ivo (Monk). To the Reverend Mr. Kreichgauer Augusto (Monk). To the Reverend Mr. Pez Raoul (Monk). To the Reverend Mr. Moro Visconti Giancarlo (Rome). To the Reverend Mr. Palmisano Francesco (Rome). To the Reverend Mr. Hamaide Giuseppe, of the diocese of Tournai. To the Reverend Mr. Michel Enrico, of the diocese of Liegi. To the Reverend Mr. Stuccoli Ervino Pietro Giovanni (Rome). September 2nd. To the Reverend Mr. Rozera Bruno (Rome). To the Reverend Mr. Cirinei Ernesto (Rome). To the Reverend Mr. Ascolani Oreste (Rome). To the Reverend Mr. Maggiora Benevolo Ermenegildo, of the archdiocese of Turin. To the Reverend Mr. Debaisieux Paolo, of the archdiocese of Malines. August 16th. To the Reverend Mr. de Visscher Ferdinando, of the same archdiocese. August 19th. To the Reverend Mr. Moortgat Vittore, of the same archdiocese. To the Reverend Mr. Tnoreau Giacomo, of the same archdiocese. To the Reverend Mr. Van der Haeghen Giuseppe, of the same archdiocese. To the Reverend Mr. Giay Luigi, of the diocese of Pinerolo. To the Reverend Mr. Lianza Carlo, of the diocese of Sessa Aurunca. To the Reverend Mr. Posano Giovanni, of the archdiocese of Turin. To the Reverend Mr. Kisvarday Carlo, of the archdiocese of Manfredonia. To the Reverend Mr. Di Paola Arcangelo, of the diocese of Teramo. To the Reverend Mr. Giuliani Ercole, of the diocese of Reggio Emilia. To the Reverend Mr. Ferrari Alfred, of the same diocese. To the Reverend Mr. Morelli Mario, of the same diocese. The Knighthood of the Order of Saint Sylvester the Pope: December 13th, 1955. To the Reverend Mr. Deutzmann Frederick, of the diocese of Aix-la-Chapelle. April 17th, 1956. To the Reverend Mr. Breuer Giuseppe, of the same diocese. September 7th. To the Reverend Mr. Francis Filippo Abele, of the apostolic prefecture of Sant'Andrea e Provvidenza. May 29th, 1957. To the Reverend Mr. Azevedo Thaïes, of the archdiocese of S. Salvatore

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della Bahia.

[*Latin ed. p. 992*]

992 Acta Apostolicae Sedis - Official Commentary, July 10, 1957. To the Reverend Mr. Valour Pietro, of the Archdiocese of Paris.

16 To the Reverend Mr. Bosisio Felice, of the Archdiocese of Milan.

To the Reverend Mr. Süss Frederick, of the Archdiocese of Vienne.

August 20 To the Reverend Mr. Delobel Hilary, of the Diocese of Bruges.

29 To the Reverend Mr. Lisimachio Albert (Monaco).

To the Reverend Mr. Merlino Baptiste Leopold (Monaco).

To the Reverend Mr. Lahou Joseph, of the Archdiocese of Malines.

To the Reverend Mr. Somville Wilfried, of the same Archdiocese.

To the Reverend Mr. Staes Cornelius, of the same Archdiocese.

To the Reverend Mr. Condry John, of the Diocese of Tournai.

30 To the Reverend Mr. Melchiorre Biagio, of the Diocese of Molfetta.

September 2 To the Reverend Mr. Barbieri Dominic, of the Diocese of Avellino.

To the Reverend Mr. Stramacci Silvio, of the Diocese of Norcia.

6 To the Reverend Mr. Braccia Alfred, of the Diocese of S. Severo.

To the Reverend Mr. Mascia Francis, of the same Diocese.

16 To the Reverend Mr. d'Udekem de Guertechin Robert, of the Archdiocese of Malines.

To the Reverend Mr. van Bossuyt Francis, of the same Archdiocese.

To the Reverend Mr. Van Roye Emilio, of the same Archdiocese.

20 To the Reverend Mr. Danesy Charles, of the Diocese of Pinerolo.

To the Reverend Mr. Giolitti Stephen, of the same Diocese.

To the Reverend Mr. Valletti Dominic, of the same Diocese.

24 To the Reverend Mr. Dandria Gino, of the Diocese of Alessandria.

October 7 To the Reverend Mr. Fantappiè Bruno, of the Archdiocese of Florence.

To the Reverend Mr. Massone Giles, of the Diocese of Tortona.

16 To the Reverend Mr. Baldrighi John, of the Diocese of Lodi.

18 To the Reverend Mr. Zofìi Terenzio, of the Archdiocese of the Most Holy Assumption.

NECROLOGY

October 21

25 To the Most Reverend Monsignor Godoy Marco Sergio, Bishop of Maracaibo.

To the Most Reverend Monsignor Duperray John, Bishop of Montpellier.

To the Most Reverend Monsignor Fiedler Stephen, titular Bishop of El

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Milia.

To the Most Reverend Monsignor Tinajero y Estrada Marciano, Bishop of Querétaro.

30 To the Most Reverend Monsignor Bostani Augustine, Bishop of Sidon of the Maronites.

31 To the Most Reverend Monsignor D'Errico Francis, titular Archbishop of Samosata.

November 2 To the Most Reverend Monsignor Hebbé Hanna, titular Bishop of Urima of the Syriacs.

7 To the Most Reverend Monsignor Kierkels Leo Peter, titular Archbishop of Salamina.

To the Most Reverend Monsignor Calavassy George, titular Bishop of Theodoropolis, Exarch of the Byzantine Rite in Greece.

20 To the Most Reverend Monsignor Bennet John G., Bishop of Lafayette in Indiana.

[*Latin ed. p. 993*]

Year and Volume XXXIX, December 28, 1957 (Series II, Volume XXIV), No. 17. ACTA APOS TOLICAE SEDIS, Official Commentary. ACTA OF POPE PIUS XII. APOSTOLIC CONSTITUTION. I. COLONIA, PADERBORN, MÜNSTER (ESSEN). A NEW DIOCESE IS ESTABLISHED FROM THE THREE CHURCHES OF COLONIA, PADERBORN, AND MÜNSTER, AFTER CERTAIN TERRITORIES HAVE BEEN DEDUCTED, AND ITS NAME WILL BE (ESSEN). PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THE FAITH AND RELIGION OF THE GERMAN PEOPLE, WHICH HAS BEEN SO VIVID THROUGHOUT SO MANY CENTURIES, AS TESTIFIED BY SO MANY WORKS AND THE INSTITUTIONS OF SO MANY ANCESTORS, IT IS NOW, AFTER THE SORROWFUL DISCORD AND CHANGES OF PAST CENTURIES, MANIFESTLY CLEAR, BY THE GRACE OF GOD, THAT IT HAS TAKEN ON NEW GROWTH. IN THIS MATTER, WE, WHO, BY THE WILL OF THE HIGHEST GOD, HAVE THE SUPREME AUTHORITY OVER THE ENTIRE CHURCH AND DEVOTE ALL OUR EFFORTS TO ITS ADMINISTRATION, BELIEVE THAT WE WILL ACT BEST IF WE ESTABLISH A NEW DIOCESE THERE, DEDUCTING CERTAIN TERRITORIES AND CITIES FROM CERTAIN CHURCHES. WHEREFORE, IN ACCORDANCE WITH ARTICLE 2, PARAGRAPH 9 OF THE PRUSSIAN CONVENTION, A PACT WAS CONCLUDED BETWEEN THE HOLY SEE AND THE STATE COMMONLY CALLED NORTH RHYNE-WESTPHALIA ON THE NINETEENTH DAY OF THE MONTH OF DECEMBER IN THE YEAR NINETEEN HUNDRED AND FIFTY-SIX, WITH THE ADVICE OF THE VENERABLE BROTHER ALOIS JOSEPH MÜNCH, ARCHBISHOP OF FARGO, AND APOSTOLIC LEGATE IN

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GERMANY. 6 4 - ACTA, Volume XXIV, No. 17 – December 28, 1957.

[*Latin ed. p. 994*]

994 Acta Apostolicae Sedis - Official Commentary of the Notification; concerning the opinion of Our beloved Son, Joseph, Cardinal Frings, Archbishop of Coloniensis, and the venerable Brothers, Lawrence Jaeger, Archbishop of Paderbornensis, and Michael Keller, Bishop of Monasteriensis; after careful consideration, and with the agreement of those who have authority in this matter, We, by Our supreme and apostolic authority, decree and order the following.

We separate from the territories which constitute the Churches of Coloniensis, Paderbornensis, and Monasteriensis, the cities whose names are known among the people: Bochum, Bottrop, Duisburg, Essen, Gelsenkirchen, Gladbeck, Lüdenscheid, Mülhein, which is in the region of Ruhr, Oberhausen, Wattenscheid; also the rural districts known as Altena and Ennepe-Ruhrkreis, with the exception of the town of Herdecke and the city of Wetter in the region of Ruhr. From these territories, We establish a new diocese, which shall be called EssenMensis from the city of Essen; in which city the Bishop shall have his seat and residence, with the episcopal chair of the magisterium located in the church of St. John the Baptist, in the same city, which the people commonly call Munsterkirche. We make the new See of Essendiensem a suffragan of the metropolitan Church of Coloniensis, and We grant it all the rights, honors, and privileges that are customarily granted to Sees of the same rank; and We impose upon the first Bishop to whom the governance shall be entrusted, and upon his successors, the duties that are associated with the exalted and distinguished dignity of these prelates. The sacred pastor shall build, with great care and diligence, a seminary for the reception and education of boys who aspire to undertake priestly duties; for they are the hope of the Church, through whose works the light of the Gospel shines forth to men. This shall, of course, be done in accordance with the laws of common law, and in accordance with the norms of the Holy Congregation for Seminaries and Universities. A college of canons shall also be established; and if it cannot be established immediately, diocesan advisors shall be appointed in the meantime to assist the Bishop in his pastoral work, or in deliberating on more important matters concerning the diocese. With regard to the governance, administration, election of the Capitular Vicar in the event of a vacancy, and other matters of this kind, the prescriptions of Canon Law shall be observed in all things. Furthermore, that part of the clergy which, after the division, has its legitimate residence in the new See, shall be considered as belonging to it as its own clergy. Documents and records which in any way relate to the territory of Essendiensem shall be sent promptly to its episcopal curia, and shall be preserved with great care in the archives of religious affairs. What We have commanded to be

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carried out by these letters shall be diligently pursued by the venerable Brother, Aloysius Joseph Muench, whom We remember, or by whomever he may delegate, with the necessary powers granted to him.

[*Latin ed. p. 995*]

The acts of Pope Pius XII, page 995, concerning the precise and detailed determination of the boundaries of the diocese of Fismes, as far as possible, according to natural landmarks. When the matter has been completed, he will draw up accurate documents, containing a description and image of the boundaries, and will send these, with faithful copies, promptly to the Sacred Congregation of the Consistory. We decree that these letters are now and forever to be effective, so that those to whom they pertain may observe and fulfill what has been decreed in them, and thus may they obtain their full force. No prescriptions of any kind whatsoever shall be able to oppose the effectiveness of these letters, since through these letters we abolish all such. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person holding a position of authority in the Church, and which have been signed by a public notary, shall be held to be entirely valid, just as if the original documents were presented. Whoever shall disregard or in any way despise Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the third and twentieth day of the month of February, in the year of Our Lord nineteen hundred and fifty-seven, in the twelfth year of Our pontificate.

CELSUS Card.

COSTANTINI *

Fr. ADEODATUS I. Card.

PIAZZA 8.

R. E. Cancellarius
8. Congr. Consistorialis
a Secretis
Hamletus Tondini
Apostolic Chancery
Albertus Serafini, Proton. Apost.
Caesar Loco £ß Plumbi

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In Ap. Cane, tab., vol. LXXXXV, n. U,
Federici, Proton. Apost.

[*Latin ed. p. 996*]

Acta Apostolicae Sedis - Official Commentary 996 II. The territory of the archdiocese of EMERITENSIS in Venezuela is separated from a certain region, and a new diocese is established from it, called TRUXILLENSIS in Venezuela. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event, considers it necessary in the discharge of Our office not only to provide for churches with suitable pastors, but also to establish the most appropriate description of them, since the best arrangement of boundaries will ensure that either the labors of the bishops are undertaken with greater fruit, or the needs of the people can be better met. For this reason, when the Most Reverend Raphael Forni, Archbishop with the title of Aeginensis, and also Apostolic Nuncio in the Republic of Venezuela, together with the civil authority of the same Republic, requested this Holy See to divide the extensive archdiocese of Emeritensis in Venezuela, and to establish a new diocese from it, we considered it good to grant the request after prayers, believing that this would greatly benefit the people of that region. Since this is the case, after hearing the counsel of the Most Reverend Brother Acacius Chacón, Archbishop of that See, and with the consent of those who have some right in this matter, We, by Our supreme and apostolic authority, establish and decree the following: We separate the region commonly known as Trujillo from the archdiocese of Emeritensis in Venezuela, and We establish another diocese from its territory, to be called Truxillensis in Venezuela, and We define its boundaries according to the civil province from which it originates. Its boundaries will be as follows: to the north, it will have boundaries with the dioceses of Barquisimetensem and Maracaibensem; to the east, with the dioceses of Guanarensem and Barquisimetensem; and to the west, with the dioceses of Maracaibensem and Emeritensis in Venezuela; and this church will also extend into the southern part. We make this new church a suffragan of the metropolitan See of Emeritensis, to which the Bishop of Truxillensis will be subject. We order that the seat of the diocese and the residence of the Supreme Prelate be located in the city commonly known as Trujillo, and that the cathedral be in the temple of the Blessed Virgin Mary of Peace, located there, which We designate as a cathedral building.

[*Latin ed. p. 997*]

The acts of Pope Pius XII, 997. The bishop to whom the administration is entrusted shall have, in addition to the due rights and privileges, also the obligations pertaining to the sacred office, according to Canon Law. The episcopal table shall be supported by those goods which come from the curia, or which are spontaneously offered by the Christian people, or

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finally, which accrue to the new diocese from the division of goods, according to canon 1500 of the Code of Canon Law. A college of canons shall be established: for the canons are the ornament of the bishop and his senate. If this cannot be done immediately, we grant that, for the time being, diocesan consultants be chosen, who shall assist their superior with counsel and prudence. Furthermore, we wish that a seminary, at least an elementary one, be built as soon as possible, to receive boys who, with God's most gracious invitation, desire to be initiated into the priesthood. This constitution shall be made according to the norms of common law and according to the laws of the Holy Congregation for Seminaries and Universities. And when young men must study philosophy and sacred theology, those who are the best among them shall be sent to Rome, to the Pontifical College of Latin America. As for the administration and governance of the diocese, the election of a capitular vicar in the event of a vacancy, and other matters of this kind, all that which is prescribed by the Code of Canon Law shall be duly observed in all these things. Concerning the clergy, we decree that as soon as these letters are put into effect, those who legitimately hold an office or an ecclesiastical benefice within the territory of the new diocese shall be considered to be attached to it; the others shall belong to the church in which they have their domicile by the best of right. Finally, all acts and documents which in any way concern the See of Trujillo in Venezuela shall be promptly sent to its episcopal curia, to be kept there with diligent care. Furthermore, all these things which we have commanded by our authority, the venerable Brother Raphael Forni, whom we have mentioned, shall strive to carry out, to whom we grant all the powers necessary to carry out this matter, and to other men, if it seems advisable, provided they are distinguished by ecclesiastical dignity. In fact, the acts and documents shall be drawn up, and a faithfully written copy shall be sent to the Sacred Congregation of the Consistory. If, at the time of execution, another Apostolic Nuncio presides in Venezuela, he shall carry out our orders. We wish these letters to be effective now and in the future; so that those things which have been decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their force. Nothing, of any kind, contrary to the effectiveness of these letters shall be able to prevail, since through these letters we derogate from all things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared utterly void and of no effect. Furthermore, to no one...

[*Latin ed. p. 998*]

Acts of the Apostolic See 998 - Official Commentary: "These documents of Our will may be torn or corrupted; nay, indeed, copies of these Letters, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary,

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shall be held to be entirely valid, just as if the originals were presented. Whoever shall disregard or in any way despise Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the fourth day of the month of June, in the year of Our Lord one thousand nine hundred and fifty-seven, in the nineteenth year of Our pontificate. OELSUS Cardinal. COSTANTINI © Fr. ADEODATUS I. Cardinal. PIAZZA S. R. E. Chancellor of the Sacred Congregation Consistorial, Secret Hamletus Tondini, Apostolic Chancery. Bernardus De Felicis, Apostolic Protonotary. Caesar Federici, Apostolic Protonotary. In Ap. Cane, tab., vol. LXXXV, n. 88. APOSTOLIC LETTERS: SAINT JOSEPH, THE BRIDEGROOM OF THE BLESSED VIRGIN, CELESTIAL PATRON OF THE ENTIRE PERUVIAN NATION, IS ESTABLISHED. PIUS PP. XII For the perpetual memory of this event. — It has long been the duty of Christians to join the cult of Jesus Christ and His Mother Mary with the religion towards Patriarch Joseph, the Bridegroom of the Blessed Virgin and the nurse of the Infant Jesus, as an institution of Christian piety and glory. It has also befallen Us, that, after having solemnly instituted and happily concluded the Marian Year, We should bestow new honors upon Saint Joseph, and grant Him a strong patronage, and establish a feast day, both new and duly instituted. Inspired and strengthened by the spirit of the Church, many holy pastors have shown piety towards Him, the Bridegroom of the Blessed Virgin.

[*Latin ed. p. 999*]

From the Acts of Pope Pius XII, page 999: Having fostered devotion among the faithful, they were not unaware that they were attracting and drawing the hearts of Jesus, the Lord, and of His Mother, towards them. In a similar manner, as has been reported to Us, the Ordinaries of the Peruvian Diocese intended to act, who, in their annual meeting held from the 21st to the 26th of January of this year, wished to subject to Pontifical authority what the Supreme Council of the Republic of Peru had solemnly decreed since the year 1928. At that time, the Most Holy Patriarch Joseph, patron and protector of the entire aforementioned nation, was proclaimed with great enthusiasm and to the applause of the most distinguished citizens. Now, these same Ordinaries, with the Most Reverend Brother John Landazuri Ricketts, of the Order of the Friars Minor, Archbishop of Lima, presiding, earnestly requested Us to deign to confirm, with Our authority, the Most Holy Joseph as the patron of the praised nation. And We, having carefully considered all the circumstances of the matter, readily judged it fitting to assent to such requests. Wherefore, after consultation with the Sacred Congregation of Rites, and with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these present letters, and forever, We declare, or rather, We

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confirm the Most Holy Patriarch Joseph, Spouse of the Virgin Mary, as the principal patron of the entire Peruvian nation before God, with all the honors and liturgical privileges that rightly belong to principal patrons of places; notwithstanding any contrary provisions. These things We decree, We establish, We ordain, that these present letters shall forever remain firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and henceforth fully avail themselves of them; and that they shall be rightly judged and defined; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Given at Rome, at St. Peter's, under the Fisherman's ring, on the 19th day of March, in the year 1957, in the nineteenth year of Our pontificate. By special mandate of the Most Holy Cardinal from the public affairs of the Church, GILDO BBUGNOLA, from Apostolic Briefs.

[*Latin ed. p. 1000*]

Acts of the Apostolic See - Official Commentary 1000 II BEATA MARIA-VIRGO ((OF MONTELAETO)) AT AND FOR GOD, PATRONESS ((OF CANEVALE)), IN THE DIOCESE OF (MONTALLEGRO), COMMONLY KNOWN AS ((SAN ELIGIO)), IN THE TOWN OF CLAVARENSI. POPE PIUS XII, for the perpetual memory of the matter. — From that summit of Mount Laetus, from which a wide view is had of that part of the Ligurian Sea, which is called the Gulf of Tigullio, and which overlooks the renowned and most pleasant town called "Rapallo," the Most Holy Mother of God miraculously appeared to a pious farmer, John Chichizola. The inhabitants of the neighboring cities, towns, and villages, striving with ever greater zeal, competed to dedicate themselves and all that they possessed to the maternal protection of the same Virgin Mary. Thus it came to pass that the "Magnificent Community of Rapallo," in its assembly held on the sixth day of October in the year 1736, remembering the countless benefits and graces received from God, through Her intercession, and the miracles wrought through Her, decreed that the Most Blessed Virgin Mary of Mount Laetus, commonly known as ((Capitanetto)), should be chosen as the principal celestial Patroness of the entire ancient territory of Rapallo. This election was ratified and confirmed by the Sacred Congregation of Rites by its decree on the thirty-first day of the month of January in the year 1739. However, not all of the parishes that then belonged to the "Capitanato of Rapallo" approved of the election, which we have mentioned, for various reasons, among them the parishes of Saint Lawrence the Martyr, in the town of "San Lorenzo della Costa," and the parish of Saint James, in the place called "Canevale." Nevertheless, as has been reported to Us, it is clearly established from historical documents that the inhabitants of the aforementioned parish of Saint Lawrence had already, as early as the

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year 1736, become accustomed to visiting the Marian sanctuary of Mount Laetus, and that in the main church, from the 17th century, there had been a beautiful altar made of marble, in honor of the B.V.M. "of Montallegro," commonly so called, whose apparition is commemorated each year on the first day of July with solemn rites. As for the parish of Saint James, in the village of "Canevale," it suffices to mention that it was there that John Chichizola was born, to whom the Holy Mother of God deigned to appear so benignly. Given these circumstances, the Rectors or Curators of the aforementioned parishes of "San Lorenzo della Costa" and "Canevale," having made repeated prayers, both in their own names and in the names of their respective congregations, now, from the apparition of the Blessed Virgin...

[*Latin ed. p. 1001*]

The Acts of Pope Pius XII, number 1001, state that, at the beginning of the fourth century since the Virgin Mary appeared on Mount Laeto, the Rectors of the Sanctuary again requested that they obtain, from this Apostolic See, the grace so that both the Parishes, like all others, formerly subject to the old Captaincy of Rapallo, might venerate and invoke Our Lady of Mount Laeto as their principal celestial Patroness. Furthermore, it was requested from Us that the Parishes, which We have mentioned above, might also enjoy the privilege already granted to the Diocese of Chiavari of celebrating a proper Mass and reciting a proper Office in honor of the same Blessed Virgin. We, after consultation with the Sacred Congregation of Rites, having considered the matters presented, and especially having heard the most excellent commendations and support offered to Us by Our Venerable Brother Frederick, Cardinal Tedeschini, Bishop of Tusculum, and by Our Datary and Protector of the Blessed Virgin Mary of Mount Laeto, and also by the Most Reverend Brother Francis Marchesani, Bishop of Chiavari, have benevolently approved the requests made to Us. Wherefore, with certain knowledge and mature deliberation, and with the fullness of Apostolic power, by these letters, valid and effective forever, We establish and declare that the Parishes of Saint Lawrence the Martyr, located in the place called "San Lorenzo della Costa," and of Saint James the Apostle, located in the place called "Canevale," within the boundaries of the Diocese of Chiavari, are to be considered and declared, before God, as their principal Patronesses, with all the liturgical rights and privileges that properly belong to the principal Patronesses of Parishes, and We also grant the faculty, on the feast day of the same Patroness, of using the proper Office and Mass approved for the Diocese of Chiavari. Notwithstanding any contrary provisions. These things We decree, establish, and ordain; these present letters are to remain firm, valid, and effective forever; they are to have and obtain their full and complete effect; and those to whom they pertain, or who may pertain to them, are now and henceforth to fully observe them; and it is to be rightly judged and defined accordingly; and

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if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever, it shall be considered void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-ninth day of the month of March, in the year 1957, in the nineteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 1002*]

Acta Apostolicae Sedis - Official Commentary 1002 III B. In the city of Fismes, in the diocese of Leö, the Minor Basilica of the Holy Faith of Guanajuato is endowed with title and dignity. POPE PIUS XII, for the perpetual memory of this event. — The parish church, dedicated to the Blessed Virgin, adds considerable beauty and ornamentation to the Mexican city, which is called the Holy Faith of Guanajuato. It is distinguished by its antiquity, its artistic works, and especially its religious devotion, and rightly ranks among the most renowned places of piety in Mexico. It is fitting, therefore, to mention this house of God, which was dedicated in the year 1671, and which shines with radiant gold, since the city abounds in this precious metal, from which it was once taken to adorn the Basilica of Saint Mary in Rome, through the generosity of this city and the King of Spain. One cannot help but admire the altars, meticulously constructed of marble, the images, exquisitely rendered in color, the sacred furnishings, which are so beautiful, and the facade of the church, built in the German style known as "Baroque." Like a most noble gem, shines the image of the Blessed Virgin Mary, the first of those who knew no stain, commonly called "Nuestra Señora de Guanajuato." This ancient image, created in Spain at a time when the Arabs ruled, is said to have been preserved in a certain cave and was discovered there by King Ferdinand and Queen Elizabeth. After being placed in the city of the Holy Faith, it soon became the object of great devotion, and the citizens who emigrated from there established this shrine in Mexico. It is also said that this same sacred image was graciously bestowed upon Charles V, the Emperor, and was received by him in the year 1558 as a most precious gift. To this image, the faithful not only from the entire diocese, but also from other regions, come in large numbers, to invoke "Our Lady of Guanajuato." They rightly believe that she presides over their affairs, that she is their singular protector and a bountiful Mother. Moved by this pious fervor, Pope Pius XII, Our Predecessor, may he rest in peace, granted that the golden image be adorned with a crown, and declared the Blessed Virgin, together with Saint Ignatius of Loyola, the principal patron of that city. Therefore, because of all these and so many praises with which this sacred edifice and the Marian image are adorned, and also because in the month of August of this year, the fourth centenary will be completed since the same religious image was brought to the city of the Holy Faith of Gua-

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najuato, the Venerable Father Emmanuel.

[*Latin ed. p. 1003*]

Acta Pii PP. XII 1003. Martin del Campo y Padilla, Bishop of Leonensis, requested that We grant the Temple, which We saw in lauda, the title and rights of a Minor Basilica. We, confident in this, considered it fitting to grant assent to such a request with a willing heart, believing that the study of the religion of Mary would thus be increased with greater growth. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby elevate the Church dedicated to the honor of the Blessed Virgin Mary in the city of Sanctae Fidei de Guanajuato, within the boundaries of the diocese of Leonensis, which has been consecrated to God, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to Temples of the same name. Notwithstanding any contrary provisions. We decree, establish, and declare that these present Letters shall remain forever firm, valid, and effective; shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them, and that they shall be duly judged and defined; and that they shall be null and void from this moment and forever, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-ninth day of the month of March, in the year 1957, in the nineteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, for the public affairs of the Church, from Apostolic Briefs.

ALLOCUTIONES

I. To those who attended the first Convention of Ecclesiastical Archivists of Italy, held in Rome.

* "How pleasing it is to us, Venerable Brother and beloved sons, that you have come to the eternal City to celebrate the first Convention of the Ecclesiastical Archivists of Italy, promoted by the meritorious "Ecclesiastical Archival Association," under the high patronage of the most worthy..."

Habita die 5 Novembris mensis a. 1957. (Held on the 5th of November of the year 1957.)

[*Latin ed. p. 1004*]

From the *Acta Apostolicae Sedis* – an official commentary – the most learned Signor Cardinal Eugenio Tisserant, Librarian and Archivist of the Holy Roman Church, you can readily discern from the constant solicitude which We have shown for the proper order, preservation, and administration of those invaluable treasures, which are the ecclesiastical archives. As We found comfort, from the very first years of Our Pontificate, in obtaining from the Ordinaries of Italia the first regular census of their archives and

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the collection of their summary inventories, so did We greatly grieve for their fate due to the events of war, and We exerted ourselves with all diligence before the civil and occupying authorities, in order to preserve the ecclesiastical archives and others from destruction and damage, although it could not be prevented that a certain number of them, to Our profound sorrow, were dispersed. Seeing you therefore present before Us, numerous and animated by fervent intentions to perfect your work, through common study and fraternal exchange of news, experiences, and regulations, Our heart is gladdened, and We express to you Our pleasure and gratitude. In the initial announcement, your Convention was presented as being "under the paternal patronage of the Most Eminent Signor Cardinal Giovanni Mercati"; but Divine Providence has ordained, in the meantime, to call to the reward of the just the most excellent soul of the humble and industrious guardian, after a whole life dedicated to studies. It is right and proper to remember his name and his work in this circumstance, together with that of his brother Angelo, who departed this life two years ago, as he was, like him, a passionate devotee of the treasures of the past. The great merit of Angelo Mercati, during the thirty years that he directed the Prefecture of the Vatican Secret Archives, can be measured by the immense work of preservation and organization in that "vast ocean" of acts and documents of every kind, which has been called "the most important center of historical research in the world," not only for the conspicuous size of its collections and their importance, but also because it is a support for every serious research, an inexhaustible mine of discoveries, and almost a focal point of attraction for every scholar, in the field of ecclesiastical archives. It is well known that his brother, Cardinal Giovanni Mercati, distinguished himself greatly in these services to the benefit of the Vatican Archives and Library, especially from the year 1936 onwards, when he was appointed to the office of Librarian and Archivist of the Holy Roman Church. It is right to say of him that he was born to hold both offices, being endowed with an outstanding degree of all the qualities that these high positions require. He was a scientist in the fullest sense of the word.

[*Latin ed. p. 1005*]

The Acts of Pope Pius XII, page 1005, bear witness to the glorious tradition of this Apostolic See. He possessed an innate inclination towards learning, accompanied by a passion for research, a felicitous intuition for discovery, a rigorous sense of criticism, patience in verifying, order in documenting, and acumen in coordinating. His scrupulousness as a scholar, which cultivated the highest regard for historical truth, kept him immune from those errors often caused by haste, flattery, or polemics. A striking testimony to all these qualities is offered by the famous palimpsest of the *Esapla*, which he discovered in 1893 at the Ambrosian Library, but which, after more than 60 years, was still on his worktable just three days before

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his death, subjected to the scrutiny of his "insatiable" criticism. However, this work did not prevent him from continually enriching his vast store of knowledge and from publishing over 420 monographs or articles on a wide variety of subjects. Cardinal Mercati proved to be, in a word, a worthy successor to those illustrious scholars who had preceded him, understood him, and formed him, and with whom he had collaborated, with a friendly understanding of mind and heart, such as Cardinal Francesco Ehrle, Achille Ratti, who later became our glorious Predecessor in the Papacy, the Blessed Cardinal Ferdinando Ferrini, Anthony Ceriani, and others. But, although devoted to studies, he attended with equal diligence and fervor to the practical duties that derived from the aforementioned offices, especially taking care of the proper functioning and successful development of the courses in Paleography and Diplomatics, as well as those in Archival Science and Librarianship. Indeed, we ourselves are indebted to him, if our desire to survey the ecclesiastical archives of Italy had a successful outcome. He attended to the task entrusted to him in 1942 with all diligence and with patient firmness in overcoming the obstacles posed by the events of the war. The index of this survey, deposited in the Vatican Archives, not only provides valuable information about the contents of individual diocesan, capitular, parochial, sanctuary, monastic, convent, and religious institute archives, but also speaks of the diligent effort and the seriousness of method of Cardinal Mercati, and together with the valuable cooperation of his excellent collaborators, as well as of Bishops, religious Superiors, and their Archivists, drawn by his example. In this way, it is fitting that the dedication of the two brothers Mercati, Giovanni and Angelo, to the Library and Archive of the Apostolic See should be perpetually remembered in the annals of these illustrious Pontifical Institutes. For the recent merits are but the closest links in the...

[*Latin ed. p. 1006*]

The *Acta Apostolicae Sedis* – Official Commentary 1006, "The Golden Chain in the Archival Tradition of the Holy See," suggests that it seems appropriate, in the present circumstances, to cast our gaze further back, to commemorate, even with brief mentions, those of Our Predecessors who most diligently worked to promote the preservation and organization of ecclesiastical archives, especially those of Italy.

First, it merits mention that Pope Pius V, the Saint among the Popes of the sixteenth century, should be remembered. To the brief provisions of the Council of Trent concerning the obligation to preserve ecclesiastical documents, Saint Charles Borromeo gave a very detailed execution throughout the entire Milanese province, regarding the matters to be noted, the registers to be kept, and the inventories to be made in three copies, one of which was always to be kept in the diocesan archive, even with regard to female monasteries, where, among other things, the Superior was obligated to

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remind the parents of the postulant of the excommunication decreed by the Council of Trent against those who force a reluctant girl to embrace the religious life.

In this regard, one might be tempted to think of the famous narrative in which Alessandro Manzoni, in "The Betrothed," highlighted certain, indeed very sad, aspects of the civilization of the seventeenth century. Pope Pius V confirmed those regulations and statutes of the holy Archbishop of Milan. His successor, Sixtus V, although not immediately, with the idea of a general or central ecclesiastical archive for all of Italy, gives the impression of being, so to speak, of our time. In any case, he will remain in the history of archival science and librarianship as a reformer of the preservation of ecclesiastical archives in Italy, and of notarial archives in the territories of the Papal State.

The richness and high value of the ecclesiastical archives in Italy, which make this land almost a treasure chest of historical treasures to the advantage of religion and culture, should be attributed to the wise and far-sighted prescriptions of both of these Supreme Pontiffs.

Two Popes, who for our purpose should be mentioned together, are Clement VIII and Paul V, who governed the Church between the end of the sixteenth century and the beginning of the seventeenth century. The first is credited with:

1. *Cf.* Session XXIV on reform, marriage, chapters 1 and 2.

2. *Acta Ecclesiae Mediolanensis ab eius initiis usque ad nostram aetatem*, by the work and study of the Reverend Achilles Ratti, Volume I, II, Milan 1890, columns 112-113, 263-265, 275-276, 1710 and following.

3. Session XXV on reform, chapter 18.

4. *Acta Eccl. Medici*, column 133.

5. By the Brief "Inter omnes" of June 6, 1566 - *Bullar. Rom.*, volume IV, page 2, Rome 1745, pages 299-301.

[*Latin ed. p. 1007*]

The acts of Pope Pius XII, in the year 1007, attempted the foundation of a secret papal archive; this was accomplished in the second year thereafter. From the beginning of the fifteenth century, documents of special importance were kept in Castel Sant'Angelo. Sixtus IV had the most precious "privileges of the Roman Church" transported there. Clement VIII made available to that collection of documents a beautiful hall on the upper floor of the Castello. He intended to place there all the archival treasures of the Holy See, and it is known that he, for the increase of the Vatican Library, as well as for his archival endeavors, had collaborators of the highest order, such as Baronio and Domenico Rainaldi. What Clement VIII had conceived, namely, the fusion of the archival treasures of the Holy See into a single secret archive, Paul V brought to completion, but not in Castel Sant'Angelo,

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but next to the Vatican Library, in the long wing parallel to the Vatican gardens. Numerous volumes of the famous "Registers," large collections of the Apostolic Camera archive, and the majority of that archival material which was located in the papal wardrobe, that is, where the archive of the Secretariat of State was later placed, and finally, a portion of the archive of Castel Sant'Angelo: all of this formed the contents of the Vatican Secret Archive. But its true greatness became apparent with that generous and far-sighted act, by which Leo XIII opened the Vatican Secret Archive to scientific research in the year 1881. Before, however, speaking, even briefly, of this memorable historical event, we wish to draw your attention to another of our predecessors, a most pious and holy Pope, whose actions, precisely because of what concerns your convention, are especially exemplary and inspiring: we mean Benedict XIII. His pontificate, which was, in fact, relatively short, did not leave broad or deep traces; however, he was a fervent advocate and an exemplary promoter of ecclesiastical archives. Already as Bishop of Manfredonia (Siponto) and of Cesena, and as Archbishop of Benevento, Vincenzo Maria Orsini, the future Benedict XIII, had devoted great diligence to the foundation, organization, and regular inspection of episcopal archives, or of the diocese, of chapters, and of parishes. He himself carried them out with excellent results, collecting no fewer than 13,837 parchment documents in 908 volumes in the Benevento archiepiscopal archive. The attention of the scholar is drawn to the fact that in Benevento (and certainly also elsewhere), in the thirteenth century, excommunication was imposed upon those who had removed documents from the episcopal curias; later, under Archbishop Orsini, the "15th Council"...

[*Latin ed. p. 1008*]

The Acts of the Apostolic See of 1008, and the Official Provincial Commentary of 1698, lamented that "there were those who, having deprived the cathedral of its pastor, entered the episcopal archives, with the connivance of those who were charged with guarding them; and so that the knowledge or punishment of these crimes might not come to pass, they stole and concealed documents." It established that proceedings should be taken against the guilty parties, applying the penalties already foreseen for similar cases by the preceding Provincial Council of 1693.

To this corresponds a series of provisions, equally meticulous and wise, issued by Benedict XIII, with the Constitution *Maxima vigilantia* of June 14, 1727, which aimed at safeguarding the diocesan archives even during the vacancy of the See. It prescribed (n. 6) "a catalog, inventory, and summary of the documents contained in the archive," and also (n. 8) "for the churches, convents, colleges, seminaries, boarding schools, congregations, confraternities, hospitals, and other pious institutions." "In female monasteries," it stipulated in n. 7, "and in conservatories, the inventory and cat-

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alog shall be compiled and signed by a person appointed by the Bishop or Ordinary, in the presence of the confessor, and the Abbess or prioress, superior, and vicarious of the monastery."

Regarding the inventories and catalogs, it continued, "two identical copies shall be made, one of which shall be kept in the diocesan archive, and the other with the respective prelate or superior" (n. 9). To prevent abuses and fraud, the archives shall be closed "with two different keys," which shall be kept by two different persons (n. 10). The Constitution also gave precise rules, among other things, regarding the visitation of the archives (n. 13-15), the election of archivists (n. 16), and the documents or books to be kept in the archives themselves (n. 17-18).

This important document, explicitly recognized by historians, had a very good effect on ecclesiastical archives, and even in recent times, the Italian State itself has shown gratitude for the information contained in the parish books, and in those concerning the state of souls, because they are very useful for the advancement of modern demographic studies.

We have already mentioned the act of the immortal Pope Leo XIII, with which he opened the Vatican Archives to the investigations of scholars. That was a courageous act, inspired by the Church's tranquil conscience regarding the past, and by the certainty that "history, studied in its true sources with a mind free from passion and prejudice, spontaneously..."

[*Latin ed. p. 1009*]

Acta Pii PP. XII 1009 9, in itself, the most splendid apologia of the Church and the Papacy." Indeed, no one, from a human perspective, knew, and, considering the vastness of the archives, not only as a whole, but also for the individual pontificates, especially the longer ones, no one could, nor can still know in advance, whether anything might be found therein that would be unbecoming of the dignity and honor of the Church. However, the facts have completely justified the magnanimity and confident assurance of that great Pontiff. The research in the archives and the subsequent publications have not diminished, but rather have increased, and not a little, the respect and moral authority of the Supreme Pontiffs, the Holy See, and the Church. Often, these publications have caused a pleasant surprise, especially among non-Catholics. Thus, this archive also echoes the word of the Lord: "And behold, I am with you all days, even to the consummation of the world." (MATTH. 28:20). It is necessary here to add a principle: The Supreme Pontiffs, even after the opening of their archives, have always been aware that they could dispose of them as sovereigns. The Vatican Secret Archives primarily has an expressly stated purpose: "...to serve first and foremost the Roman Pontiff and his Curia, that is, the Holy See," in the administration of the universal Church. Nor can there be any question of an obligation to render an account of this administration to the public or to future generations. The supreme reason, which also applies here, will be

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the "common good," that of the Church, and also that of the states and civil authorities with which the Church was or is in relations. In this "common good" may enter, and will often enter, the intention of the Supreme Pontiffs to explain to posterity their way of thinking and acting. That act of Leo XIII also had another effect: for study and research, and indeed also for administrative use, it was advisable to gather all pontifical archival holdings in a central archive. Thus, in the decades that followed the opening of the Vatican Secret Archives, almost all of those various holdings, from the Lateran Palace, the Roman Congregations, the Pontifical Offices and Tribunals, the Nunciatures, and particular holdings and added archives, such as those of the pontifical families Borghese, Rospigliosi, Boncompagni, and others, were acquired in the meantime by.

[*Latin ed. p. 1010*]

The Acts of the Apostolic See – the Official Commentary of the Holy See – have been included in the already existing Secret Vatican Archives. In this manner, – if we may offer a simple analogy – just as streams flowing from mountain slopes, unaware of each other, if left to their own course, often dissipate uselessly in arid deserts; but if, instead, they are collected and guided with skill to where they are needed, they bring fertility and refreshment to entire regions; so too, individual archives, after centuries of care and tireless work by the Supreme Pontiffs and valiant archivists, preserved from alterations and then brought together into the bosom of the Secret Vatican Archives, are now sources of universal erudition. Indeed, due to the immensity and value of its collections, while it supports other ecclesiastical archives, it can also be considered a model for them, and it will be so increasingly, since from the Apostolic See, on the one hand, everything is done to preserve and organize its holdings, and on the other, to make their use, as far as possible, easy and convenient. The same purpose was set forth in the instructions issued by the Holy See for the development of other ecclesiastical archives, particularly with the Circular Letter of the Cardinal Secretary of State to the Bishops of Italia of April 15, 1923. In accordance with the spirit of these prescriptions and recommendations, we also urge you to publish, where it is appropriate and possible, through your efforts or those of others, whatever of genuine historical interest or utility you may find in your archives, especially for pastoral theology and for the care of souls. Let yourselves also be moved to investigate in your archives not only by the noble impulse, as it were, of explorers of erudition, but also by the zeal for the glory of God and the honor of the Bride of Christ, since it is permissible to suppose that much of what is true, beautiful, and pious still remains hidden among the pages yellowed by time, which, if questioned, would even today give a brilliant testimony to Her who lives and will live eternally in the history of the world, the Holy Church. That your first Convocation may thus be rich and fruitful in spiritual fruits as

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well, we impart from our heart to you who are present here and to your endeavors Our paternal Apostolic Blessing.

[*Latin ed. p. 1011*]

Acts of the Most Holy Father, Pope XII, 1011, II. To those who attended the international conference held in Rome, convened by the "Unione Latina Alta Moda" [Latin Union of High Fashion].

With a paternal welcome, we greet you, beloved sons and daughters, promoters and members of the "Unione Latina Alta Moda," who have desired to come before Our presence to offer testimony of your filial devotion, and at the same time, to implore heavenly favors upon your Union, placing it, from its very inception, under the patronage of Him to whose glory all human activity must be directed, even those that appear profane, according to the precept of the Apostle of the Gentiles: "Whether therefore you eat, or drink, or do any other thing, do all to the glory of God."

You propose to address, with Christian views and intentions, a problem that is both delicate and complex, the indispensable moral reflections of which have always been the object of attention and concern for those whose duty it is, in the family, in society, and in the Church, to work to preserve souls from the dangers of corruption and the entire community from the decline of morals: namely, the problem of fashion, especially that of women.

It is fitting that your generous intentions be met with Our gratitude and that of the Church, and with the fervent hope that your Union, born and inspired by a sound religious and civic conscience, may, through the enlightened self-discipline of those who create fashion, achieve the twofold purpose declared in your statutes: to moralize this important sector of public life, and to contribute to elevating fashion to an instrument and expression of enlightened civilization.

Eager to encourage this praiseworthy undertaking, we gladly consent to the desire expressed to share with you some thoughts, particularly concerning the proper approach to the problem and its moral aspects, and also to offer you some practical suggestions, designed to ensure that your Union enjoys a well-deserved authority in a field that is often so controversial.

* November 8th, in the year of Our Lord 1957.

1 Corinthians 10:31.

[*Latin ed. p. 1012*]

1012 Acta Apostolicae Sedis - Official Commentary I. Some General Aspects of Fashion. Following the advice of ancient wisdom, which points to the ultimate criterion of all theoretical evaluation and the security of moral norms in the purpose of things, it will be useful to recall the purposes that man has always set for himself through clothing. Without a doubt, he obeys the three well-known requirements of hygiene, modesty, and deco-

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rum. These are three necessities so deeply rooted in nature that they cannot be denied or contradicted without provoking revulsion and prejudice. They retain their character of necessity today as they did yesterday; they are found almost in every race; they are observed under every form of the vast range in which the natural necessity of clothing has historically and ethnologically manifested itself. It is important to note the close and interconnected interdependence between these three requirements, even though they stem from different sources: one from the physical, the other from the spiritual, and the third from the complex psychological-artistic.

* The hygienic requirement of clothing concerns primarily the climate, its variations, and other external agents, as possible causes of discomfort or infirmity. From the aforementioned interdependence, it follows that the hygienic reason, or rather, the pretext of hygiene, does not justify the deplorable licentiousness, particularly in public and outside of exceptional cases of proven necessity; even in these cases, however, no well-intentioned person will be able to avoid the distress of a spontaneous disturbance, expressed externally by the natural blush. Similarly, a manner of dress harmful to health, of which many examples are cited by the history of fashion, cannot be legitimized by the aesthetic pretext; nor can the common norms of modesty yield to the need for medical care, which, although it may seem to violate them, in fact respects them by employing the due moral precautions.

Equally evident, as an origin and purpose of clothing, is the natural requirement of modesty, understood both in the broadest sense, which also includes due consideration for the sensitivity of others towards objects repugnant to the sight; and especially as a safeguard of moral integrity and a shield against disordered sensuality. The singular opinion that attributes the meaning of modesty to the relativity of this or that education; which, indeed, considers it almost a conceptual distortion of the innocent reality, a false product of civilization, and even a stimulus to dishonesty, and...

[*Latin ed. p. 1013*]

Acta PU Pp. XII 1013, a source of hypocrisy, is not supported by any serious reason; on the contrary, it encounters an explicit condemnation in the subsequent repugnance of those who sometimes dared to adopt it as a system of life, thus confirming the rectitude of common sense, manifest in universal customs. Modesty, given its strictly moral meaning, whatever its origin, is based on the innate and more or less conscious tendency of each person to defend from indiscriminate greed the physical well-being of others, in order to reserve, with prudent consideration of circumstances, it for the wise purposes of the Creator, which He Himself has placed under the protection of chastity and modesty. This second virtue, modesty, whose synonym "modesty" (from *modus*, measure, limit) perhaps better expresses its function of governing and ruling passions, particularly sen-

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sual ones, is the natural bulwark of chastity, its valid rampart, because it moderates the acts closely connected with the proper object of chastity. As a guiding principle, modesty makes itself felt to man from the moment he acquires the use of reason, even before he learns the notion of chastity and its object, and accompanies him throughout his entire life, demanding that certain acts, which are inherently honorable because divinely ordained, be protected by the discreet veil of reserve and the silence of discretion, as if to reconcile them with the respect due to the dignity of their great purpose. Therefore, it is right that modesty, as a guardian of such precious goods, should claim a preeminent authority over every other tendency or whim, and should preside over the determination of clothing styles. And here is the third purpose of clothing, from which fashion more directly originates, and which responds to the innate need, felt more strongly by women, to highlight the beauty and dignity of the person, by the same means that provide for satisfying the other two purposes. To avoid restricting the breadth of this third need to mere physical beauty, and even more to remove the phenomenon of fashion from the grasp of seduction as its sole cause, the term "decorum" is preferable to that of "adornment." The inclination towards the decorum of one's person manifestly proceeds from nature, and is therefore legitimate. Apart from resorting to clothing to conceal physical imperfections, youth seeks that display of splendor which sings the joyful theme of the springtime of life and facilitates, in harmony with the dictates of modesty, the psychological prerequisites necessary for the formation of new families; while mature age seeks to obtain, through appropriate clothing, an aura of dignity, seriousness, and serene joy. In every case,

[*Latin ed. p. 1014*]

1014 Acta Apostolicae Sedis - Commentarium Officiale: In order to emphasize the moral beauty of the person, the style of dress will be such as to almost eclipse the physical form in the austere shadow of concealment, in order to divert attention from the senses, and instead to focus reflection on the spirit. Dress, considered from this perspective, has its own multifaceted and effective language, sometimes spontaneous, and therefore a faithful interpreter of sentiments and customs, at other times conventional and artificial, and consequently, scarcely sincere. In any case, dress is capable of expressing joy and sorrow, authority and power, pride and simplicity, wealth and poverty, the sacred and the profane. The concreteness of expressive forms depends on the traditions and culture of this or that people, while their mutability is all the more slow, the more stable are the institutions, characteristics, and sentiments that those forms interpret. Fashion, an ancient art of uncertain origins, complex due to the psychological and social factors that are mixed within it, expressly serves to enhance physical beauty, and which has now reached an undeniable importance in public life, both as an aesthetic expression of custom, and as a desire of the public

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and a convergence of significant economic interests. From a careful observation of this phenomenon, it appears that fashion is not merely a whim of forms, but a meeting point of various psychological and moral factors, such as the taste for beauty, the thirst for novelty, the affirmation of personality, the intolerance of monotony, as well as luxury, ambition, and vanity. Fashion is indeed elegance, but it is conditioned by a continuous change, in such a way that its very instability gives it the most evident characteristic. The reason for its perpetual change, slower in fundamental lines, but very rapid in secondary variations, which have now become seasonal, seems to be sought in the desire to surpass the past, facilitated by the frenetic nature of the present era, which has the terrible power to quickly consume everything that is intended to satisfy the imagination and the senses. It is understandable that new generations, striving towards their own future, dreamed of as different and better than that of their fathers, feel the need to break away from those forms, not only of dress, but also of objects and furnishings, which most clearly recall a way of life that they wish to overcome. But the extreme instability of current fashion is primarily determined by the will of its creators and guides, who have at their disposal means unknown in the past, such as the enormous and varied textile production, and the fertile inventiveness of ((model-

[*Latin ed. p. 1015*]

The acts of Pope Pius XII, page 1015, mention the ease of communication and ″promotion″ in printing, cinema, television, and exhibitions and ″shows.″ Furthermore, the speed of change is favored by a kind of silent competition, not new in truth, between the ″elites,″ who desire to assert their personality with original forms of dress, and the public, which immediately ″adopts″ them, with more or less successful imitations. Nor should we overlook another subtle and decadent motive: the work of ″designers″ who, in order to ensure success for their ″creations,″ rely on the factor of ″fashion,″ aware of the effect that constantly renewed surprise and novelty produce. Another characteristic of modern fashion is that, while remaining primarily an aesthetic phenomenon, it has also acquired the properties of a major economic element. The few ancient haute couture houses, which from this or that metropolis dictated unchallenged the laws of elegance to the cultured world of Europe, have been replaced by numerous organizations, powerful in financial resources, which, while meeting the need for clothing, shape the tastes of the population, stimulate their desires, and aim to create ever-expanding markets. The causes of this transformation are to be found, on the one hand, in the so-called ″democratization″ of fashion, whereby an ever-increasing number of individuals are subject to the allure of elegance, and on the other, in technical progress, which allows for the mass production of models that would otherwise be expensive, but are now easily purchased on the market for so-called ″ready-to-wear″ items.

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Thus, the world of fashion has emerged, encompassing artists and artisans, industrialists and merchants, publishers and critics, and also an entire class of humble workers and laborers, who derive their livelihood from fashion. Although the economic factor is the driving force of this activity, the soul of it is always the "designer," that is, the one who, with a genius for choosing fabrics, colors, cuts, lines, and accessories, gives life to a new, expressive model that is pleasing to the general public. It is not difficult to say how difficult this art is, a product of genius and expertise, and even more, of sensitivity regarding the tastes of the moment. A model, of whose successful reception one can be certain, acquires the importance of an invention; it is surrounded by secrecy, awaiting its "launch"; then, when put on sale, it commands high prices, while the media give it wide coverage, speaking of it as if it were an event of national interest. The influence of the "designers" is so decisive that even the textile industry itself is guided by them in determining the...

[*Latin ed. p. 1016*]

Acta Apostolicae Sedis - Official Commentary 1016, representing both quality and quantity. Their social influence is equally great in the part they play in interpreting public custom; for, if fashion has always been the outward expression of the customs of a people, today it is so even more than when the phenomenon unfolded as the result of reflection and study. But the formation of taste and preferences in the people, and the very direction of society towards serious or decadent customs, do not depend only on the designers, but on the entire organized complex of fashion, especially the manufacturing houses and the criticism within that more refined sector, which caters to the highest social classes, and is known as "Haute Couture," almost to designate the source of the trends that the people will then follow, almost blindly and as if by magical imposition. Now, faced with so many and such high values, called into question by fashion and sometimes put at risk, as we have enumerated here with brief notes, it seems providential that there are people, technically and Christianly prepared, who propose to contribute to freeing fashion from undesirable tendencies; people who see in it first and foremost the art of dressing well, whose purpose is, although partially, to moderately highlight the beauty of the human body, a masterpiece of divine creation, but in such a way that it is not obscured, but, on the contrary, is enhanced—as the Prince of the Apostles expresses it—"the incorruptible ornament of a quiet and modest spirit, which is so precious in the sight of God." 2. The Moral Problem of Fashion and its Solutions. However, reconciling the outward adornment of a person with that of "a quiet and modest spirit" constitutes the problem of fashion. But do such a superficial, contingent, and relative matter as fashion truly present—some ask—a moral problem? And, granted that, in what terms should the problem be posed, and with what principles should it be resolved? It is not here

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the case to extensively deplore the insistence of not a few contemporaries in their effort to remove the external activities of man from the domain of morality, as if they belonged to another universe, and 1 Peter 3:4.

[*Latin ed. p. 1017*]

Even if the actions of the Holy Father, Pope Pius XII, were not directly his own, he remains the subject, the term, and therefore, the one responsible before the Supreme Ordainer of all things. It is true that fashion, like art, science, politics, and similar activities, so-called secular pursuits, have their own rules for achieving their immediate goals; however, their subject is invariably man, who cannot disregard the need to direct these activities towards the ultimate and supreme end, to which he himself is essentially and totally ordered. Therefore, there exists a moral problem with fashion, not only because it is a generally human activity, but more specifically, because it manifests itself in a field common, or at least very close, to evident moral values, and even more so, because the purposes, which are honest in themselves, of fashion are more exposed to being confused by the perverse inclinations of fallen human nature through original sin, and transformed into occasions of sin and scandal. This propensity of corrupted nature to abuse fashion has led the ecclesiastical tradition to treat it with suspicion and with severe judgments, expressed by eminent sacred orators with lively firmness, and by zealous missionaries, even with "burnings of vanities," which, in accordance with the customs and austerity of those times, were considered effective eloquence among the people. However, it is not permissible to infer from such manifestations of severity that Christianity demands almost an absolute renunciation of the cult or care of the physical person and its external adornment. Anyone who concludes in this way would demonstrate that they have forgotten what the Apostle of the Gentiles wrote: "Let women adorn themselves in modest apparel, with shamefastness and sobriety." 3 Therefore, the Church does not blame or condemn fashion when it is intended for the proper adornment of the body; however, it never fails to warn the faithful of its easy deviations. This positive attitude of the Church stems from reasons far higher than merely aesthetic or hedonistic ones, adopted by a revived paganism. She knows and teaches that the human body, a masterpiece of God in the visible world, serving the soul, was elevated by the divine Redeemer to a temple and an instrument of the Holy Spirit, and as such, it must be respected. Therefore, its beauty should not be exalted as an end in itself, much less in such a way as to diminish that acquired dignity. In concrete terms, it is undeniable that alongside honest fashion, there exists another, impure fashion, which is a cause of disturbance to ordered spirits, 1 Timothy 2:9.

[*Latin ed. p. 1018*]

1018 Acta Apostolicae Sedis - The Official Commentary does not consti-

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tute, nor is it an incentive for, evil. It is always difficult to indicate, with universal norms, the boundaries between modesty and immodesty, since the moral evaluation of a hairstyle depends on many factors; however, the so-called relativity of fashion with respect to times, places, people, and education, is not a valid reason to renounce, *a priori*, to a moral judgment on this or that fashion that, at a given moment, exceeds the limits of normal decency. This [modesty], almost without being questioned, immediately perceives where lewdness and seduction, the idolatry of material things and luxury, or merely frivolity, are lurking; and if the artisans of immodest fashion are skilled in smuggling in perversion, mixing it with a combination of elements that are, in themselves, honest, then, unfortunately, human sensuality is even more adept at discovering it and is ready to be captivated by its charm. The greater sensitivity in perceiving the danger of evil, here as elsewhere, far from constituting a reason for blame for those who possess it, as if it were merely the effect of inner depravity, is, on the contrary, the mark of purity of spirit and vigilance over passions. But, however vast and unstable the moral relativity of fashion may be, there is always an absolute to be preserved, after having heeded the warning of conscience, in perceiving the danger: fashion must never provide an occasion for sin. Among the objective elements that contribute to forming an immodest fashion is, first and foremost, the bad intention of its creators. If these people intend to arouse, with their designs, impure thoughts and sensations, they lack neither, even without reaching the extreme, a technique of veiled malice. They know, among other things, that audacity in this matter cannot be pushed beyond certain limits, but they also know that the desired effect is close to these limits, and that a skillful combination of artistic and serious elements with others that are more base, are more likely to surprise the imagination and the senses, while making the model acceptable to those who desire the same effect, without, at least in their opinion, compromising the good reputation of honest people. Therefore, every reform of fashion must begin with the intention, both of those who design it and of those who wear it: in both, the conscience of responsibility for the harmful consequences that can result from overly daring clothing must be awakened, especially when worn in public places. Furthermore, the immorality of certain fashions depends, to a large extent, on excesses, both of immodesty and of luxury. As for the former, which practically involve the cut [of the clothing], these must be evaluated...

[*Latin ed. p. 1019*]

Acta Pii PP. XII 1019, according to the estimation of a society in decline or already corrupted; but according to the aspirations of a society that values the dignity and seriousness of public morality. It is often said, and almost with resigned acceptance, that fashion expresses the customs of a people; but it would be more accurate, and more useful, to say that it

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expresses the will and the moral direction that a nation intends to take, that is, whether to succumb to licentiousness, or to maintain the level to which it has been raised by religion and civilization. No less harmful, although in a different field, are the excesses of fashion, when it is assigned the task of satisfying the thirst for luxury. The meager merit of luxury, as a source of employment, is almost always nullified by the serious disorders that result in private and public life. Apart from the squandering of wealth that excessive luxury demands from its devotees, who are mostly destined to be devoured by it, it always offends the honesty of those who live by their own labor, while revealing cynicism of spirit towards poverty, both by denouncing too easy gains, and by sowing suspicions about the conduct of life of those who surround themselves with it. Where the moral conscience fails to moderate the use of wealth, even honestly acquired, either terrible barriers are erected between class and class, or the entire society will drift, weakened by the pursuit of the utopia of material happiness. Having mentioned the damage that the licentiousness of fashion can cause to individuals and to society, this does not mean wanting to suppress its expansive force, nor to restrict the creative flair of its authors, nor to reduce it to the immobility of styles, to monotony, or to a somber severity; but rather to indicate to it the right path, so that it may achieve the purpose of being a faithful interpreter of civil and Christian tradition. To achieve this, a few principles are sufficient, almost cornerstones in the solution of the moral problem of fashion, from which more concrete rules can be easily deduced. The first is not to give too little importance to the influence of fashion itself, both for good and for evil. The language of clothing, as we have already mentioned, is all the more effective, the more frequent and understood by everyone. Society, so to speak, speaks through the clothes it wears; with its clothing, it reveals its secret aspirations, and it uses it, at least in part, to build or destroy its own future. But the Christian, whether author or customer, will avoid disregarding the dangers and spiritual ruin sown by immodest, especially public, fashions, for that consistency that must exist between the doctrine professed and even external conduct. He will remember the elevated purity that the Redeemer demands from his disciples, even in their glances and thoughts; and he will recall –

[*Latin ed. p. 1020*]

Acta Apostolicae Sedis - Commentarium Officiale 1020, moreover, demonstrates the severity with which God punishes those who sow scandal. It is fitting, in this regard, to recall the powerful passage from the prophet Isaiah, in which the abomination destined for the holy city of Sion is foretold, due to the impurity of its daughters; and another in which the greatest Italian poet expressed, with burning words, his indignation at the immodesty prevalent in his city.

The second principle is that fashion must be governed, rather than aban-

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doned to whim, and servilely obeyed. This applies to those who create fashion – designers and critics – to whom conscience demands that they not blindly submit to depraved tastes, which society, or rather, a certain part of it, not always the most wise, may exhibit. But it also applies to individuals, from whom dignity demands that they, with a free and enlightened conscience, liberate themselves from the imposition of certain tastes, which are especially questionable from a moral standpoint. To govern fashion also means to react firmly against trends that are contrary to the best traditions. Mastery over fashion does not invalidate, but rather confirms, the saying "fashion does not arise outside and against society," provided that to this society is attributed, as it should be, awareness and autonomy in directing itself.

The third principle, which is even more concrete, is the respect for "measure," that is, moderation in all aspects of fashion. Just as excesses are the main causes of its deformation, so moderation will preserve its value. It must first act upon the minds, regulating the craving for luxury, ambition, and whim at all costs. The creators of fashion, especially the "designers," will be guided by a sense of moderation in designing the line or cut, and in choosing the ornaments of a garment, convinced that sobriety is the best quality of art. Far from the idea of wanting to lead them back to forms that have been superseded by time – which, moreover, are not infrequently recurring as novelties in fashion – but only to confirm the perennial value of sobriety, we would like to invite today's artists to examine, in the masterpieces of classical art, certain female figures of undeniable aesthetic value, where the clothing, imbued with Christian modesty, is a worthy adornment of the person, blending with its beauty in a single triumph of admirable dignity.

* Cf. Is. 3, 16-24.

5 Cf. Purg. 23, 94-108.

[*Latin ed. p. 1021*]

Acts of Pope Pius XII, 1021, Part III: Particular suggestions to the promoters and associates of the "Union."

And now, some particular suggestions to you, beloved sons and daughters, inasmuch as you are promoters and associates of the "Latin Union of Haute Couture." It seems to us that the very word "Latin," with which you have wished to designate your Association, expresses not only a geographical sphere, but above all, the ideal direction of your action. Indeed, this term "Latin," so rich in high meanings, seems to express, among other things, a lively sensitivity and respect for the values of civilization, and at the same time, a sense of "measure," of balance, and of practicality, all qualities necessary for those who comprise your Union.

With Our approval, We have noted that these characteristics have in-

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spired the statutory aims, which you have kindly submitted to Our knowledge, stemming from a complete understanding of the complex problem of fashion, but especially, from your firm conviction of its moral responsibility. Your program is therefore as broad as the problem itself, encompassing all the sectors that determine fashion: women directly, with the purpose of guiding them in the formation of taste and in the choice of clothing; the "fashion houses" and the textile industry, so that, in mutual agreement, they may adapt their production to the sound principles professed by the Union; and since your union is composed of organisms, not simply spectators, but active and, as it were, protagonists in the theater of fashion, its program also appropriately addresses the economic aspect, which is currently made more difficult by the anticipated transformations in production and the unification of European markets.

One of the indispensable conditions for achieving the aims of your Union is the formation of a sound taste in the public. This undertaking, in truth, is arduous, and is sometimes opposed with premeditated design; it requires much intelligence, much tact, and much patience from you. Despite everything, face it with a fearless spirit, certain of the good alliances you will encounter, first and foremost, in the excellent Christian families that your homeland still numbers in great numbers.

It is clear that your solicitude in this regard must be directed especially to winning over to your cause those who, through the press and other means of information, direct public opinion. In fashion, more than in any other activity, the people want to be guided. Not that they are devoid of critical spirit in matters of aesthetics and honesty, but, sometimes too docile, at other times lazy to employ...

[*Latin ed. p. 1022*]

1022 Acta Apostolicae Sedis - Commentarium Officiale: This faculty, at first, readily accepts what is offered, only to later realize the mediocrity or inappropriateness of certain models. Therefore, your actions must be timely. Furthermore, those who currently guide public taste most effectively are those who enjoy celebrity, particularly in the world of theater and cinema. As great as their responsibility is, so too will your actions be fruitful, if you succeed in winning even a few of them to the good cause. A distinctive characteristic of your Union seems to be the careful study of the aesthetic and moral problems of fashion in periodic meetings, such as the present Congress, which is increasingly international in scope, convinced, as you are, that the fashion of the future will have a unified character within the individual continents. Therefore, strive to bring to these conferences the Christian contribution of your intelligence and expertise, with such persuasive wisdom that no one should suspect in you either partiality or weakness of compromise. Your steadfast adherence to your principles will be tested by the so-called modern spirit, which is intolerant of restraint, and

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by the indifference of many towards the moral aspect of fashion. The most insidious sophisms, which are commonly repeated to justify immodesty, seem to be the same everywhere. One of these relies on the ancient saying "ad assuetis non fit passio," in order to declare that the healthy rebellion of honest people against overly daring fashions is outdated. Is it necessary to demonstrate how inappropriate this ancient saying is in this matter? We have already alluded, when speaking of the absolute limits to be preserved in the relative nature of fashion, to the unfoundedness of another fallacious opinion, according to which modesty is no longer suitable for the contemporary era, now freed from useless and harmful scruples. Certainly, different degrees of public morality exist according to the times, temperaments, and conditions of civilization of individual peoples; but this state of affairs does not invalidate the obligation to strive for the ideal of perfection, nor is it a sufficient reason to renounce the moral heights achieved, which are manifested precisely in the greater sensitivity that consciences have regarding evil and its snares. Therefore, let your Union engage with eager spirit in this struggle, which aims to ensure that the public customs of your homeland reach an ever higher level of morality, worthy of its Christian traditions. We call your work, which aims to moralize fashion, a "struggle," as is every undertaking that seeks to restore the spirit's dominance over matter. Consider each one in particular; they are individual and significant episodes of the harsh and perennial battle.

[*Latin ed. p. 1023*]

Acta Pii PP. XII 1023, which states that one must here below support whomever is called to freedom by the Spirit of God; a conflict, of which the Apostle of the Gentiles describes with inspired accuracy the front lines and the opposing forces. "The flesh hath desires contrary to the spirit, and the spirit contrary to the flesh; these are contrary to one another, so that you cannot do all things that you would." Enumerating therefore the works of the flesh, almost a somber inventory of the inheritance of original sin, he includes among them impurity, to which he opposes, as a fruit of the Spirit, modesty. Engage generously and with confidence, never allowing yourselves to be deterred by timidity, which caused the small but heroic forces of the great Judas Maccabaeus to say: "How shall we, so few, fight against so great a multitude?" Encourage yourselves with the same response of the same great champion of God and of the fatherland: "It is not the number of soldiers that wins a battle, but strength comes from Heaven." With this heavenly assurance in your hearts, We bid you farewell, beloved sons and daughters, and We raise our supplications to the Almighty, that He may deign to bestow His assistance upon your Association, and His graces upon each of you, upon your families, and in particular, upon the humble workers and laborers of the fashion industry. As a pledge of the hoped-for favors, We impart to you, with all our heart, Our paternal Apostolic

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Blessing.

III

To those who were present at the IX Assembly of the Council, commonly known as the F.A.O. (Food and Agriculture Organisation), held in Romae.

* "We are pleased today to receive you, Gentlemen, on the occasion of the IX Conference of the F.A.O., which is currently being held in Rome. You have to consider several questions concerning the functioning of this organization, as well as the current difficulties of agriculture and the program of action that you propose to remedy them. In examining the present situation, you have noted a disturbing fact that requires an urgent solution: the phenomenon of the impoverishment of agriculture in the world economy. You observe that, both in domestic trade and on the international level, the market..."

(The text is incomplete.)

* Die 9 Novembris mensis a. 1957. (The 9th of November, in the year 1957.)

[*Latin ed. p. 1024*]

1024 Acta Apostolicae Sedis - The official commentary clearly demonstrates a tendency unfavorable to the interests of farmers. While the prices of manufactured goods continue to rise, those of agricultural products have been gradually decreasing since 1952. Thus, the purchasing power of the farmer is gradually diminishing, his situation becomes more precarious, and, unfortunately, the depopulation of the countryside intensifies, especially in Europe, causing a new series of social and religious problems. This state of affairs greatly concerns Us as well, because it threatens a numerous, courageous, and deserving population, whose qualities of stability and fidelity to the best traditions are more necessary than ever to balance a society undergoing rapid change. It is certain that the data of this matter are very complex, and the remedies for application are difficult. But you will render an eminent service to farmers if you succeed in counteracting the course of this phenomenon of deterioration and in initiating a movement of recovery. We sincerely wish that your organization may always unite the participating nations in a generous effort, free from concerns of a different order, which might hinder its action and even sometimes render it ineffective. Too many people still suffer from hunger, so that one cannot delay, for reasons of particular interest, the work that aims to help them. As a pledge of the support of the Most High, which We invoke upon your present Conference and upon your subsequent activities, We gladly grant to yourselves and all of yours, Our Apostolic Blessing. IV. Those who attended the International Conference "for private schools in Europe," held in Romae. * We gladly greet your first assembly, gentlemen, who have come to Rome to discuss the common problems of European private schools. A

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fortunate initiative, the idea of which arose during an excursion to Vienne by some Italian students. The friendly welcome they received highlighted a natural similarity of intentions and concerns, among those who provide for private schools or who receive from them the best of their human, spiritual, and intellectual resources. * On November 10th of the year 1957.

[*Latin ed. p. 1025*]

Acta Pii PP. XII 1025: The present meeting aims to highlight certain characteristic aspects of private education and the mission it undertakes in a society undergoing rapid and profound transformations, which lead it to transcend national borders in order to establish a European cultural, economic, social, and even political community. It can be stated without fear: the status that a country grants to private education – we use this term in the sense in which you yourselves understand it, that is, the school that is not managed by the State – reflects quite accurately the level of spiritual and cultural life of that country. A State that claims exclusively the task of education and prohibits individuals or independent groups from assuming any responsibility in this field manifests a pretension incompatible with the fundamental requirements of the human person. Therefore, the idea of school freedom is accepted by all political regimes, which recognize the rights of the individual and the family. In practice, however, all degrees of freedom are possible. Sometimes the State is more or less indifferent to the efforts of private initiative, does not support it financially, and reserves the right to grant all academic titles; at other times, on the contrary, it recognizes, under certain conditions, the value of private education and grants it subsidies; but more than the granting of material support or the legal recognition of diplomas, it is important that it recognizes, under certain conditions, the value of private education. Often, in fact, the freedom admitted in theory remains, in reality, limited, and even combatted; it is at best tolerated, when the State considers itself to hold, in the matter of education, a veritable monopoly. Now, a serious analysis of the historical and philosophical foundations of education clearly demonstrates that the mission of the school does not come solely from the State, but first from the family, and then from the social community to which it belongs. Indeed, the formation of the human personality primarily belongs to the family, and since, to a large extent, the school tends to the same goal, it only prolongs its action and receives from it the authority necessary for this purpose. The primacy of the family environment in education is also manifested by the frequent inability of the school to remedy alone serious family deficiencies. On the other hand, to the extent that the school communicates knowledge, a set of ordered knowledge aimed at the external activity of individuals, and especially at the exercise of their profession, it also depends on the community, its traditions, its needs, its level of culture,

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the orientation of its trends. The requirements of the community will be...

[*Latin ed. p. 1026*]

The *Acta Apostolicae Sedis* – the official record – is interpreted, at the level of education, by individuals, organized groups, cultural or religious institutions, which propose, as their primary goal, the formation of young people for their future tasks. The State, as such a political power, will intervene only to exercise a supplementary role, to ensure that the actions of individuals achieve the necessary scope and intensity. Therefore, rather than considering the private school to be entirely subordinate to political power, its true independence in its own function must be recognized, along with the right to draw inspiration from family principles, which govern the growth and development of human beings, without forgetting, of course, the necessities posed by the social environment. Indeed, the administrative apparatus of modern states has grown enormously, absorbing ever-expanding sectors of public life, particularly that of education. To the extent that this intervention remains legitimate, when the actions of individuals are unable to satisfy the needs of the whole, it proves harmful when it deliberately supplants competent private initiative. Therefore, you are right to emphasize the priority of the private school over those whose management depends on public authorities, and the eminent services it has rendered everywhere where it has been given sufficient freedom of action. In this congress, you proposed to establish a European center for the defense of the spiritual assets of the private school: this objective requires today sustained attention and firm action from all those who believe in its irreplaceable function. In most modern nations, it must still unfortunately wage a fierce struggle to maintain its acquired rights and ensure its economic survival. But, because it is not subject to the constraints that weigh upon all state organizations, it has greater ease of adaptation to the new conditions of international life. Therefore, you are right to hope that cooperation between private schools will facilitate the formation of young generations, eager to free themselves from the narrow confines of a nationalism often exaggerated and overtaken by events, and to face the increased responsibilities they will have to assume in a Europe with broader structures. In discussions where the leaders of private schools confront their viewpoints, it is normal that organizational and methodological problems occupy a large part, if they wish to remain fully abreast of the current advances in pedagogy; but it is important that, above all, the spirit of the free school, its conception of man and education, be respected.

[*Latin ed. p. 1027*]

Acts of Pope Pius XII, 1027: The selfless ideal of those who dedicate themselves to it; sometimes, yielding to a poorly understood emulation, the leaders of private schools have followed, in their methods and in the

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composition of their programs, the example of a system of education that is subject to other concerns, and less concerned with safeguarding the true values of the person. You will, we do not doubt, be careful to avoid this pitfall, which is more dangerous for you than attacks from the outside. Those who will tomorrow play a leading role in public life will come from schools that honor more the ideal of freedom and personal initiative, and which do not hesitate to place at the heart of their teaching solid moral and religious convictions, those that spring from the Christian faith, which, throughout the centuries, has ceaselessly shaped the souls of the peoples of the West. European society, which is now being formed, will find its internal balance and will be able to take its place among the other world powers only if it has an elite imbued with the best human and Christian traditions, and convinced above all of the primacy of the spiritual over the most elaborate forms of technical organization. It is your task, gentlemen, to work to prepare and develop this elite, and thus to give the peoples of the West the vital forces that will help them to realize a common destiny in peace and fraternal collaboration. As a pledge of divine favors and success for the efforts that you have already made and that you will continue to make for so noble a cause, We grant to yourselves and to all those who dedicate themselves to truth and justice in the service of private education, Our Apostolic Blessing.

In the presence of many honorable men and distinguished doctors and scholars, most of whom are directors of hospitals or teach in great schools, who had come to Rome at the invitation and summons of the "Gregorio Mendel" Institute, the Supreme Pontiff, after having been asked about "reanimation," responded.

* Dr. Bruno Haidj, head of the anesthesia section at the University Surgical Clinic in Innsbruck, submitted to Us three questions of medical morality regarding what is called "reanimation."

* On November 24th of the year 1957.

[*Latin ed. p. 1028*]

It is pleasing, Gentlemen, to respond to this request, which demonstrates the high sense of duty that you possess in your professional endeavors, and the desire to resolve the delicate problems that arise before you, illuminated by the principles of the Gospel. According to the exposition of Dr. Haid, modern anesthesiology concerns itself not only with the problems of analgesia and anesthesia proper, but also with "resuscitation." In medicine, and particularly in anesthesiology, this term denotes the techniques capable of remedying certain incidents that gravely threaten human life, especially asphyxiations, which, in the past, when modern anesthesiological equipment was not available, led within a few minutes to cardiac arrest and death. Thus, the task of the anesthesiologist extends to acute respiratory difficulties, caused by strangulation or conditioned by

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open thoraco-pulmonary injuries; he intervenes to prevent asphyxia due to internal obstruction of the airways by gastric contents or by drowning, to remedy total or partial respiratory paralysis in cases of severe tetanus, infantile paralysis, poisoning by gas, hypnotics, or intoxication, or even in cases of central respiratory paralysis caused by severe cranial trauma. When resuscitation and treatment are performed on these patients with head injuries, and sometimes on those operated on in the brain, or those who have suffered cervical trauma due to anoxia and remain in a deep state of unconsciousness, questions arise that concern medical ethics and involve the principles of natural philosophy more than those of analgesia. Thus, it can happen that the anesthesiologist, as in the accidents and diseases indicated above, and whose treatment offers sufficient chances of success, can improve the general condition of patients suffering from severe brain injuries, and whose case, from the beginning, appeared hopeless: he restores respiration, either through manual intervention or with the aid of special devices, clears the airways, and provides artificial nourishment to the patient. Thanks to this therapy, in particular through the administration of oxygen by means of artificial respiration, the failing circulation resumes, and the patient's condition improves, often very quickly, to the point that the anesthesiologist himself, or any other physician who, relying on his experience, would have given up hope, continues to harbor a slight hope of seeing spontaneous respiration restored. The family usually considers this improvement as an astonishing result, for which they are grateful to the physician.

[*Latin ed. p. 1029*]

Acta Pii PP. XII 1029: Si laesi sunt cerebri ita ut sit valde probabile, et eciam paene certum, ut patientem non superstet, tum anaesthesiologus ad angosciantem quaestionem pervenit de valore et sensu operationum resuscitationis. Ut tempus parcat et decisiones posteriores cum maior certitudine accipiat, statim respirationem artificialem cum intubatione et purgatione viarum respiratoriorum applicat. Sed tunc in delicata situatione inveniri potest, si familia haec conatus improbos esse censet et ad ea opponit. Saepissime hoc non in principio tentationum resuscitationis accidit, sed cum status patientis, post levem emendationem, non plus progreditur, et cum manifestum est solam respirationem artificialem automaticam eum in vita tenuisse. Tunc interrogatur, si conatum resuscitationis, etiamsi anima fortasse iam corpus reliquerit, perseverare oporteat, vel possit. Solutio huius problematis, iam per se difficilis, adhuc magis difficile fit, cum familia – ipsa fortasse catholica – medicum curantem, et praesertim anaesthesiologum, coegi ut apparatus respirationis artificialis removatur, ut patienti, iam virtualiter mortuo, quietem tribuat. Hinc oritur quaestio fundamentalis ex parte religiosa et philosophia naturae: secundum fidem Christianam, quando mors in patientibus contigit, pro quibus moderna instru-

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menta resuscitationis adhibita sunt? Sacramenta extrema valida sunt, dummodo actio cardiaca constare possit, etiamsi functiones vitales proprias iam desolaverint, et si vita solum ex operatione instrumenti respiratorii pendet? Problema quae in praxi moderna resuscitationis orta sunt, igitur in tres quaestiones formari possunt: primo, num licet, vel etiam oportet, instrumenta moderna respirationis artificialis in omnibus casibus adhibere, etiam in illis quibus, iudicio medici, omnino desperatae sunt? Secundo, num licet, vel oportet, apparatus respiratorius amovere, cum, post aliquot dies, status profundae insomnis non emendatur, dum si amoveretur, circulatio in paucis minutis cessaret? Quid fieri debeat, in hoc casu, si familia patientis, qui sacra extrema accipivit, medicum ad apparatus removendum instat? Sacramenta extrema in hoc momento adhuc valida sunt? Tertio, patienti in insomniis per paralysis centralem immerso, sed cui vita – id est, circulatio sanguinis – respiratione artificiali conservatur...

[*Latin ed. p. 1030*]

1030 Acta Apostolicae Sedis - Official Commentary. Regarding a person subjected to artificial respiration, and in whom no improvement occurs after several days, should such a person be considered "de facto" dead, or even "de iure"? Should one not wait, in order to consider him dead, until the circulation of blood ceases, despite the artificial respiration? We shall gladly answer these three questions, but, before examining them, we would like to expound the principles that will allow us to formulate the answer. Natural reason and Christian morality state that a man (and anyone charged with caring for his neighbor) has the right and the duty, in the case of a serious illness, to take the necessary measures to preserve life and health. This duty, which he owes to himself, to God, to the human community, and most often to certain specific individuals, stems from well-ordered charity, from submission to the Creator, from social justice, and even from strict justice, as well as from piety towards his family. But it usually only obliges to the use of ordinary means (according to the circumstances of persons, places, times, and cultures), that is, means that do not impose any extraordinary burden on oneself or on another. A more severe obligation would be too burdensome for most men, and would make it too difficult to acquire more important, higher goods. Indeed, life, health, and all temporal activity are subordinate to spiritual ends. Furthermore, it is not forbidden to do more than is strictly necessary to preserve life and health, provided that one does not fail in more serious duties. As for administering the sacraments to a person plunged in unconsciousness, the answer derives from the doctrine and practice of the Church, which, for its part, follows as a rule of action the will of the Lord. The sacraments are intended, by divine institution, for men of this world, during the duration of their earthly life, and, with the exception of baptism itself, presuppose baptism in the one who receives them. He who is not a man, or is not yet a man, or is no longer

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a man, cannot receive the sacraments. Furthermore, if someone manifests his refusal, they cannot be administered to him against his will. God does not force anyone to accept sacramental grace. When it is unknown whether someone fulfills the conditions required to validly receive the sacrament, one must strive to resolve the doubt. If this fails, the sacrament will be conferred conditionally, at least tacitly (with the clause, "Si capax est," which is the most comprehensive). The sacraments are instituted by Christ for men, in order to save their souls; therefore, in cases of extreme...

[*Latin ed. p. 1031*]

Acta Pii PP. XII 1031: Nécessité oblige l'Église à recourir à des mesures extrêmes pour administrer la grâce et les sacrements à un homme. La question de la mort, et de sa constatation, que ce soit par le fait lui-même ("de facto"), ou par son authenticité légale ("de iure"), a des conséquences, même dans le domaine de la morale et de la religion, d'une portée encore plus vaste. Ce que Nous venons de dire sur les présupposés essentiels pour la réception valide d'un sacrement, l'a démontré; mais l'importance de la chose s'étend également aux effets en matière d'héritage, aux affaires de mariage et aux procès matrimoniaux, aux questions de bénéfices (vacance d'un bénéfice) et à beaucoup d'autres questions de la vie privée et sociale. Il appartient au médecin, et particulièrement à l'anesthésiste, de donner une définition claire et précise de la "mort" et du "moment de la mort" d'un patient, qui décède dans un état d'inconscience. Pour cela, on peut reprendre le concept usuel de séparation complète et définitive de l'âme et du corps; mais en pratique, on tiendra compte de l'imprécision des termes de "corps" et de "séparation". On peut négliger la possibilité qu'un homme soit enterré vivant, puisque l'enlèvement de l'appareil respiratoire doit, après quelques minutes, provoquer l'arrêt de la circulation et donc la mort. En cas de doute insoluble, on peut aussi recourir aux présomptions de droit et de fait. En général, on s'arrêtera à celle de la permanence de la vie, parce qu'il s'agit d'un droit fondamental reçu du Créateur et dont il faut prouver avec certitude qu'il est perdu. Nous passons maintenant à la solution des questions particulières.

1. L'anesthésiste a-t-il le droit, ou même est-il obligé dans tous les cas d'inconscience profonde, même dans ceux qui sont complètement désespérés au jugement d'un médecin compétent, d'utiliser les appareils modernes de respiration artificielle, même contre la volonté de la famille? Dans les cas ordinaires, on concédera que l'anesthésiste a le droit d'agir ainsi, mais il n'en a pas l'obligation, à moins que ce ne soit le seul moyen de satisfaire à un autre devoir moral certain. Les droits et les devoirs du médecin sont corrélatifs à ceux du patient. Le médecin, en effet, n'a à l'égard du patient de droit séparé ou indépendant; en général, il ne peut agir que si le patient l'y autorise explicitement ou implicitement (directement ou indirectement). La technique de réanimation, dont il

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s'agit ici, ne contient en elle rien d'immoral; aussi le patient – s'il était capable de décision personnelle – pourrait-il l'utiliser licitement et, par conséquent, en donner l'autorisation au médecin. Par ailleurs, com-

[*Latin ed. p. 1032*]

1032 Acta Apostolicae Sedis - Commentarium Officiale: These forms of treatment exceed ordinary means, to which one is obligated to resort; therefore, it cannot be maintained that it is obligatory to employ them, and consequently, to authorize the physician to do so. The rights and duties of the family, in general, depend on the presumed will of the unconscious patient, if he is of age and "sui juris" (of sound mind and capable of making decisions). As for the specific and independent duty of the family, it usually obliges only to the use of ordinary means. Therefore, if it appears that the attempt at resuscitation actually constitutes such a burden for the family that it cannot be imposed upon them in conscience, they may lawfully insist that the physician cease his attempts, and the physician may lawfully comply with their request. In this case, there is no direct disposition of the patient's life, nor is it euthanasia, which would never be lawful; even when it leads to the cessation of blood circulation, the interruption of resuscitation attempts is never directly the cause of the cessation of life, and in this case, the principle of double effect and that of "voluntarium in causa" must be applied.

2. Thus, we have already essentially answered the second question: "Can the physician remove the respirator before the definitive cessation of circulation occurs? Can he do so, at least, when the patient has already received Extreme Unction? Is Extreme Unction valid when it is administered at the moment when circulation ceases, or even after?" We must answer affirmatively to the first part of this question, as we have already explained. If Extreme Unction has not yet been administered, efforts should be made to prolong respiration until it can be done. As for whether Extreme Unction is valid at the moment of the definitive cessation of circulation, or even after it, it is impossible to answer with a simple "yes" or "no." If this definitive cessation signifies, in the opinion of the physicians, the certain separation of the soul and body, even if certain particular organs continue to function, Extreme Unction would certainly be invalid, because the one who receives it would no longer certainly be a man. This is a necessary condition for the reception of the sacraments. However, if the physicians believe that the separation of the body and soul is doubtful and that this doubt is insoluble, the validity of Extreme Unction is also doubtful. But applying its usual rules: "The sacraments are for men," and "In cases of extreme necessity, extreme measures are taken," the Church permits the administration of the sacrament, subject to the condition, out of respect for the sacramental

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sign.

[*Latin ed. p. 1033*]

Acta PP. XII, 1033, 3. "Quando circulatio sanguinis et vita patientis, qui profunde incognitus est propter paralysin centralem, sola respiratione artificiali sustentantur, et nulla melioratio post aliquot dies apparet, quando Ecclesia Catholica hunc patientem 'mortuum' esse considerat, vel, secundum leges naturales, debeat ille 'mortuus' esse declarari (quaestio 'de facto' et 'de iure')? Mortisne iam eventus post gravem traumatismum cranii, qui profunde incognitionem et paralysin respiratoriam centralem provocarunt, cujus consequentes immediate mortales tamen per respirationem artificialem retardari potuerunt? Vel, secundum opinionem medicorum hodiernam, tantummodo quando circulatio definitive cessat, quamquam respiratio artificialis prolungata est? Quoad determinationem facti in casibus particularibus, responsio ex nullo principio religioso et morali deduci potest, et, sub hoc aspectu, non ad competentiam Ecclesiae pertinet. Hoc igitur, pro tempore, manet apertum. Sed considerationes ordinis generalis permittunt credere vitam humanam tamdiu perseverare, quamdiu functiones vitales eius – praeterquam vitam simplicem organorum – spontaneis vel etiam artificiis apparent. Multa horum casuum dubium insolubile praesentant, et tractanda sunt secundum praesumptiones iuris et facti, de quibus locuti sumus. Spero has explicationes vos dirigere et illuminare, cum conaboritis solvendi quaestiones delicatas quae in praxi professionis vestrae orta sunt. Ut munus favorum divinorum, quos vobis et omnibus caris vobis invocamus, corde toto Benedictionem Apostolicam vobis tribuo."

V. I. Ad Excmum Virum Theodorium Heuss, Reipublicae Foederalis Germaniae Praesidem. * Salutamus vos, illustrissimi domini: Dominum Ministrum Externum von Brentano, Dominum Legatum Graf Strachwitz, et ceteros dominos, qui Domino Praesidi Föderali viam ad Nos praebuistis. Visio vestra, illustrissime Domine Praeside, nobis * Die 27 Novembris mensis anno 1957.

[*Latin ed. p. 1034*]

1034 Acta Apostolicae Sedis - Commentarium Officiale, praebet occasionem grata, ut vobis et in vobis populo Germanico nostrae felicitatis exprimamus. Bellum perditum, cum collapsis quae inde ortae sunt, quasi multiplicata sunt. Ruinas oeconomicas reliquit. Ad diversas calamitates oeconomicas, adiuncta est calamitas politica, paene plus terrens, et intra et extra. Res Germaniae reliquae, praeterea, in brevissimo tempore, spatia vitalia pro millionibus expulsorum ex Oriente creare et eos incorporare debebant. Denique, populus vestrus, ab uno die ad alterum, devalutionem pecuniariae inexorabilem sustinere coactus est. Germania illam, quae tunc, videretur, desperationis condicionem, "superavit." Expressio hic apta est.

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Populo vestro, in hora necessitatis, principes politici et oeconomici donati sunt, quorum nomina semper cum summa honore commemorabit. Populus ductu respondit. Dictum est nobis, si Germania calamitatem suam oeconomicam tam celeriter superaverit, hoc primum merito indefesso labore et audacia negotiatorum suorum debet — et, sicut certissime addere possumus, non parva parte etiam perspicacia, firma voluntate et capacitate operariorum suorum. Populus vestrus, ab primis annis post bellum, sub circumstantiis periculosis et in horis crucialibus, sensum politicum notabiliter sanum demonstravit. Sed iterum dicere debemus, ut iam diximus: ut patientia et "capacitas expectandi" semper elementum potentissimum maturitatis politicae eius sint! Populus Germanus sollicitat "zonam." Sed melius est, ut declaratio, quam huic sollicitudini dat, semper ad bonum commune ordinetur et ita mensurata sit, ut administrationem civitatis non impediat, sed facile faciat. Vetera Germania, usque ad profunditatem saeculi XIX, nexum per Europam Mediae fuerat. Nos, — non solum ex longo tempore nostro in Monachii et Berolini — condiciones et locum Germaniae in Europa tam bene cognoscimus, ut non possimus non gaudere, quod nova Germania, statim post periodum fatalissimam nationalismi exaggerati, sub novis condicionibus et in forma diversa, in primis et cum successu, participationi ad unitatem Europae, quae fortior fieri debeat, quam umquam antea, participat. Gaudium nostrum est praesertim magnum, quod nunc ex sincero et honesto proposito virorum civitatum responsalium.

[*Latin ed. p. 1035*]

Acts of Pope Pius XII, 1035, in accordance with the hope and desire of the vast majority of peoples, the core and backbone of a united Europe has been established: the rapprochement, the good relations, and the mutual will for cooperation between Germany and France, a result for which centuries had to wait, and which we can only commend to the protection of God. The overcoming of the consequences of the war, both externally and internally, the rise of a new Germany, and the foundation of a united Europe – all of this has taken place under your personal involvement, most esteemed Herr Bundespräsident, both in the years before you were elected head of state by the German people through their representatives, and during the years of your presidency. You have contributed elements that characterize and strengthen the rule of law, and in your high office, you have always kept their realization in mind. You have emphasized the relative primacy of social legislation and security, and you have been a promoter of all that could serve the European union. We also know that your high office and the many relationships it afforded you gave weight and effectiveness to your thoughts and will in those directions. Germany and all of Europe still have difficult questions and tasks to resolve. When it comes to securing true freedom and preserving the culture to which Europe owes its greatness, it is not only, and not primarily, about material values, but above all about

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those spiritual and moral forces that must be inherent in any culture if it aspires to guarantee and promote the dignity of man and his freedom – and, indeed, for the good. Even the powers that threaten Europe's culture and freedom have a worldview, a spiritual foundation, and only those who resolutely oppose this other worldview and draw the consequences for their own thinking and actions from this opposition will be reliable in the struggle for the freedom of the still free and for the liberation of Europe that has been deprived of freedom. We say this because We would be concerned about Germany and Europe if they were to lose themselves entirely in the material, and because We are confident that Our words will find resonance in your convictions, most esteemed Herr Bundespräsident.

[*Latin ed. p. 1036*]

1036 Acta Apostolicae Sedis - Official Commentary. In this context, We wish to draw attention to a fortunate event of the current year, which is conducive to the good relations between the Holy See and Germany: In the year 1933, at the request of the then German government, a Concordat was concluded between Our Predecessor and the German Reich. The Holy See has taken great care to adhere precisely to its provisions, even since the end of the war, with the clear understanding that, if any treaty at all, the Concordat belongs to the category of those non-German treaties, the continued existence of which was expressly confirmed in 1945. It has pleased Us that you, most esteemed Mr. Federal President, and the Federal Government have, for many years, expressed the same conviction. Now, the highest court in the Federal Republic of Germany, responsible for constitutional matters, has also ruled in an affirmative sense, so that, to Our satisfaction, full legal certainty has been restored between the Holy See and your country. Concordats are legal instruments. However, considering the true good of the people and the state, they are intended to provide the space in which the Catholic Church, or Catholics in the relevant country, can freely and peacefully develop and exert their worldview. We believe that the reference to history and the present justifies Us in saying: The Catholic worldview, understood as belief and action, has much to contribute to the preservation of the spiritual and moral foundation of true and the best European culture, a foundation without which the struggle for freedom against an opponent such as that entirely different worldview, which has become a powerful force, would be lost from the outset. Therefore, We hope that the German people will always allow its economic prosperity to be overshadowed by its religious strength. With this hope, We send it Our warmest greetings through you, most esteemed Mr. Federal President, and invoke God's grace and mercy upon it in abundant measure.

[*Latin ed. p. 1037*]

ACTA PII PP. XII: NUNTIUS CHRISTIFIDELIBUS MEDIOLANENSIS

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RADIOPHONICUS URBIS IN TIONIS EXTRA ORDINEM PER HEBDOMADAS ARCHIEPISCOPO INDICTAE. 1037.

In this hour of religious fervor, kindled and renewed by the extraordinary Mission, which you are about to conclude with unanimous prayer to the "Father of immense Majesty," may My affectionate greeting reach you, beloved sons and daughters of Milan, as a comfort and support to your holy intentions; the same greeting which the Prince of the Apostles and first Vicar of Christ on earth, St. Peter, offered to the faithful of the nascent Christian communities, just as you are "chosen, according to the foreknowledge of God the Father, in sanctification of the Spirit, to obey Jesus Christ and to be sprinkled with His blood. Grace to you and peace!"

I see your city, united "with one heart and one soul" around your Pastor and your Priests, before the sacred altars, beneath the vaults of your marvelous Cathedral, in the Basilicas filled with glorious memories, in the numerous parish churches scattered throughout the growing expanse of modern and industrious neighborhoods, almost oases of spiritual refreshment. Milan, the beating heart of the national economy, a promoter of all sorts of activity in the fields of culture and art, gathered together in prayer, suggests to Me the image of that "City of God," illustrated and hoped for by St. Augustine: dedicated, indeed, to fulfilling its earthly destiny, but in conformity with the supreme designs of the Almighty, in free subjection to His dominion, in constant communion of love with Him. To elevate the earthly city to a "City of God": is this not the goal of the divine mission of the Church in the world? Such is also the purpose that the extraordinary Mission has set for itself, which, like a wave of salutary grace, has passed through your city, and to which you, Milanese, have responded with edifying docility. The intimate conversions, the ardent ascensions, the resolutions of holiness, the returns to the paths of justice, the secret miracles that have transformed cold or distracted hearts into living tabernacles.

*Given on the 24th day of November in the year 1957.

1 Peter 1, 1-2.

Acts 4, 32.

[*Latin ed. p. 1038*]

The Acts of the Apostolic See - Commentary 1038. The official celebration of the Holy Spirit; if these things escape the eyes of men, they will remain forever written in the book of life. In a few moments, therefore, the hymn of adoration and thanksgiving – the "Te Deum" – will burst forth from your hearts, with which you will publicly profess your faith in God, One and Three, and will ground your hope in His mercy, a hope that will never be disappointed eternally. How we would desire that not a single voice be lacking from the immense chorus that is about to rise from the sacred naves of the churches and from the intimacy of your homes,

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from those who reside in your city, lovingly watched over by the graceful "Madonnina," under the "sky of Lombardy, so beautiful..., so splendid, so peaceful." We would even desire that the voices of the surrounding nature join the pious chorus, as the Lord, the Prophet, already heard, blessed be He; and those resounding and clamorous voices of your construction sites and workshops, of your machines and instruments of your feverish labor, for "all the earth shall adore You, O Eternal Father... The heavens and the earth are full of the majesty of Your glory." The "Te Deum" will rightly be a declaration of gratitude for the abundance of graces immediately bestowed upon you by God in these days of health; but it must not be, it should not be, the signal of the end, as if the work that the extraordinary Mission has proposed as its enough has already been completed. An earthly city does not transform into a "City of God" in a few days. Milan must perfect what it has begun, deepen what it has glimpsed, and mature what it has sown. The great Mission must not pass into the annals as a splendid, but fleeting, episode of religious fervor; rather, it must mark the historical date of the spiritual rebirth of the entire city, and remain as a testament to the commitment that each of you has undertaken before God and the Church. The merciful and wise Providence of God the Father has called you to this work at the opportune moment. The human events of these past years and months, which are unfolding with rapid pace, warn that the nations are approaching ever more quickly the crossroads of salvation or ruin. Humanity finds itself at the point of having to choose between the guarantees of salvation and prosperity offered by exclusively materialistic technology, and those, more secure and more worthy of man, presented by a renewed supremacy of the spirit. Milan, like all modern and great metropolises, whose life is based on productive labor.

[*Latin ed. p. 1039*]

Acts of Pope Pius XII, 1030. The great industry of Monteu da Po also suffers from the dangers of such an alternative, the allure of materialistic illusions, and perhaps even the prejudice that would oppose progress and religion as irreconcilable values. No, beloved children. The supremacy of the spirit does not demand the renunciation of prosperity, nor the compulsion of technical progress towards ever greater advancements; but, on the one hand, it wisely suggests that we should not entrust the happiness of this life to the abundance of material goods; while, on the other hand, it warns us not to allow the laws and the course of technical progress to become so dominant as to transform themselves into an unreasonable and inhumane tyrant. Preserve the true freedom and dignity of the spirit, free from every obvious or subtle snare, for these alone can save the common heritage of civilization already acquired and guarantee security for future well-being. It is therefore a source of deep comfort to learn that Milan, in the most excellent portion of its people, has, in recent days, demonstrated

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its desire to remain faithful to its great tradition of religion and civilization. It has not forgotten, and we are certain that it will not forget, the teachings of its incomparable Bishop, St. Ambrose, from which its highest traditions are derived, and which today resounds as a warning to the worshippers of materialism: "For it is certain that divine things must prevail over human things, and spiritual things over corporeal things." Nor the other, addressed to each of your ancestors, as a source of a fruitful and secure existence: "Your life is Christ; He is the life that knows no death." The supremacy of the spirit, as a guarantee of the future, and adherence to Christ, as the source of life: these are the cornerstones upon which the "City of God" must be founded. Therefore, hasten to its construction, you who are so inclined to be captivated by the raising of imposing buildings from the bare earth, the opening of wide roads, the construction of daring bridges, the erection of powerful dams, in a word, by "building." No one can deny that your city exhibits a present and admirable flourishing of religious, cultural, educational, and public assistance institutions; equally commendable and effective is the work of the clergy and religious; active is the enterprise of Catholic organizations in science, in the arts, in the press; nevertheless, there remains much ground open to those who wish to "build," particularly for the future.

6 Ambros., Expos, in Luc, lib. 4, n. 20 - Migne PL, vol. XV, column 17C2.

7 Ibid., lib. 7, n. 1 - Ibid., column 1786.

[*Latin ed. p. 1040*]

1040 Acta, Apostolicae Sedis - Commentarium: To extend religious instruction to all classes, to make the Christian influence in the world of work more intense, to attract youth to the necessary austerity of life, to strengthen the Christian traditions of the family, and to awaken in the entire people the awareness of the indispensable duties towards God. Employ those particular talents that distinguish you and earn you the universal esteem: tireless diligence, seriousness in undertakings, generosity in providing the necessary means for the purpose, and speed and accuracy in execution. Furthermore, in this work of spiritual edification, follow the impulse of your nature to excel in everything you undertake, for great will be the benefit that will derive from your example to the entire nation, certainly greater and more profound than that which your well-ordered industries already provide, and which is so praiseworthy. Moreover, it is not necessary for you to seek far and wide what is the design of the "City of God" that you propose to build: it has been amply illustrated to you during the extraordinary Mission, while the Church, to whom God has entrusted the guidance in the execution of the work, is present at every moment among you, in your pastors, always ready to enlighten, support, and defend you. Recognize in her representatives Christ Himself, and be docile and faithful to their teachings. And now, as we bid you farewell, we bless you all with

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heartfelt effusion. First, your beloved Archbishop, the venerable clergy, the zealous religious men and the most pious religious women, the tireless and numerous preachers, and all those who have worked for the good outcome of the Mission; the Authorities, whom we intend to thank for the benevolent dispositions manifested; the citizens and all the faithful of the beloved Archdiocese of Saints Ambrose and Charles. To Mary, Mother of God, your heavenly Patroness, we entrust the continuity of this spiritual rebirth, so that the peace of Christ may eternally rejoice in your hearts. "Now to God and our Father be glory, world without end. Amen." Cfr. Col. 3, 15. Phil. 4, 20.

[*Latin ed. p. 1041*]

Sacred Congregational Acts 1041. SACRED CONGREGATION CONSISTORIAL. EDICT CONCERNING CHURCHES. The Most Holy Pope Pius, by the Divine Providence, Our Holy Father, by successive decrees of the Sacred Congregation Consistorial, has, with paternal care, provided for the following churches with new pastors, namely: on June 3, 1957. — To the titular episcopal church of Doberitana, he appointed the Reverend John Fondalinski, parish priest of the church of Saint Albert in the city of Lodz, whom he designated as an Auxiliary to His Excellency, the Most Reverend Michael Klepacz, Bishop of Lodz. — To the titular episcopal church of Panitana, he appointed the Reverend Peter Goliebowski, canon of the cathedral church of Sandomierz, and Doctor of Moral Theology at the major seminary of Sandomierz, whom he designated as an Auxiliary to His Excellency, the Most Reverend John Cantu Lorek, Bishop of Sandomierz. on July 19. — To the titular archiepiscopal church of Martíropolitana, he appointed His Excellency, the Most Reverend John Rezende Costa, formerly Bishop of Ilhéus, whom he established as a Coadjutor with the right of succession to His Excellency, the Most Reverend Anthony dos Santos Cabrai, Archbishop of Belo Horizonte. on September 5. — To the titular episcopal church of Rhaedestena, he appointed the Reverend Vilson Laus Schmidt, canon of the metropolitan chapter of Florianópolis and parish priest of the village commonly called "Estreito," whom he designated as an Auxiliary to His Eminence, the Most Reverend James S.R.E. Cardinal de Barros Cámara, Archbishop of São Sebastião do Rio de Janeiro. on September 12. — To the newly erected nullius prealature of Obidos, he appointed His Excellency, the Most Reverend John Florian Loewenau, titular Bishop of Drivasto, formerly the nullius prelate of Santarém. on September 23. — To the cathedral church of Funchal, he appointed the Reverend David de Sousa, a member of the Order of Friars Minor. on October 3. — To the cathedral church of Calaboso, he appointed the Reverend Dominic Roa, General Vicar of the diocese of Saint Christopher in Venezuela. on October 4. — To the titular episcopal church of Botriana, he appointed the Reverend John Baptist Musty, General Vicar of the diocese of Namur, 67 - ACTA, vol.

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[*Latin ed. p. 1042*]

1042 Acta Apostolicae Sedis - Official Commentary, appointed by the Auxiliary, Most Reverend Father Andrew Mary Charue, Bishop of Namur, on October 10th. — To the Reverend Father Frederick Freking, of the diocese of Vinona, director of the spiritual life at the Pontifical College of the United States of America, for the Cathedral Church of Salina. On October 31st. — To the Reverend Father John Vonderach, General Vicar and canon of the cathedral church of Coire, to be appointed coadjutor with the right of succession to Most Reverend Father Christian Caminada, Bishop of the same diocese of Coire, for the titular episcopal church of Aradita. On November 4th. — To the Reverend Father John M. Fearns, Apostolic Protonotary ad instar, parish priest of Saint Francis of Sales in the city of New York, to be appointed Auxiliary to Most Reverend Father Francis, His Holiness's Eminence, Cardinal Spellman, Archbishop of New York, for the titular episcopal church of Gerita. On November 9th. — To Most Reverend Father Joseph Terceiro de Souza, formerly the titular Bishop of Letopolis, for the Cathedral Church of Penedo. — To Most Reverend Father Raymund de Castro e Silva, formerly the Bishop of Oeiras, for the titular episcopal church of Uzalis. — To Most Reverend Father Justin Joseph de Sant'Ana, Bishop of Juiz de Fora, and to Most Reverend Father Gerald Maria de Moráis Penido, titular Bishop of Avissa, as coadjutors with the right of succession, for the diocese of Juiz de Fora. On November 18th. — To Most Reverend Father Francis Hengsbach, formerly the titular Bishop of Cantanus, for the Cathedral Church of Essen, recently established. On November 28th. — To the Reverend Father Alphonsus J. Schladweiler, pastor of Saint Agnes Virgin and Martyr, from the diocese of Saint Paul of Minnesota, as the Ordinary for the Cathedral Church of New Ulm, recently established, and formerly known as Urban. — To the Reverend Father Leonard P. Cowley, parish priest of Saint Olaf in the city commonly known as "Minneapolis," from the diocese of Saint Paul of Minnesota, to be appointed Auxiliary to Most Reverend Father William O. Brady, Archbishop of Saint Paul of Minnesota, for the titular episcopal church of Pertusa. On December 5th. — To Most Reverend Father Clarent Issenmann, formerly the titular Bishop of Phyte, for the Cathedral Church of Columbus. — To the Reverend Father Howard J. Carroll, Secretary General of the Conference of Bishops of the United States of America, from the diocese of Pittsburgh, for the Cathedral Church of Altoona-Johnstown. — To the Reverend Father Victor Reed, pastor of the co-cathedral of Tulsa, from the dioceses of Oklahoma City and Tulsa, to be appointed Auxiliary to Most Reverend Father Eugene Joseph Me

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Guinness, Bishop of Oklahoma City and Tulsa.

[*Latin ed. p. 1043*]

The Sacred Congregation of Rites, 1043.

SACRED CONGREGATION OF RITES. BLESSING OF A RADIO STATION.

The clergy, either from the nearest church or from some other place prepared for this purpose, proceed to the radio station, singing or reciting: The Canticle of Zachary (Luke 1, 68-79). "Blessed be the Lord, God of Israel..." or The Canticle of the Three Young Men (Daniel 3, 57-88 and 56). "Benedicite omnia opera Domini, Dominó."

There, a designated priest intones the Antiphon: "Their sound hath gone forth into all the earth: and their words unto the ends of the world."

Then, the following Psalm 18 is recited:

"The heavens declare the glory of God, and the firmament his works. Day unto day uttereth thy word, and night unto night sheweth thy knowledge. There is no speech, nor language, where their voice is not heard. Their sound hath gone forth into all the earth: and their words unto the ends of the world. There hath he set up his tabernacle, even unto the sun. His army is a vast host, and they that obey him are innumerable. The Lord hath founded the earth in wisdom, and hath established the heavens by his prudence. His knowledge is infinite, and his understanding is without end. Who hath measured the height of the heavens? or who hath dug down to the bottom of the earth? Who hath laid the foundations of the earth? or who hath joined the compasses together? Who hath laid the cornerstone? when the windows did shine. And when he cried, he gave a mighty voice. All the earth was moved, and the heavens trembled. There were voices of thunder, and claps of lightning. The earth shook, and trembled at the presence of the Lord. The sun and the moon were darkened, and the stars lost their brightness. The heavens did run, and the earth did shake. The sun stood still in the midst of heaven, and the moon stayed in her place. And the shadow of the great mountain passed over the land. The Lord is just and merciful to all his works. He hath given his words to be known in all the earth. His judgments are true, and all his works are just. He is merciful to all that fear him. His judgments are everlasting. The works of the Lord are glorious and wonderful. His judgments are true and righteous. He is merciful to all that call upon him. The Lord is good to all, and his mercies are everlasting. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be. World without end. Amen."

There, the priest places a tabernacle, which proceeds as a bridegroom from her chamber, rejoicing as a giant running his course. From the end

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of the heavens is his going forth, and his circuit even to the end of the heavens; and there is nothing hidden from his heat. The law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple. The commandments of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, abiding forever; the judgments of the Lord are true, and altogether just. More to be desired are they than gold, yea, than much fine gold; and sweeter than honey and the honeycomb. Moreover, by them thy servant is warned, and in keeping of them there is great reward.

[*Latin ed. p. 1044*]

Acta Apostolicae Sedis - Official Commentary 1044. But who has noticed the errors? * Hide me from Minden, which is hidden from me. Also, restrain thy servant from pride, * lest he rule over me. Then shall I be whole and clean, * from a great fault. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my rock, and my redeemer. Glory to the Father, etc. And the Antiphon is repeated: "Their sound hath gone forth into all the earth: and their words unto the ends of the world." Then the Priest says: f. Help us in the name of the Lord. R. He who made heaven and earth, f. The Lord be with you. And with thy spirit. Let us pray. O God, who by a wonderful arrangement hast constituted all things in measure and number and weight, and hast made man a partaker of thy mind, that he may discover and subject the powers which thou hast placed in the universe, deign, we beseech thee, to bless these machines and their works, which transmit audible waves, and the diffused, flashing light, in whatever way, that they may bring salvation in times of need, comfort in sorrows, counsel in doubts, and light in darkness, and that thus thy name may be more widely known throughout the world, and that all peoples may join in thy love. Through Christ our Lord. Amen. Let us pray. Almighty and eternal God, who by thy Word created the world, and in the same, incarnate and crucified, didst determine to renew all things, grant graciously: that through Him, proclaimed to every creature by audible waves, with the intercession of the Blessed Virgin Mary, ever Virgin Mother of God, and of Saint Gabriel the Archangel, herald of the heavenly mystery, all nations may be united in the body of Christ, and may enjoy the gift of peace. Through the same Christ our Lord. R. Amen.

[*Latin ed. p. 1045*]

The Sacred Congregation of Rites, 1045. And the broadcasting station is sprinkled with blessed water. After the blessing, the hymn "Te Deum laudamus," along with "Benedictus" and the prayer "Deus cuius misericordiae," etc., are sung or recited. OF THE CITY AND THE WORLD. The Sacred Congregation of Rites, by virtue of the special faculties granted to it by our Most Holy Lord Pope Pius XII, Divine Providence, has approved

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the formula for the blessing of a broadcasting station, as is shown in the attached example, and has ordered that it be inserted into the Roman Ritual. Notwithstanding any contrary provisions. October 24, 1957. C. Card. CICOGNANI, Prefect. L. $ SH. Dante, Substitute.

[*Latin ed. p. 1046*]

Acta. Apostolicae Sedis - Commentarium Officiale 1046

ACTA TRIBUNALIUM

SACRA PAENITENTIARIA APOSTOLICA

(OFFICIUM DE INDULGENTIIS)

ORATIO AD SACERDOTALES IMPETRANDAS VOCATIONES,

ASSUMTO PONTIFICE PIO X II EXARATA ET INDULGENTIIS DITATA.

Domine Iesu, Sacerdote summo et Pastore universale, qui docuisti nos orare dicens: "Rogate dominum messe ut mittat operarios in messem suam," audi benignissime preces nostras et suscita multas animas generosas, quae, animatae exemplo tuo et sustentatae gratia tua, aspiraent esse ministri et continuatores sacerdotii tui veri et unici. Fac ut insidiae et calumniae hostis maligni, secundatae spiritu indifferente et materialista saeculi, non obumbrent inter fideles illud excelsum splendorem et profunde aestimationem debita missioni eorum qui, non ex mundo, in mundo vivunt ut dispensatores mysteriorum divinorum. Fac ut, ad parandas vocaciones aptas, semper promoveatur in iuventute instructio religiosa, pietas sincera, puritas vitae et cultus idealium sublimium. Fac ut, ad eas adiuvandas, familia christiana numquam cesset esse seminarium animarum candidarum et fervorosarum, conscius honoris qui est dare Domino aliquos ex abundantibus filiis suis. Fac ut Ecclesiae ipsius, in omnibus partibus mundi, non desint necessaria instrumenta ad recipiendas, favendas, formandas et ad maturitatem perducendas vocaciones aptas quae illi offeruntur. Et ut haec omnia in rem vertantur, o Iesu dulcissime amator boni et salutis omnium, fac ut potestas irresistibilis gratiae tuae non cesset descendere de caelo ad multos animos; primo, silentio vocatio, deinde, generosa responsio, et tandem, perseverantia in sancto ministerio. Non angit te, o Domine, videre tantas multitudines quasi greges sine pastore, sine eo qui frangat illis panem verbi tui, qui

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praebeat illis.

[*Latin ed. p. 1047*]

The Sacred Apostolic Penitentiary, 1047, asks: Will you allow the water of your grace to be exposed to the danger that souls remain at the mercy of ravenous wolves who constantly threaten them? Does it not grieve you to see so many fields where the plow has not yet entered, where thistles and thorns grow, without anyone disputing their claim to the land? Does it not pain you to see so many of your gardens, which yesterday were green and flourishing, now on the verge of becoming yellow and barren? Will you allow so many ripe harvests to wither and be lost for lack of hands to gather them? O most pure Mary, from whose merciful hands we received the holiest of all priests; O glorious Patriarch Saint Joseph, perfect example of obedience to divine calls; O holy priests who in heaven form a beloved choir around the Lamb of God; obtain for us many and good vocations, so that the flock of the Lord, supported and guided by vigilant shepherds, may reach the sweetest pastures of eternal happiness. So be it! On the 6th of November, 1957, His Holiness, Pope Pius XII, having graciously granted an Indulgence of ten years to the Christian faithful, who devoutly recite the aforementioned prayer, and also a Plenary Indulgence, obtainable under the usual conditions, provided that the daily recitation of the prayer is continued throughout the entire month. Notwithstanding any contrary regulations. N. Card. CANALI, Major Penitentiary. L. © S. S. Luzio, Regent.

[*Latin ed. p. 1048*]

1048 Acta Apostolicae Sedis - Official Commentary of the TRIBUNAL OF FIRST INSTANCE of the VICARIATE OF the CITY. Summons by edict, ROMA (NULLITY OF MARRIAGE of LAMBIKI - ZANNBTOS). Since the actual place of residence of the Lord Peter Zannetos is unknown, in this cause, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Sacred Tribunal of the Vicariate (Rome, Via della Pigna, 13a) on February 28, 1958, at the tenth hour, to discuss the matter and reach an agreement, or to subscribe to the following statement and to designate a day for the pronouncement of the judgment. Whether the marriage is null in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lord Peter Zannetos, must take care to ensure that he is informed of this edictal summons. * Petrus Santini, Official from the Chancery of the Tribunal of the Vicariate of the City, on December 6, 1957. Vincentius Frazzano, Chancellor. * The place of current residence of Mr. Pierre Zannetos, defendant in this cause, being unknown, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Vicariate (Rome, Via della Pigna, 13a) on February 28, 1957, at 10 o'clock, to agree or to subscribe

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to the doubt mentioned below, and to fix the day for the decision of the case before the Tribunal. Does it appear that the marriage is null in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Pierre Zannetos must, insofar as possible, inform him of this summons.

[*Latin ed. p. 1049*]

Diarium Romanae Curiae 1049

DIARIUM ROMANAE CURIAE

Monday, November 25, 1957, the Holy Father Pius XII received in a solemn Audience His Excellency Dr. CÉSAR CHARLES SOLAMITO, Extraordinary Envoy and Minister Plenipotentiary of the Principality of Monaco, for the presentation of his Credentials.

Wednesday, November 27, 1957, the Holy Father Pius XII received in a solemn Audience His Excellency the Honorable Dr. THEODOR HEUSS, President of the Federal Republic of Germany.

Monday, December 23, 1957, the Holy Father Pius XII received in a solemn Audience His Excellency Count DE MARCHANT ET D'ANSEMBOURG FRANCIS, since May 3, 1956, Extraordinary Envoy and Minister Plenipotentiary of the Netherlands to the Holy See, who presented to the August Pontiff his Credentials, by which, having the Legation been elevated to the rank of Embassy, Her Majesty Queen Juliana accredited him as Extraordinary and Plenipotentiary Ambassador to His Holiness.

SACRA CONGREGAZIONE DEI RITI

Tuesday, October 16, 1957, in the Palace of Congregations at San Callisto, the Preliminary Congregation of Rites was held, in which the Reverend Prelates and the Reverend Theological Consultors, in the presence of His Eminence, the Reverend Cardinal Benedetto Aloisi Masella, Bishop of Palestrina, Promoter or Relator of the Cause of the Servant of God Giacomo Desiderato Lavai, missionary priest of the Congregation of the Holy Spirit, discussed the heroic virtues of the aforementioned Servant of God.

Tuesday, November 19, 1957, in the Palace of Congregations at San Callisto, in the presence of His Eminence, His Most Reverend Cardinal Benedetto Aloisi Masella, Bishop of Palestrina, Promoter or Relator of the Cause of the Servant of God Giovanna Francesca della Visitazione (Anne Michelotti), foundress of the Institute of the Little Servants of the Poor Sick, the Preliminary Congregation of Rites was held, in which the Reverend Prelates and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

Tuesday, December 17, 1957, in the Apostolic Palace at the Vatican, the

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Preparatory Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God Maria del Divin Cuore (Droste zu Vischering), professed nun of the Congregation of the Sisters of Charity of the Good Shepherd.

The same Eminent and Reverend Lords Cardinals and Reverend Prelates also, in an ordinary session, examined the report of the theological revisers of the writings of the Servants of God:

1. Giovanni Huguet y Cardona, priest.

2. Maria Angela Truszkowska, foundress of the Congregation of the Sisters of St. Felix of Cantalice of the Third Order of St. Francis.

[*Latin ed. p. 1050*]

Acts of the Apostolic See - Official Commentary 1050

SECRETARY OF STATE

By the Brief Apostolic, the Most Holy Father Pius XII, reigning happily, deigned to appoint:

June 26, 1957.

His Excellency, Reverend Monsignor Mojaisky-Perrelli Gastone, as Apostolic Delegate in British East and West Africa.

July 29.

The Most Reverend and Venerable Lord Cardinal Valeri Valerio, Protector of the Religious and Religious Sisters of the Congregation of the Most Sacred Hearts of Jesus and Mary and of the Perpetual Adoration of the Most Holy Sacrament of the Altar (Rome).

July 30.

The Most Reverend and Venerable Lord Cardinal Cicognani Gaetano, Protector of the Sisters of the Christian Doctrine (Mislata, Seville).

August 19.

The Most Reverend and Venerable Lord Cardinal Cicognani Gaetano, Protector of the Sisters Servants of Jesus of Charity (Bilbao).

September 17.

The Most Reverend and Venerable Lord Cardinal Cicognani Gaetano, Protector of the "Esclavas Conceptionistas del Divino Corazón" (Seville).

October 21.

The Most Reverend and Venerable Lord Cardinal Cicognani Gaetano, Protector of the "Religiosas de la Reunion al S. Corazón de Jesus" (Guadalajara, Spain).

November 25.

The Most Reverend and Venerable Lord Cardinal Cicognani Gaetano,

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Protector of the Daughters of Saint Joseph (Gerona, Spain).

December 4.

The Reverend Monsignor Damizia Giuseppe, Prelate Referendary of the Supreme Tribunal of the Apostolic Signature.

NECROLOGY

November 27, 1957.

Monsignor Sonik Francesco, titular Bishop of Margo.

November 30.

The Most Reverend Lord Cardinal Piazza Adeodato Giovanni, Bishop of Sabina and Poggio Mirteto, Secretary of the Holy Congregation Consistorial.

December 4.

Monsignor Alves Correia da Silva Giuseppe, Bishop of Leiria.

December 7.

Monsignor Sigismondo Giovanni, titular Archbishop of Marcianopoli.

December 25.

Monsignor Santos Santiago Francesco, titular Bishop of Thebe of Phthiotide, Apostolic Vicar of San Jorge.

December 26.

Monsignor Whyte Giacomo, Bishop of Dunedin.

December 27.

Monsignor McGuinness Eugenio Giuseppe, Bishop of Oklahoma and Tulsa.

[*Latin ed. p. 1051*]

Acta Apostolicae Sedis, Commentary Official, Volume XXXIX, December 31, 1957 (Series II, Year XXIV), No. 18.

APOSTOLIC CONSTITUTION GRANTING A JUBILEE INDULGENCE TO THOSE WHO VISIT THE CAVE OF Massabielle near Lourdes, from February 11th of the year 1958 to the evening of February 11th of the following year 1959, under the specified conditions.

PIUS PP. XII, Servant of the Servants of God, desiring to perpetuate the memory of the event, at the beginning of the first century since the Most Holy Virgin Mary, ever free from all stain from her conception, revealed herself in the cave of Lourdes, and moved by our most devoted piety towards her, we desire that all who are considered Catholics among the nations everywhere may worthily celebrate this event. We believe that there is no more fruitful way to achieve this than if all strive to contemplate and, as far as their ability allows, to imitate the exalted virtues of the Divine Parent. To this end, we encourage pious pilgrimages, by which, without a doubt, faithful Christians from all over the world, whether individually or

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in groups, will visit Lourdes during the coming Jubilee year; and there, without any distinction of race or nation, but united by the Christian bond which is fostered by the same faith and the same active charity, they will pour forth fervent supplications to God, with the powerful intercession of the Immaculate Virgin.

[*Latin ed. p. 1052*]

1052 Acta Apostolicae Sedis - The Official Commentary mentions the patronage; furthermore, it indicates—and we are certain of this—a special Council that has already been established, presided over by the Most Reverend Brother Eugene Tisserant, Bishop of Ostia, of Porto and of Santa Rufina, and Dean of the Sacred College; two gatherings will also take place, one Mariological and the other Marian, which, as we have been informed, will be held next September; and finally, there will be celebrations held in various parts of the Catholic world for this purpose, and prayers will be offered to God and to the Divine Mother of the Redeemer. We earnestly desire—as we previously mentioned in the Encyclical Letter issued on July 2nd of the current year, which begins with the words "Le pèlerinage de Lourdes" (A.A.S., vol. XXXXIX, 1957, pp. 606, 614, 617)—that not only should commemorations be held in Lourdes, at the feet of the venerated image of the Immaculate Virgin, but also wherever our most beloved heavenly Mother is cherished, and especially wherever, whether in cities, or in towns, or in the most remote villages and hamlets, churches have been dedicated to her honor to the Highest God. Thus, if it should happen—which we implore and hope for—that the exalted dignity of the Blessed Virgin Mary is brought before the eyes of all, so that piety towards her may be fostered daily, and so that the morals of Christians, which are so fiercely attacked today by the prejudices of former times, may flourish both privately and publicly, and may serve as an example and encouragement to others who have strayed from truth and virtue. As twenty-five years ago, when celebrations of this kind were held, Our Predecessor, the blessed and remembered Pope Pius XI, writing to the Bishops of Tarbena and of Lapurda, affirmed (cf. Epist. Quod tam alacri; A. A. S., vol. XXVII, 1935, p. 5) that there was no more fitting or more worthy way for the faithful to participate in such solemnities than if, having received the Sacrament of Penance, they approached the Divine Eucharist with fervent piety, and if they worthily participated in the Sacrifice of Calvary, perpetuated daily in an unbloody manner, so too...

[*Latin ed. p. 1053*]

From the Acts of Pope Pius XII, 1053, we also impart these paternal exhortations. For the Eucharist is, as it were, the center and the greatest reason of Christian life, since from it flow abundantly the heavenly powers and the divine graces, by which, aided, we may overcome the dangers of the

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present age and, at times, attain to the joys of the future. The Sacrament of the Eucharist and the Sacrifice of the Altar at Aoste, since these are matters which not only cannot be conceived of as greater by human thought, but which also seem to have filled the infinite charity of Christ Himself, and exhausted His mercy (cf. ibid.), demand our active and effective love; we speak of a love which directs the will, which governs the manner of acting, which sustains and conforms the entire course of our lives. And furthermore, nothing is more pleasing to our most beloved Mother Mary than to join ourselves more closely each day with Her unique Son, "Jesus saith to him" (John 14:6), by participating in these treasures of the Divine Redemption throughout the year of these solemnities. Since the Blessed Virgin Mary, when She presented Herself in the cave of Lapurda as an innocent and pure maiden, not only encouraged us to offer prayers to Her and through Her, but also to willingly and gladly endure the hardships of Christian penance, therefore, we desire that throughout the course of this year, all Christians, in order to atone for their own and the sins of others, not only direct their minds to the proper restraint and domination of their desires, but also voluntarily undertake some of the austerities and hardships of life, as far as possible. Moreover, let all remember that these are the first and necessary works of penance that must be endured by all: namely, the labors, pains, and troubles that accompany the lives of all mortals. But let Christians endure these labors, these anxieties, and these afflictions in such a way that all things that are laborious, troublesome, and even most grievous, are offered as victims of the mystical sacrifice to God.

[*Latin ed. p. 1054*]

1054 Acta Apostolicae Sedis - Official Commentary. This manner of acting will not only appease Him, both for His own offenses and those of others, but will also obtain heavenly graces and consolations from Him, and will also make those things which trouble the soul lighter, according to that most sweet sentiment of the Divine Redeemer: "Come to me all you that labor and are burdened, and I will refresh you... and you shall find rest to your souls" (Matthew 11:28-29). It pleases Us to grant special graces and privileges to those who, during the coming Jubilee year, devoutly visit the grotto of Venette, and who, there, will conform to the norms which We shall give below. That is to say, by Our Apostolic authority, We grant and concede that all and each faithful of both sexes, who, having been duly reconciled through the Sacrament of Penance and refreshed by the sacred Synaxis, devoutly visit the grotto of Massabiel, near Venette, during the year that runs from the anniversary of the manifestation of the Most Holy Virgin Mary, that is, from the eleventh day of the month of February of the coming year 1958, until the eleventh day of the same month of the following year 1959, and who there offer prayers according to Our wishes, may once only obtain a Plenary Jubilee Indulgence, on the day chosen freely by those

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faithful. And Our intention is this: that from the most merciful God, may it be implored that those who have strayed from the Christian truth, which alone can impart light to minds and peace to souls, may return to it as soon as possible, and may embrace it willingly; that those who, burdened by sins, lie miserably under the servitude of demons, may cleanse their faults and be restored to the right path; that all the good may attain to perfect holiness; that concord and peace may be fully restored and flourish among citizens, among peoples; that finally, the Cattolica Church everywhere may enjoy the freedom necessary to fulfill its due mission, so that it may more suitably and expeditiously contribute to the eternal salvation of men, and to the promotion of the common good and the true name.

[*Latin ed. p. 1055*]

Acta Pii PP. XII 105: Ut autem fideles Christi facilius participant huius caelestis muneris, Episcopo Tarbiensi et Lapurdensi concedimus facultatem, intra propriam diocesim, aliquos presbyteros saeculares vel ex quovis Ordine, Congregatione, Instituto Religioso, deputandi ad recipiendas confessiones sacramentales fidelium, qui eosdem fideles, rite dispositos, ab aenulis et peccatis, Sedi Apostolicae reservatis, absolvere possint, tantum in foro conscientiae et in confessione sacramentali; imponens praeterea cuilibet, secundum prudens consilium, paenitentiam congruam et salutarem. Hoc autem absolutum aenuum in foro externo non erit validum pro his fidelibus. Tamen, exceptae sunt ex hac amplissima facultate aenulae sive Romano Pontifici personaliter, sive specialissimo modo Sedi Apostolicae reservatae, quae solum ad praescriptum canonis 2254 Codicis Iuris Canonici absolvi possunt; sive etiam aenula, de qua in canonica 2388, § 1, Sacra Congregatio pro Poenitentia reservata est, secundum normam Decreti *Lex sacri coelibatus* editi die xVIII mensis Aprilis anno MCMXXXVI (A.A.S., vol. XXVIII, 1936, pp. 242-243); itemque secundum normam Declarationis ab eadem Sacra Congregatio pro Poenitentia data die IV mensis Maii anno MCMXXXVII (A.A.S., vol. XXIX, 1937, pp. 283-284); virtute cuius Decreti et Declarationis, haec aenula in casu speciali, de quo agitur, Sacrae Congregationi pro Poenitentia reservatur ita, ut nemo umquam, excepto periculo mortis, ab ea absolvere possit, ne vi quidem canonis 2254. Praeterea, fideles qui aliqua aenula nominatim fuerint affecti, vel ut tales publice renuntiati, non possunt hoc beneficio frui, donec in foro externo non satisfecerint, sicut ex iure requiritur. Si tamen contumaciam in foro interno sinceriter deposuerint, et rite dispositos se ostenderint, poterunt, remoto scandalo, in foro sacramentali interim absolvi ad finem lucrandi Iubilarem Indulgentiam, de qua supra, sub onere se subicendi, primum etiam in foro externo, ad

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tramitem iuris.

[*Latin ed. p. 1056*]

1056 Acta Apostolicae Sedis - Official Commentary. Whatever matters have been decreed by Us with the authority of the Apostolic See in these Letters, We wish and command that all of these be considered valid and in force, notwithstanding any contrary provisions, even those deserving of special mention. Moreover, copies or excerpts thereof, even if printed by the press, shall be held to have the same validity as if they were presented or shown, provided that they are signed by the hand of a public scribe and sealed with the seal of someone established in ecclesiastical authority. Given in Rome, at Saint Peter's, on the first day of the month of November, in the Feast of All Saints, in the year of Our Lord one thousand nine hundred and fifty-seven, in the nineteenth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 1057*]

I. GENERAL INDEX OF ACTS (AN. AND VOL. XXXXIX – SER. II, v. XXIV) I - ACTS OF THE SUPREME PONTIFF XI, SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS: ENCYCLICAL LETTERS, 225, 321, 765. ENCYCLICAL LETTER, 605. APOSTOLIC, 49, Decrees, 163, 943. SACRED CONSTITUTIONS, 113, 179, 257, 331, 385, 653, 701, 813, 881, 915, 993, 1051. CONGREGATION OF THE COUNCIL: Decrees, 38, 637. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH: BY MOTU PROPRIO, LETTERS, 117, 433. APOSTOLIC, 28, 56, 123, 196, 268, 339, 399, 717, 823, 950, 998. LETTERS, 62, 128, 206, 209, 344, 402, Decrees, 371, 752, 974. Provisions for Churches, 79, 974. Nominations, 82, 374, 975. 372, 620, 726, 824. 25, 63, 129, 208, 281, 351, 403, 621, 730, 837, 898, 953, 1003. ADDRESSES, RADIO BROADCASTS, 5, 68, 215, WRITTEN AGREEMENTS, 201. II - ACTS OF THE HOLY. Decrees, 749, 869. HOLY DATA, 23, 368, 737, 857. SACRED CONGREGATION OF CONGREGATIONS, SACRED OFFICE: - CONGREGATION ACTS, ON SEMINARIES AND UNIVERSITIES: 77. III SACRED CONSISTORY: Decrees, 50, 78, 218, 422, 634, 740, 864, 940, 970. Provisions for Churches, 36, 148, 304, 635, 862, 1041. Nominations, 3-8, 749, 869, 943. Designation for the Tribunal of Second Instance, 423. 18 CONGREGATION OF STUDIES: Decrees, 172, 219, 307, 638, 753, 975. Notification, 34. Proscription of books, Decree, 77. Doubt, 370. SACRED RITUAL: Decrees concerning liturgical matters, 91, 425, 762, 1043. Decrees in causes for the beatification and canonization of the Servants of God, 40, 82, 169, 374, 424, 756. SACRED SUPREME CONGREGATION FOR RELIGIOUS, 276, 414, 854, 1037. NEWS, SACRED CONGREGATION, vol. XXIV, no. 18 – 31-12-1957. - ACTS OF THE APOSTOLIC PENITENTIARY TRIBUNALS: Decrees issued by the Supreme Pontiff, enriched with sacred Indulgences, 43, 100,

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427, 1046. The pious exercise enriched with Indulgences, 429. SUPREME TRIBUNAL OF THE SIGNATURE: Edictal citation, 827.

[*Latin ed. p. 1058*]

SACRA ROMANA: Sacred Roman.

Sacra Congregatio Rituum: Holy Congregation of Rites.

ROTA: The Rota (a court).

Sententiae: Sentences, judgments.

Citationes edictales: Edictal citations.

TRIBUNAL VICARIATUS URBIS: Tribunal of the Vicariate of the City.

Citatio edictalis: Edictal citation.

Sacra Congregatio de Propaganda Fide: Holy Congregation for the Propagation of the Faith.

Officium Praefecti Cubiculi Secreti Pontificis: Office of the Prefect of the Pontifical Secret Chamber.

Nominationes: Nominations.

SECRETARIA STATUS: State Secretariat.

DIARIUM ROMANAE CURIAE: Roman Curia Diary.

Audientiae solemniores: More solemn audiences.

Necrologia: Necrologies.

Ad maius inquirentium commodum haec ponitur distincta recensio: For the greater convenience of those inquiring, this distinct listing is provided:

PP. Cardinalibus concreditae Protectoriae: Protectorates granted to Cardinals.

Consultores deputati: Appointed consultants.

Officiales renuntiati: Announced officials.

In S. C. de Religiosis: In the Holy Congregation of Religious.

In S. C. de Propaganda Fide: In the Holy Congregation for the Propagation of the Faith.

In S. C. Cerimoniali: In the Holy Congregation of Ceremonies.

In S. C. de Seminariis et Stud. Universität.: In the Holy Congregation of Seminaries and Studies, University.

In Trib. Sign. Apost.: In the Tribunal of the Apostolic Signature.

In Trib. S. R. Rotae: In the Sacred Roman Rota Tribunal.

In Nuntiaturis Apost.: In the Apostolic Nunciatures.

In Delegat. Apost.: In the Apostolic Delegations.

In Bibliotheca et Tabulario S. R. E.: In the Library and Archives of the Holy Roman Church.

Episcopi adsistentes Solio: Bishops assisting the Throne.

Protonotarii Apost, de numero particip.: Apostolic Protonotaries, partic-

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ipating by number.

ad instar particip.: Participating in a similar manner.

Praefectus nobilis cohortis profectorum sacri lateris Pontificis: Prefect of the noble cohort of officials of the Pontifical Sacred Guard.

Praelati domestici: Domestic prelates.

Cubicularii secreti supra numerum: Secret chamberlains above the number.

Cubicularii secreti ab esse et lacerna s. n.: Secret chamberlains, by office and vestment, without number.

Cubicularii honoris in habitu: Chamberlains of honor in vestment.

Cubicularii honoris ab ense et lacerna s. n.: Chamberlains of honor, by sword and vestment, without number.

Cappellani secreti honoris: Secret chaplains of honor.

Ostiarii honorarii s. n. Pontificiae Domus: Honorary doorkeepers without number of the Pontifical House.

Ex ordine Militiae D.N.I.C: From the Order of the Knights of the Holy Sepulchre.

Eae ordine Militiae Auratae: From the Order of the Golden Fleece.

Ex ordine Piano: Gran Croce: From the Order of Pius, Grand Cross.

Comm. con Placca: Commander with Plaque.

Placca: Plaque.

Cav.: Knight.

Ex ordine S. Gregorii Magni: From the Order of Saint Gregory the Great.

Gran Croce ci. civ.: Grand Cross of Civil Merit.

Gran Croce cl. mil.: Grand Cross of Military Merit.

Comm. con Placca ci. civ.: Commander with Plaque of Civil Merit.

Comm. con Placca cl. mil.: Commander with Plaque of Military Merit.

Placca ci. civ.: Plaque of Civil Merit.

Comm. cl. civ.: Commander of Civil Merit.

Comm. cl. mil.: Commander of Military Merit.

Cav cl. civ.: Knight of Civil Merit.

Cav. cl. mil.: Knight of Military Merit.

Ex ordine S. Silvestri Papae: From the Order of Saint Sylvester.

Gran Croce: Grand Cross.

Comm. con Placca: Commander with Plaque.

Placca: Plaque.

Comm.: Commander.

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Cav.: Knight.

[*Latin ed. p. 1059*]

II. INDEX OF DOCUMENTS ARRANGED CHRONOLOGICALLY.

I - ACTA PP. XII, 1957.

April. » May. » September 2. » 26.

- ENCYCLICAL LETTER: *Le pèlerinage de Lourdes*.

- To Our Most Dear Sons, the Cardinal Achille Liénart, Bishop of Lille; the Cardinal Pierre Gerlier, Archbishop of Lyon; the Cardinal Clément Eoques, Archbishop of Rennes; the Cardinal Maurice Feltin, Archbishop of Paris; the Cardinal Georges Grente, Archbishop-Bishop of Mans, and to all Our Venerable Brothers, the Archbishops and Bishops of France, in peace and communion with the Apostolic See.

"At the beginning of this century, since the Immaculate Virgin Mary appeared in the grotto of Lourdes."

III. March.

ENCYCLICAL: *Fidei donum*.

- To Venerable Brothers, Patriarchs, Primates, Archbishops, Bishops, and other local Ordinaries, who are in peace and communion with the Apostolic He: Concerning the conditions of Catholic missions, especially in Africa.

2. 5. 16.

Invidiosi athletae.

- To Venerable Brothers, Patriarchs, Primates, Archbishops, Bishops, and other local Ordinaries, who are in peace and communion with the Apostolic See: One hundred years having elapsed since the glorious martyrdom of St. Andrew Bobola.

3. 21.

Miranda prorsus.

- To Venerable Brothers, Patriarchs, Primates, Archbishops, Bishops, and other local Ordinaries, who are in peace and communion with the Apostolic See: Concerning the matter of cinematography, radio, and television.

July 1956.

LETTERS.

21. II. 1957.

- CONSTITUTION: *Apostolicae (Goiasensis)*. *Quo gaudio*.

- After certain territories have been detached from the archdiocese of Goias and from the "nullius" prealature of Bananal, a new diocese is estab-

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lished, to be called "Goiasensis."

17.

IATAIENSIS. *Quo aptiori*.

- The "nullius" prealature of Iataí is raised to the rank and dignity of a diocese.

18.

GOIASENSIS-BANANALENSIS.

[*Latin ed. p. 1060*]

Index of Documents 1060, March 26, 1956.

Goianiensis. Most Holy. - Since the Metropolitan See of Goias has been suppressed, a new archdiocese is established, to be called "Goianiensis," which will be the head of a new ecclesiastical province of the same name. 184

Goiasensis - St. Joseph of Alto Tocantins (Uruassuensis). Concerning the territory. - Since the archdiocese of Goias and the "nullius" prelature of St. Joseph of Alto Tocantins have been suppressed, a new diocese is established, to be called "Uruassuensis." 188

Goiasensis, Bananalensis - National Port - St. Joseph of Alto To- (Cristalandiensis). For the benefit of the faithful. - The "nullius" prelature of Bananal is suppressed, and from its territory, and from the territory of other churches, a new "nullius" prelature is established, to be called "Cristalandiensis." 191

St. Joseph of Alto Tocantins - Goiasensis (Formosensis). For greater ease. - Certain territories are detached from the archdiocese of Goias and from the "nullius" prelature of St. Joseph of Alto Tocantins, and a new "nullius" prelature is established, to be called "Formosensis." 194

May 29, Bogotensis (Girardotensis). Whenever extensive. - From the Archdiocese of Bogota, certain territories are detached, from which a new diocese is established, to be called "Girardotensis." 49

June 25, Daloaensis (Gagnoaensis). Most Holy. - From the diocese of Daloa, certain regions are detached, from which a new diocese is established, to be called "Gagnoaensis." 113

July 2, St. Louis and its Vicinities (City of Jefferson, Campfont - Head of Girardeau, Kansanopolitan - St. Joseph). From that day. - Certain territories are detached from the Archdiocese of St. Louis and from other churches, from which two new dioceses are upon established: "City of Jefferson" and "Campfont - Head of Girardeau." The Kansanopolitan diocese will henceforth be called "Kansanopolitan - St. Joseph." 52

Philadelphia (Stanfordensis). For the restoration of unity. - The Apostolic Exarchate of Philadelphia is suppressed, and a new one is established, to be called "Stanfordensis." 116

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August 3, Patna (of Bhagalpur). Although at this time. - From the diocese of Patna, in India, certain territories are separated, from which a new apostolic prefecture is established, "of Bhagalpur." 119

Pampilonensis. Of our predecessors. - The diocese of Pamplona is raised to the rank and dignity of a metropolitan church; furthermore, a new ecclesiastical province is established, to be called "Pampilonensis." 121

Groningen. Of the Church of Groningen. - In the Cathedral Church of Groningen, a College of Canons is established. 257

Rotterdam. From ancient times. - In the diocese of Rotterdam, a College of Canons is founded. 260

September 16, Zacapa (of the Most Holy Lord Jesus Christ of Esquipulas). With Christ. - The town or municipality of Esquipulas is detached from the diocese of Zacapa, and a new "nullius" prelature is established, to be called "of the Most Holy Lord Jesus Christ of Esquipulas." 331

October 23, Santos. Who, by divine providence. - In the Cathedral temple of the diocese of Santos, a College of Canons is established. 334

November 3, Winnipeg. This Apostolic See. - In the region of CANTINS, in chronological order.

[*Latin ed. p. 1061*]

Index of documents arranged in chronological order, pertaining to the ecclesiastical province founded for Ruthenis of the Byzantine Rite. Furthermore, the Apostolic Exarchate of Winnipegensis is raised to the rank and dignity of a metropolitan See; while Edmontonensis, Torontinus, and Saskatoonensis are elevated to the rank and dignity of dioceses, November 11, 1956. SAMARAIENSIS. With great joy. - The Apostolic Prefecture of Samaraiensis is raised to the rank of Apostolic Vicariate, with the same name and boundaries. » » » DEAITAPE (Aitapensis). Most joyfully. - The Apostolic Prefecture of Aitape is raised to the rank of Apostolic Vicariate, called "Aitapensis." » » 14 MAROQUIENSIS (Tingitanae). As God wills. - The Apostolic Vicariate of Maro

oquiensis is raised to the rank of Archdiocese, to be called "Tingitanae." December 10. WAYKE CASTRENSIS (Gariensis). It is requested. - Certain territories are detached from the diocese of Wayne Castrensi, from which a diocese is established, to be called "Gariensis." » » 17 TRUXILLENSIS - CAIAMARCENSIS (Chiclayensis). With maternal affection. - Territories are detached from the dioceses of Truxillensis and Caiamarcensis, and a new diocese is established, to be called "Chiclayensis." » » 19 G-ARUENSIS (Palaënsis). For Christ. - A certain territory is detached from the diocese of G-aruensis, in French Equatorial Africa, from which a new Apostolic Prefecture is established, called "Palaënsis." January 18, 1957. VACCARIENSIS. For the Vicar. - The Prefecture "nullius" of Vaccaria is raised to the rank and dignity of a diocese. » » 19 S. ASSUMPTIONIS - VILLARICEN-

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SIS (S. Ioannis Baptistae a Missionibus). By order. - Certain territories are separated from the Archdiocese of S. Assumptionis and from the diocese of Villaricensis, from which a new diocese is established, to be called "S. Ioannis Baptistae a Missionibus." » » 21 CHONGIUENSIS. In the apostolic. - The Apostolic Prefecture of Chon^giuensis in Korea is raised to the rank of Apostolic Vicariate. VILLARICENSIS - S. S. CONCEPTIONIS IN PARAGUAY (S. S. Incarnationis et Paranensis Superioris). While insane. - Certain regions are separated from the dioceses of Villaricensis and S. S. Conceptionis, in Paraguay, and a new Prefecture "nullius" is formed, S. S. Incarnationis et Paranensis Superioris. » » KVANGIUENSIS. Nothing is more pleasing. - The Apostolic Prefecture of Kvangiuensis is raised to the rank of Apostolic Vicariate, retaining its name and boundaries. » » » DAKARENSIS, ZIGUINCHORENSIS (Kaolackensis). With firm generosity. - Certain territories detached from the Archdiocese of Dakarensis and the diocese of Ziguinchorensi are united into a new Apostolic Prefecture, called "Kaolackensis." » » » TAIKUENSIS (Pusanensis). Since new. - Certain territories are detached from the Apostolic Vicariate of Taikuensis, in South Korea, from which a new Vicariate is established, to be called "Pusanensis." February 11. DE ARGENTINA. Since it is to be venerated. - In the Republic of An Argentina, twelve new dioceses are established, and the arrangement of the provinces is varied. 1061, 262, 264, 266, 336, 385, 388, 391, 393, 395, 398, 70!, 704, 706, 708, 653.

[*Latin ed. p. 1062*]

Index 1062 1957 February-March: Chronological list of documents. Concerning what Christ Jesus. – The Apostolic Prefecture of Umtali is raised to the rank of diocese, retaining the same name and boundaries 710 (Essendiens). Of the German people. – From the three dioceses of Cologne, Paderborn, and Muenster, certain territories are taken away, and a new diocese is established, which will be called "Essendiensis" 993 (Espinalensis). Who holds supreme power. – Certain territories are taken away from the diocese of Ibagué, and a new diocese is established, to be called "Espinalensis" 712 (Sonsonensis). In the work of the apostles. – Certain territories are taken away from the archdiocese of Medellin, and a diocese is founded, to be called "Sonsonensis" 715 (Portus Ameliae). Whereas We. – The diocese of Nampula is divided, and a new diocese is established from it, to be called "Portus Ameliae" 813 (Petropolitana in Insula Longa). While today. – Certain territories are separated from the diocese of Brooklyn, and a new diocese is established, called "Petropolitana in Insula Longa"; and a certain part is added to the diocese of Norwich 816 (Tulearensis). Because of the circumstances of the times. – From the diocese of Arc-et-Trélon, on the island of Madagascar, a certain western territory is separated, and a new diocese is established, to be called "Tulearensis" 945 15 UMTALIENSIS. 23 COLONIENSIS 18

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IBAGUENSIS - PADERBORNENSIS - MONASTERIENSIS MEDELLENSIS Apr. NAMPULENSIS BRUKLYNIENSI ARCIS 12 28 June DELPHINI (Farafanganensis). Most holy words. – After a few territories have been taken away from the diocese of Arc-et-Trélon, a new diocese is established, to be called "Farafanganensis" 947 QUITENSIS (Conchensis in Aequatore). Like a most loving mother. The diocese of Conchen in Ecuador, separated from the province of Quito, is raised to the rank of Metropolitan Church, and becomes the head of a new ecclesiastical province. . . 818 CAURIENSIS (Cauriensis - Castrorum Caeciliorum). With them. The church of Castrorum Caeciliorum is raised to the rank and dignity of a cathedral church, and the title of the diocese of Cauriensis is attached to it, so that it will henceforth be called "Cauriensis - Castrorum Caeciliorum" 821 CHIHUAHUENSIS (Civitatis Iuarezensis). In a similar manner. – After the diocese of Chihuahua has been divided into certain territories, a new church is formed from them, called "Civitatis Iuarezensis" 885 LIMANAE (Yauyosensis). To the venerable petitioner. – Certain territories are taken away from the archdiocese of Lima, and a new prelature "nullius" is established, to be called "Yauyosensis" 881 FOROIULIENSI (Foroiuliensis - Tolonensis). Who reveals the mysteries of God. The cathedral of Foroiuli is transferred to Toulon, so that the cathedral church or the bishop will have the title of "Foroiuli Tolonensis"; and the building which was formerly the cathedral will henceforth be adorned with the title of concatedral 883 EMERITENSIS IN VENEZUELA (Truxillensis in Venezuela). In the greatest of matters. – A certain region is separated from the archdiocese of Emerita in Venezuela, and a new diocese is established, to be called "Truxillensis in Venezuela" 996 ARCIS 10 - NORVICENSIS DELPHINI.

[*Latin ed. p. 1063*]

Index of documents arranged in chronological order:

1957, November 1: The first complete century. - A Jubilary Indulgence is granted to those who, with piety and under the prescribed conditions, visit the Massabielle grotto near Lourdes, from February 11th of the year 1958 to the 10th day of the following month of February in the year 1959.

1957, March 19: Motu Proprio concerning Holy Communion. - The privileges granted by the Apostolic Constitution "Christus Dominus" are extended to the clergy. - Concerning Eastern rites, and concerning persons for Eastern Churches.

1956, December 10: Letters Apostolic.

Germany: The parish church of Saints Casus, Florentius, and their companions in the city of Bonn, in the Cologne Archdiocese, is granted the title and privileges of a Minor Basilica.

Augusta: The church of Saint Martin, parish and confessional church in the town of "Weingarten," in the Rottenburg Diocese, is raised to the status

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of a Minor Basilica.

Berna: The parish church in the city of Berna, in the Basle and Lugano Dioceses, dedicated to the Most Holy Trinity, is endowed with the title and privileges of a Minor Basilica.

Honest Aquae: Saints Claudius, Nicostratus, Symphorianus, and Simplicius are declared the heavenly patrons of stonemasons and marble workers.

Groningen: Saint Boniface, Bishop and Martyr, is chosen as the principal heavenly patron of the entire Groningen Diocese.

Resistencia: The Blessed Virgin Mary, Immaculate, is proclaimed the principal heavenly patroness of the entire Resistencia Diocese, together with Saint Joseph, her Spouse.

Ketaënsis: The Blessed Virgin Mary, Immaculate, is declared the principal heavenly patroness of the Ketaënsis Diocese, and Saint Michael the Archangel is declared the equally principal patron of the same diocese.

Guastalla: The parish church of Saint Mark the Evangelist in the town commonly called "Boretto," in the Guastalla Diocese, is raised to the dignity and honor of a Minor Basilica.

Belgium: The church of Saint Francis Xavier in the town of "Dyersville," in the Dubuque Archdiocese, is elevated to the status of a Minor Basilica and endowed with its honors.

Brixen: The abbatial church of the Blessed Virgin Mary, assumed into Heaven, in the town of "Novacella," in the Brixen Diocese, is endowed with the honors and privileges of a Minor Basilica.

Bogota: The church dedicated to the Patient Christ, commonly called "El Señor de Monserrate," in the Bogota Archdiocese, is decorated with the honors of a Minor Basilica.

Araçuaí: The Blessed Virgin Mary, assumed into Heaven, called "Nossa Senhora de Lapa," is established as the principal patroness of the Araçuaí Diocese.

[*Latin ed. p. 1064*]

Index 1064 June 1957 » » » July » » » » » » » August » October » November » December » » 1957 January » » » February » » » » » March » » documentorum chronologico ordine digestus 22 It is to be remembered. - The Blessed Virgin Mary, under the title of "Queen," is chosen as the principal patroness, and Saint Pius X, Pope and Confessor, as the secondary patron, for the entire Des Moines diocese. 24 The city of Blois. - The church dedicated to the Holy Trinity, located in the city and diocese of Blois, is granted the privileges of a minor basilica. 2 For a better future. - Saint Lawrence, Martyr, is declared the principal heavenly patron of the entire Rotterdam diocese. 6 Dedicated to Saint Peter. - The abbatial church, dedicated to Saint Peter the Apostle, in the city of Modena, is granted the honors of a minor

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basilica. 8 Sacred hymns. - Saint Dominic Savio, Confessor, is chosen as the heavenly patron of children's choirs. 20 Secrets of the earth. - Saint Benedict, Abbot, is established as the heavenly patron of Italian speleologists. 30 Ancient praises. - Saint Alphonsus Maria de Liguori, Bishop, Confessor, and Doctor of the Church, is chosen as the principal heavenly patron, together with Saint Priscus, Bishop, of the entire diocese of Nocera Pagana. 19 Laudatory news. - Saint Bernardine of Siena, the heavenly patron of all those in Italy who spread laudatory news, commonly known as "Publicists," is chosen. 25 Humble and poor. - Saint Pius X is established as the principal heavenly patron, together with Saint Liberale, of the diocese of Treviso. 10 Matters of the North. - The diocese of Atlanta chooses the Blessed Virgin Mary under the title of the Immaculate Heart as its principal patroness, and Saint Pius X as its secondary patron. 27 By God's Providence. - The union of both branches of the Order of the Daughters of Our Lady, under the name of "Order of the Society of Our Lady," is confirmed. 16 A most noble work. - The church of Saint Francis of Assisi, located in Ferneres, is enriched with the title and privileges of a minor basilica. 25 Kingdom of Mary. - The Blessed Virgin Mary, called "Our Lady of Arabia," is declared the heavenly patroness of the Apostolic Vicariate of Kuwait. 8 Towering structure. - The cathedral church of Durango is adorned with the title of a minor basilica. 16 Venerated by Christians. - The Blessed Virgin Mary, under the name of "Nuestra Señora de la Misericordia," venerated in the parish church of "Canet de Mar," is declared the heavenly patroness of the entire region known as "Comarca del Maresma," within the boundaries of the Gerona diocese. 22 Cross of salvation. - The parish church of the Holy Cross, located in the town commonly called "Torre del Greco," in the Neapolitan Archdiocese, is elevated to the title and dignity of a minor basilica. 19 Debt to Jesus Christ. - Saint Joseph, Spouse of the Virgin Mary, is established as the principal heavenly patron of the entire nation of Peru. 29 Of the Catholic people. - The parish church of the Blessed Virgin Mary, Mother of Sorrows, located in the place commonly called "Dreieichen," within the boundaries of the diocese of Sankt Pölten, is elevated to the dignity and honor of a minor basilica.

[*Latin ed. p. 1065*]

Index 1957 » » » » » March of Documents 1957 » » » » » Arranged in Order 1065 29 To the Queen and Lady. - The Sanctuary of the Blessed Virgin Mary of Oropa, located within the territory of the diocese of Bugella, is granted the title and privileges of a Minor Basilica. 951 » 29 From the Highest Point. - The Blessed Virgin Mary, "Of the Joyful Mount" (Montallegro), is chosen as the principal patroness of the parishes commonly known as "San Lorenzo della Costa" and "Canevale," within the diocese of Chiavari. 1000 » 29 With Exalted Praise. - The parish church of the Blessed Virgin Mary in the city of Santa Fe de Guanajuato, within the territory of the

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diocese of Leonensis, is granted the title and dignity of a Minor Basilica. 1002 May 9 A Bountiful Harvest. - It is announced that an Apostolic Vicariate is established in the Ethiopian Empire. 825 » 26 "Clothed in Varied Garments." - The Venerable Servant of God, Maria a Providentia, formerly known as Eugenia Smst, a virgin, foundress of the Institute of the Sisters of the Auxiliaries of Souls in Purgatory, is declared Blessed. 339 August 24 For the Benefit of the Romans. - The Apostolic Delegation of Thailand is established, separated from the Apostolic Delegation of Indochina, with the same territory and jurisdiction. 897 VI 1956 Chronologically November 10 - LETTERS - To His Eminence, Most Reverend Father Anthony, titular Bishop of Saint Lawrence in Panisperna, Holy Roman Church, Prefect of the Congregation for the Clergy, Archbishop of Rosario, who is sent as a legate to the Bolivarian Eucharistic Congress being held in the city of Caracas. January 15 Having Departed. - To the Reverend Father Francis M. Savarese, General Corrector of the Sacred Order of the Minim Friars: on the occasion of the four hundred and fiftieth anniversary of the death of Saint Francis of Paula, founder of that Order. 31 As a Marian Offering. - To the Reverend Father Renato Ziggiotti, General Moderator of the Society of Saint Francis of Sales: on the occasion of the anniversary of the death of Saint Dominic Savio. February 2 It is Announced. - To His Excellency, Most Reverend Father Aloysius Centoz, titular Archbishop of Edessa in Osrhoene, Apostolic Nuncio to the Republic of Cuba, in celebration of the tenth anniversary of his priesthood and the fifth anniversary of his episcopate. March 12 We Have. - To the Reverend Father Richard Lombardi, of the Society of Jesus. » » With three centuries having passed. - To the Reverend Father Peter Girard, General Moderator of the Society of Priests founded by Saint Sulpitius: three centuries having elapsed since the first members of that Society arrived in Canada. 25 The Tricentennial. - To His Eminence, Most Reverend Father Mauritius, titular Bishop of Saint Mary of Peace, Holy Roman Church, Prefect of the Congregation for Bishops, Archbishop of Paris: on the occasion of the anniversary of the death of the pious priest, John Jacob Olier, founder of the Society of Priests founded by Saint Sulpitius. April 3 With the Greatest Devotion. - To the Reverend Father Kilian Lynch, General Moderator of the Order of the Brothers of the Blessed Virgin Mary of Mount Carmel: on the occasion of the meeting of the Third Order of Carmelites from all nations near the Shrine of Fatima, and in anticipation of the upcoming pilgrimage there. In such difficulty. 62 249 20fr 128207 344 272′ 346.

[*Latin ed. p. 1066*]

Index of documents arranged in chronological order: 1068. April » May » » » June » July » » » » ● » » » August » » * September 16 Among the noteworthy events: - To His Eminence, Most Reverend Father Adeodatus Ioannes, Bishop of Sabina and Poggio Mirteto, Cardinal of the Holy Ro-

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man Church, Secretary of the Sacred Consistorial Congregation, to whom the Holy Father sends a legate to celebrate the sacred solemnities for the translation of the relics of Saint Nicholas, Bishop of Myra, in Bari. 12 A most pleasant memory. - To His Eminence, Most Reverend Father Charles Mary, titular Archbishop of Santa Maria in Aquiro, Cardinal of the Holy Roman Church, of the Order of Prelates, Archbishop of Quito, completing twelve years since the beginning of his priesthood. 12 The announcement of the solemnities. - To His Eminence, Most Reverend Father Ioannes Baptista Montini, Archbishop of Milano, considering the end of the century since the birth of Pope Pius XI. 20 Regarding this. - To the Reverend Father Iacobus Alberione, General Moderator of the Pious Society of Saint Paul, completing the fiftieth year of his priesthood. 11 We gladly acknowledge. - To the Reverend Father Michael Browne, Master General of the Order of Preachers, concerning the increase of Christian piety in the Most Holy Virgin, fostered by the Marian Rosary. 18 Not without great joy. - To His Eminence, Most Reverend Father Francis, Cardinal of the Holy Roman Church, Archbishop of New York, celebrating the completion of five years of his episcopate. 19 If reason of charity dictates. - To His Eminence, Most Reverend Father Eugenius, Cardinal of the Holy Roman Church, Bishop of Ostia, Porto, and Saint Rufina, completing fifty years since the beginning of his priesthood. 28 We have gladly learned. - To His Eminence, Most Reverend Father Charles Mary, titular Archbishop of Santa Maria in Aquiro, Cardinal of the Holy Roman Church, of the Order of Prelates, Archbishop of Quito, whom the Holy Father designates as a legate to the first Plenary Council of the Episcopate of the entire Equator. 1 He is assisted. - To the Reverend Father Michael Browne, Master General of the Order of Preachers: on the seventh centenary of the death of Saint Hyacinth. 18 With great pleasure. - To His Eminence, Most Reverend Father Ioseph, Cardinal Siri, Archbishop of Genova, President of the Italian Catholic Association for the Study of Social Matters, for the week-long conference (Settimana Sociale). 7 December 1956 » January 1957 » February - 348 349 402 620 726 824 727 729 825 827 830 ADDRESSES 8 To those who attended the meeting of the International Catholic Federation of Men, held in Rome. 31 To the Professors of the Catholic School Associations in Stadtamhof. 16 To the Professors and students of the Ibero-American University in Mexico. 19 To the Most Reverend Selwyn Lloyd, C. B. E., T. D., Q. C, M. P., Minister of Foreign Affairs of Great Britain. 24 The Supreme Pontiff, before distinguished physicians, surgeons, and scholars, answered questions concerning the Catholic doctrine regarding. 25 63 65 67

[*Latin ed. p. 1067*]

Index of documents arranged in chronological order:

1957

March 5: To the Parish Priests and Preachers of the sacred Lenten season

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in the City.

24: To the students from public secondary schools of the City, gathered in the Vatican Basilica.

28: To the young members of the "Christian Democratic Union" in Berlin.

April 23: To the Lawyers of the Parisian judicial forum.

24: To the Nuns, due to the Italian national convention of superiors and religious women dedicated to hospitals, gathered in Rome.

25: To those who attended the XI plenary session of the "Pax Romana" group, gathered in the City.

28: To those who attended the XI International session and group called "Nouvelles Equipes Internationales," held in Arezzo.

30: To His Most Serene Highness Rainer III, Prince of Monaco, and to His Most Serene Highness, the Princess Grace.

May 3: To the patrons and students of the work called "Stations de plein air," established in Belgium twenty-five years ago.

13: To the Most Excellent Sir Renato Coty, President of the Republic of France.

20: To those who participated in the week of studies held under the auspices of the Pontifical Academy of Sciences, concerning the multitude of stars that inhabit the celestial spaces.

26: To the members of the Association of Catholic legal experts of Italy, regarding the provision of Christian assistance to prisoners.

27: To the Sisters of the Congregation of the Helpers of Souls in Purgatory, who had gathered in Rome for the beatification of the Venerable Servant of God, Mary of Providence, the foundress of that Congregation.

June 7: To those who attended the convention held by the Italian Catholic Workers' Association (A.C.L.I.) in Rome, on the subject of "Automation and the world of work."

13: To those who attended the convention held in Rome, concerning the establishment of the European Union.

27: To those who attended the third session of the groups that constitute "The Atlantic Treaty Association."

July 23: To those who attended the first session of delegates from the dioceses of Italy for emigrants.

August 25: To those who attended the session held in Rome of the universal organization of Catholic Youth Workers (J.O.C.), gathered in St. Peter's Square.

September 5: To the students from the minor seminaries of France, gathered in Rome for a pilgrimage.

8: To those who attended the twelfth international session of "Odontostomatology," held in Rome.

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10: To the members delegated by the entire Society of Jesus, gathered in Rome.

16: To those who attended the "International Family Days," organized by the "Union internationale des Organismes familiaux" in Rome.

[*Latin ed. p. 1068*]

Index 1068 1957 » » » » » » » » » » » » Sept. documentorum chronologico ordine digestus

27 To the Most Excellent Lady 'M'a Ntsebo Seeiso Griffith Amelia, Regent of the Nation of Basutoland.

904 » 29 To those who attended the XIV International Conference of the "Union Mondiale des Organisations féminines catholiques," held in Rome.

906 Oct. 4 To the Most Excellent Sir Eamon De Valera, Prime Minister of the Government of Ireland.

95& » 5 To those who attended the second Catholic conference from all over the world, concerning the Lay Apostolate, held in Rome.

922 » 7 To the Italian Association "Centro dei Volontari della Sofferenza" and to the sick persons associated with it, assembled in Rome.

954 » 8 To the Most Reverend Father John, Cardinal D'Alton, Archbishop of Armagh; to the Most Excellent Sir Eamon De Valera, Prime Minister of Ireland; to the Most Reverend Bishops of Ireland, and to other distinguished visitors who had come to Rome to celebrate the feast of Luke Wadding, the third year after his death.

959' » 27 After the Supreme Pontiff had consecrated the newly expanded Vatican Radio Station, with its new location at S. Maria de Galena, he spoke before the Eminent Cardinals, the Most Excellent representatives of nations, and others present.

961 Nov. 4 To the representatives of the nations assembled in Rome, concerning the drafting of laws, on the occasion of the meeting of the group called the "Communauté Européenne du Charbon et de l'Acier" (C.E.C.A.).

966 » 5 To those who attended the first conference of archivists from the ecclesiastical archives of Italy, held in Rome.

1003 » 8 To those who attended the international conference held in Rome, convened by the "Unione latina Alta Moda."

1011 » 9 To those who attended the IX Council meeting, commonly known as P.A.O. (Food and Agriculture Organisation), held in Rome.

1023 » 10 To those who attended the international conference "for private schools in Europe," held in Rome.

1024 » 24 In the presence of many honorable men and distinguished doctors and scholars, many of whom direct hospitals or teach in large lycées, who had come to Rome at the invitation of the "Gregorio Mendel" Institute,

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the Supreme Pontiff answered questions concerning "reanimation."

1027 » 27 To the Most Excellent Sir Theodor Heuss, President of the Federal Republic of Germany.

1033 VIII 1956 Dec. » » 1957 Jan. » March » April - RADIO ANNOUNCEMENTS

16 To the faithful assembled for the second Bolivarian Eucharistic Congress in the city of Caracas.

23 To all the Bishops and faithful of the world, given the day before the vigil of the Nativity of Our Lord Jesus Christ.

6 On the Feast of the Epiphany of Our Lord Jesus Christ, in the year 1957, given on the day "For Mother and Child," by the Italian National Organization for Maternity and Infancy.

6 To the students of Catholic schools in the United States of America, to encourage charity towards poor children of other nations.

21 To the faithful, on the feast of the Resurrection of Our Lord Jesus Christ, proclaiming devoted greetings to the Supreme Pontiff and the Most Reverend Father in the Forum of St. Peter.

68 5 7J 215 276

[*Latin ed. p. 1069*]

Index 1957 » » » » May, a collection of documents arranged in order 1069 19 Given to the faithful, on the occasion of the fourth Eucharistic Congress from all of Hispania, held in the city of Granata, with 364 participants. » » To those who attended the third meeting on the apostolate of prayer, held in the city of Bracharensi 414 June 16 To those who attended the sacred celebrations for the four hundred and fiftieth anniversary of the death of Saint Francis of Paula, patron of the maritime people and Italian sailors 417 September 15 Given to the faithful who gathered at the sanctuary of Marianum in "Mariazell," celebrating the eight hundredth anniversary of its founding. 854 November 24 To the faithful of the city of Mediolanensis, at the conclusion of the sacred preaching held for weeks in all parishes, ordered by the Most Reverend Archbishop. 1037 IX 1956 December » May » July » August - NEWS Given to those who attended the third meeting of the entire International Federation of Youth from the Catholic Action, held in Romae. . . 23 7 To the faithful, on the occasion of the sacred celebrations for the translation of the relics of Saint Nicholas, Bishop of Myra, in Barii. . . 368 1 To the Most Reverend Father Gerard O'Hara, Patriarch, Apostolic Delegate in Great Britain, on the occasion of the gathering ("Jamboree-Moot-Indara") held in "Sutton Park," marking the fiftieth anniversary of the founding of the "Scouts." 737 5 To those who attended the Third International Congress of Catholic Teachers, under the auspices of the "Union Mondiale des Enseignants Catholiques," held in Vindobonae. 857 19 I 15 30 31 23 - AGREEMENT Between the Holy See and

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North Rhine-Westphalia II - ACTA SS. 1956 December 1957 January » » » May WRITTEN chronologically - SUPREME SACRED CONGREGATIONS SACRED OFFICE Communication. Decree. Prohibition of books. Decree. Concerning affinity. Doubt. Concerning valid concelebration II - SACRED 201 CONGREGATION x. 34 77 77 370 CONSISTORIAL 1956 September 14 Lisbonensis - Eborensis. - Decree concerning the change of boundaries. 422 » October 20 Formula to be observed in relation to the preparation of the status of the Vicariate Castrensis. 150 » November 23 Terracinensis, Privernensis, and Setinae. - Decree concerning the change of boundaries of the dioceses. 78

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1956 December 18, Natchesium (Natchesium-Jackson). - Decree concerning the erection of a co-cathedral and the change of name.

1957 January 7, Munich and Freising-Ratisbon. - Decree concerning the alteration of the boundaries of the dioceses of Bertinoro and Sarsina. - Decree concerning the alteration of boundaries. March, April, May 25, 16, 16. June 6. July 15, Tarragona - Valencia and others. - Decree concerning the alteration of the boundaries of the dioceses of Corumbá - Chapadense. - Decree concerning the alteration of boundaries. July 8, Republic. September. 1956 December 31. July 1.

SACRED CONGREGATION.

1957 January. July 21, 16. July 25.

Decree concerning the erection of a vicariate.

DISCIPLINE 745, 864, 746, 866, 748, 35, 940, 970.

SACRAMENTS 165, 943.

SACRED CONGREGATION.

SACRED CONGREGATION FOR THE COUNCIL.

Decree. Active participation in political affairs is prohibited for priests in Hungary.

Decree. The obligation of the law of fasting and abstinence, previously observed on the eve of the Feast of the Assumption of the Blessed Virgin Mary, is now everywhere transferred to the eve of the Feast of the Immaculate Conception of the Blessed Virgin Mary.

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12 DE 740, 741, 742.

Decree. The report on confirmation is no longer to be sent.

March.

Decree. Concerning the establishment of ecclesiastical tribunals in the Philippine Islands for deciding cases of nullity of marriage in the first and second instance.

Norms for the implementation of the Decree of December 31, 1956, concerning the establishment of ecclesiastical tribunals in the Philippine Islands.

IV, 1957.

Argentina, Castrum, Puteolanae and Aversanae. - Decree concerning the determination of boundaries.

Portalegrensis (Portalegrensis - Castelo Branco). - Decree concerning the erection of a co-cathedral and the change of name.

Belgium. - Decree concerning the erection of a vicariate in Castrum.

8, United States of America, Military. - Decree concerning the erection of a Military Vicariate.

III, 1957, dioceses of Lisbon - Leiria. - Decree concerning the alteration of boundaries.

Holland. - Decree concerning the erection of a Military Vicariate.

Marianopolitan, Saint Jerome of Terrebonne. - Decree concerning the alteration of the boundaries of the dioceses.

218, 38, 637, 638.

Decree. Norms are approved which regulate the aggregation to the Pontifical Institute "Regina Mundi" and the recognition by the same Institute.

Decree. A school with the title "Mater Divinae Gratiae" is established in the City for the perfection of teachers and prefects of institutions for girls.

July 1.

Decree. The Pontifical Institute "Jesus Master" is established in the City.

749.

Decree. Concerning religious bound to military service.

751, 871.

[*Latin ed. p. 1071*]

1956 August. 1957 » » March. April. July 9. Index of documents in chronological order. VI. St. July 19. Nov. 25. Jan. 22. Feb. March. April. April 21. June. August. October.

PROPAGANDA FIDE - Maswaën (Shinyangaën). - Decree concerning the change of boundaries and name of the Islands of Tonga and Niue. - Decree concerning the new title of the Apostolic Vicariate of Kontum - Thakhekensis. - Decree concerning the change of boundaries of the Pre-

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fecture of California (Tigiuanaënsis). - Decree. The Apostolic Prefecture of the Prefecture of California shall henceforth be called "Tigiuanaënsis."

October 1957.

DE 20. 24. 107. I. Mwanzaën. VII. 1956.

CONGREGATION - SACRED CONGREGATION OF RITES.

- Decree introducing the cause for the beatification of the Venerable Maria Lichtenegger, a young woman of the world, of Pampilonen (or Hispalen).

- Decree introducing the cause for the beatification of the Venerable Stephen of Adoain, a professed priest of the Order of the Capuchin Minor Friars, of Barcinonen.

- Decree introducing the cause for the beatification of the Venerable Francisca of the Wounds of Jesus, of Barcinonen.

- Decree introducing the cause for the beatification of the Venerable Joseph Mañanet y Vives, a priest, founder of the Congregation of the Sons of the Holy Family and the Congregation of the Missionary Daughters of the Holy Family of Nazareth, of Parisien.

- Decree concerning the miracles for the beatification of the Venerable Maria of Providence, in the world Eugenia Smet, foundress of the Sisters of the Auxiliaries of Souls in Purgatory, of Burdigalen.

- Decree concerning the virtues for the beatification of the Venerable Maria Celina of the Presentation, a professed nun of the Order of St. Francis, of Valentina.

- Decree concerning the virtues for the beatification of the Venerable Theresa of Jesus, Jornet Ibars, a professed religious, foundress and general superior of the Congregation of the Little Sisters of the Abandoned Elderly, of Ordinationes et Declarationes.

- Decree concerning the Order of the Holy Week established in Romana (or Viedmen).

- Decree introducing the cause for the beatification of the Servant of God Zephyrinus Numuncurà, a young layman, a student of the Society of St. Francis de Sales, of Perusin (or Trecen).

- Decree concerning the manner of proceeding in the judgment concerning the revision of documents in the Ordinary Congregation of the Sacred Congregation of Rites, of Parisien.

- Decree introducing the cause for the beatification of Francisca Salesia Aviat, foundress of the Congregation of the Oblate Sisters of St. Francis de Sales, of Parisien.

- Decree concerning the virtues for the beatification of the Venerable Maria of Providence, in the world Eugenia Smet, foundress of the Sisters

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of the Auxiliaries of Souls in Purgatory, of Socovien.

- Decree concerning the Tabernacle for the Blessed Sacrament, of Burdigalen.

- Declaration concerning a doubt about the form of vestments, of Benedictio Stationis Radiophonicae.

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Index 1072 VIII 1956 » » » ». » 1957 » » » - July, a chronological digest of documents.

SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES

2. Decree. A higher Institute of Pedagogical Sciences is canonically established within the Philosophical Faculty of the Pontifical Salesian Athenaeum, and the power to confer academic degrees is granted to it.

Decree. A Philosophical Institute is established within the Theological Faculty of the Catholic University of Angers, and it is legally endowed with the power to confer the academic degree of Bachelor of Philosophy.

25. Decree. A Faculty of Philosophy is established within the Pontifical University of Salamanca, and it is legally endowed with the power to confer academic degrees.

Decrees, September 8. The Catholic University of Campinas in Brazil is canonically established.

October 2. A Faculty of Medicine is established within the Catholic University of Peru.

Decrees, November 4. A Faculty of Sacred Theology is canonically established within the Catholic University of Tokyo, called "Sophia," and it is legally endowed with the power to confer academic degrees.

December 20. A Faculty of Philosophy is established within the Catholic University of Quito.

April 25. The Catholic University "Lovanium" in the city of Leopoldville, in the African Congo, is canonically established, including a Faculty of Sacred Theology.

May 4. The Catholic University "San Thomas de Villanueva" is canonically established in the city of Havana, in the Cuban territory.

July 12. Decree. Concerning the manner in which those dismissed from Seminaries may be readmitted.

28. Decree. The "De Paul" University of Chicago, in the United States of America, is canonically established, and its Faculty of Music is affiliated with the Pontifical Roman Institute of Sacred Music.

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III - ACTA I 1957

January » February » May 13 - SACRED PENTITENTIARY APOSTOLIC TRIBUNAL

43. Prayer for Christian families, composed by the Supreme Pontiff Pius XII, and granted an Indulgence.

9. Prayer for obtaining religious vocations, composed by the Supreme Pontiff Pius XII, and granted Indulgences.

100. Prayer to the Blessed Virgin Mary, Immaculate Conception, composed by the Supreme Pontiff Pius XII, and granted Indulgences.

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Index of documents arranged in chronological order:

1073 » June 4: A pious exercise in honor of the Mysteries of the infancy of the Lord.

November 6: A prayer for obtaining priestly vocations, composed and enriched with indulgences by the Supreme Pontiff, Pius X.

Our Lord Jesus Christ is enriched with indulgences: 429

II - SUPREME TRIBUNAL OF THE APOSTOLIC SIGNATURE

1957, September 27: Edictal citation: Burdigala. – Nullity of marriage (D'Alium Barincou).

III - SACRED ROMAN ROTA

Causes concluded with a final sentence in the year:

Edictal citations:

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December 11: Vic.

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Town: – Nullity of marriage (O'Sullivan 663 - Davis).
Chicago: – Nullity of marriage (Hruska - Card).
Goa and Daman: – Nullity of marriage (Fernandos - Fernandes).
Rome: – Nullity of marriage (Mannozzi - Baratelli).
Birmingham: – Nullity of marriage (Walker - Trevena).
Chicago: – Nullity of marriage (Lazowska - Nadziejko).
Caserta: – Nullity of marriage (Fusco - Ring).
Gorizia, or Venice: – Nullity of marriage (Cappello Podorieszach).
Carthage: – Nullity of marriage (Tikhy - Ermolenko).
Basel: – Nullity of marriage (Haefeli - Huber).
Salt Lake: – Nullity of marriage (Brady - Limbach).
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6 - VICARIATE TRIBUNAL

Edictal citation: Rome. (Zannetos)
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1110 The analytical index for this year indicates the importance of the matters discussed. 831; It discusses the current situation in which the people, especially rural populations, find themselves. 832 s.; It is the duty of Catholics to bring new ways of life and work that are suited to the changed conditions of farmers. 833; It is necessary that the farmers themselves, in order to safeguard their human dignity, should receive help, above all. 833 s.; Also, those who govern the state must intervene, within certain limits. 834 s.; However, this protection of human dignity is of little benefit unless the pastors of souls diligently fulfill their proper role, adapted to these times, for the sake of the farmers. 835 s. V. "Food and Agriculture Organisation." Smet (B.) Eugenia. V. Maria a Providentia. Society of Jesus. The Fathers of the Society, gathered in Rome, are earnestly encouraged by R. P. [a priest], who commends to them: the special bonds of subordination that bind the Society to the Holy See, according to the special "pledge" of obedience to which each member should aspire; the prescribed virtue of religious poverty; the pursuit of religious perfection, according to the principles drawn from the Founder's Spiritual Exercises; the cultivation of tradition, suitably adapted to the needs of the apostolate of our time; and he adds all these with blessings. 806 ss. Society of Nations (O.N.U.). What it is worth, what it is not, 20. Society of Priests founded by St. Sulpitius. V. Feltin, Girard, Olier. Italian Catholic Workers' Association (A.C.L.I.). V. "Automation." Italian Speleologists, 401. Spellman, Most Reverend Francis, Archbishop of New York. B. P. [the Pope] congratulates him on the completion of his quinqua lustra [five years] as bishop, 824. Everywhere, to establish, 963. Therefore, the Holy See has taken steps to build a new, larger radio station, giving thanks to all those who have contributed their resources, strength, and ingenuity to this endeavor, 964. B. P. concludes with a fervent exhortation, imploring peace and harmony for the peoples, 965. N. Formula of blessing, st. rad. Statutes: The statutes of the Faculty of Theology of the University of Beirut are approved, 98; The statutes of the Institute of Social Sciences in the Philosophical Faculty of the Pontifical Gregorian University are approved, 99; The statutes of the Institute of Social Sciences in the Philosophical Faculty of the Pontifical Athenaeum Angelicum are approved, 174. Stephanus ab Adoain (S.D.). Decree for the introduction of the cause for beatification, 82. Tabernacle for the preservation of the Most Holy Eucharist. V. Eucharist. Technical discipline. The contradiction of men due to their progress, 6 ss.; B. P. prays that the good spirits may prevail, 279, 840, 1037. Art of television. V. Art of cinematography. Teresia a Iesu (S.D.) Jornet Ibars. Decree regarding the virtues for her beatification, 253. "Secular theology" is to be rejected, 930. Tisserant, Most Reverend Eugenius, Archbishop of Ostia, Porto, and Santa Rufina. B.

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P. congratulates him on the completion of his deca lustra [ten years] of priesthood, 727. Ecclesiastical tribunals. In the Philippine Islands, they are established for cases of nullity of marriage, 163, 165. "Station de plein air." B. P. expresses his gratitude for the services provided to pilgrims by this organization, and laments the miserable condition of the poor in Europe, which gives rise to so many evils of the body and of morals. He hopes that civil authorities will undertake greater initiatives and employ suitable charitable administrators for the benefit of the poor. He urges everyone to turn to the Providence of God, 351 ss. Vatican radio station, newly built near the Basilica of St. Mary of the Angels. B. P., after having solemnly blessed it, spoke to the whole world, inviting everyone to give thanks to God, who has bestowed such wonderful powers on all the elements, from which man has developed the art of transmitting his voice everywhere, 961. Human inventions are certainly to be praised, but they contribute to the prosperity and happiness of men only if they are promoted by good spirits, 961 s. Therefore, it is necessary that these inventions serve as instruments for the dissemination of virtue, truth, and wholesome comfort, 962. May the invention of radio be especially useful for "the preaching of the Gospel to every creature," which is the mission of the Church. It is necessary that, through the light of the Gospel, even in these modern times, the Kingdom of God be proclaimed. The Sacrament and the faithful, whose breathing is stimulated by therapeutic instruments, 1032. "Union internationale des Organismes familiaux." V. (i Journées familiales internationales). "Union mondiale des enseignants catholiques." B. P. congratulates the Union on its progress. The Church has always supported the effort for Catholic education of young people in schools, based on the unity of faith in God, as proclaimed by the Church. Therefore, there is a need for more Catholic teachers, 857. "Union Mondiale des Organisations féminines catholiques." V. Apostolate of Catholic women. The unity of the human family in Christ is desired by B. P., 24, 27, 66, 71, 280, 297, 301, 632, 842, 920, 965. Catholic universities: — canonically erected: Campinas, 172; "Louvain" in the city of Leopoldov, 638.

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Days." The Holy Father praises the women who, after the death of their husbands, live the remainder of their lives in chaste widowhood, cultivating piety towards God and virtues, and raising their children with a firm spirit and wise counsel, 899 ss.; The role of widows outside the home and family: various works of apostolate that they can fruitfully perform for human society, 903 s. Religious vocations: to obtain them, 100; to foster them, 216, 347. The Holy Father urges that priestly vocations be fostered through the cult of the Eucharist, 68 ss.; He desires that they be increased for the city, 211, and for the whole world, 24, 216. V. W. Van Roey, Most Reverend Joseph Ernest, Archbishop of Mechlin. The Holy Father congratulates him on completing twelve years of priesthood, 825. Apostolic Vicariates: newly established: Samaraiensis, 264; Aitape, 266; Chongiuensis, 398; Kvangju, 704; Pusan, 708. Transferred to a diocese: Marocco, 336. Divided: Taikuensis, 708; from Kontum, 752. Whose names are changed: from Tonga, now called "Tonga and Niue," 752; from "Confini of California," now called "Tijuana," 974. Military Vicariates: The formula to be observed in preparing a report on the status of the Military Vicariate, 150 ss. Established in the Kingdom of the Netherlands, 742; established in the Republic of Argentina, 866; established in Belgium, 940; established in the United States of America, 970. Widows: In an address to those in Rome, Wadding, Luke. To pilgrims from Ireland, gathered in Rome, at the end of the century, after the death of L. Wadding, the Holy Father recalls his outstanding merits, praising him as the author of colleges and the teacher of zealous defenders of the Faith and the Church from Ireland, 959 ss. V. H. Ireland. Wyszynski, Most Reverend Stephen, Archbishop of Gnesen and Warsaw. The Holy Father bestows upon him the red sash, 257. Y. Ypnosis, which doctors use to treat diseases, 141. V. Narcosis. Z. Ziggiotti, Reverend Renatus, General Moderator of the Society of St. Francis de Sales. The Holy Father writes to him at the end of the century, after the death of St. Dominic Savio, 206. Corrections in volume XXXIX (1057) of the Commentaries on the Acta Apostolicae Sedis. Page 029, in title I I , instead of "Europea," read: "Europaeo." Page 854, line 27, instead of "Iohann dem II. SobiesM," read: "Iohann dem III. Sobieski." Page 1002, first line of the title, read: "Temple paroeciale B. Mariae V..."

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